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BIOGRAPHY.

SOME FURTHER ACCOUNT OF MR. T. PEARSE,

Of Camelford, Cornwall.

(Continued from Vol. XXXIX. page 535.)

IN the following letter, and, indeed, in several others not here inserted, we find reference made by Mr. Pearse to Miss Lydia Rosevear, a young lady of good sense, and deep piety, who was removed from Camelford to Paradise, in the year 1812. In various respects, she greatly excelled most, even of those who did virtuously, and was well qualified to benefit a much more extensive circle, than that in which she moved. But delighting in retirement, and being perhaps too solicitous to be "loved and prized by God *alone*," she remained almost unknown in the world. Thus,

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

Still, however, she lives in the recollection of those few by whom she was best known; whose respect for her memory, even death itself is not likely to efface.

"I was glad to hear that Miss E. had read the Sermon on Early Rising; and still more glad to hear it had the desired effect. Time is more precious than gold; we are commanded to redeem it by getting the assurance of God's favour; the mind which was in Christ; and a meetness for Heaven. Time is given us to repent in, to believe in, to be converted in, to be sanctified in, to die in, that we may rise to glory, honour, immortality, and eternal life. We are preparing for our bridal day; not a day of twenty, thirty, or forty years, subject to pain, anguish, and care, but for an endless day, a day without night.

'Where pure celestial joy is found,
The Lord's redeem'd their heads shall raise;
With everlasting gladness crown'd,
And fill'd with love, and lost in praise.'

"Miss Lydia Rosevear observes, in her Journal, that the most gracious manifestations of God's love to her soul, which she ever enjoyed, were in her morning retirements. Then she was enabled to sink more deeply into self-abasement before God, and to adore the riches of Divine grace, in her redemption by our Lord Jesus Christ: then she saw more clearly, that all our salvation is of grace; then she treasured up those precious promises which were her support all the day, and which, we know, were also her consolation in death. And do you think she derives no comfort, no superior joy, no higher bliss in heaven, from her thus denying herself, taking up her cross, and following Jesus? Yes, she does, and will enjoy superior bliss, to all eternity. Do you also be diligent, persevere, be firm to your purpose, and you will gain ground every day. Remember you have only a life interest in your father, your mother, your brothers, your sisters, the world, its riches, profits, pleasures. All your interest herein ends with one life; but the enjoyments arising from an interest in Christ will never end. The bliss of those who believe in him, who receive him, who follow him, will know no intermission, no interruption, but continue as long as God lives, for ever and ever. Lord bring me thither. Amen."

"You are welcome to the book you mention; and if books could prevail with my Betsy, to open her heart to the Saviour, how glad, exceeding glad should I feel! Do let me prevail on my daughter to pray. Be as determined for your salvation, for pardoning mercy, for the witness of the Spirit, and the mind which was in Christ, as the man was to obtain bread for his friend, or the widow to be avenged of her adversary.

"For your encouragement, the God of truth hath said, 'If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?' O pray, and continue to pray, till you obtain this precious gift of the Holy Spirit: ask it fervently, let it be your chief concern to be made a partaker of it; possessed of this, you have all things; destitute of this, you have nothing."

's Mr. Pearse was thus properly concerned, that his children work out their own salvation, so, with equal ardour, he his influence to excite in them a concern for the benefit This evidently appears, from what he says in several on the subject of lending books. "Lend the tions, the Sunday-School Library, the Life and

Death of Philip Henry, the Albion Catechism, Murray's Power of Religion, Benson's Apology, and the Cheap Repository; let them do all the good you can. What pleasure is there in doing good! Mr. Herbert says, 'It affords music at midnight.'

"I wish you to take up the Methodist Magazine, and lend it to your shop-mates, each person keeping it one week, and no longer. Hereby you will furnish each with a new and valuable work every month. Begin with January, I will bear the expense of purchasing and binding. I am persuaded, that no employment will afford you more satisfaction in the retrospect than this"—"I have sent a small addition to your library, and I advise you to make a catalogue, leaving a page for each volume, with three columns, specifying when lent, to whom, and when returned. Books, in general, contain the best sayings of the wisest men: if, by lending them, you are instrumental in bringing one soul to the knowledge of the truth, how will it increase the happiness of eternity!" "I have sent you the lives of Dr. Doddridge and J. Janeway, Sutcliffe's Introduction to Christianity, Young's Night Thoughts, Watt's Lyric Poems, More's Practical Piety, West on the Sabbath, and Meditations by Watts and Howe. I doubt not but you will receive much light, and if you pray, much comfort from those excellent works. You may also do a little good by lending books; and if any of them are hereby worn out, I will replace them."

For the honour of God, and the encouragement of all who have the salvation of their relatives at heart, it should be recorded, and remembered, that this faithful servant of God, did not labour in vain. As in the morning he sowed the seed of truth, and in the evening he withheld not his hand, so the dew of heaven rested on his habitation, and his family became like a field, which the Lord had blessed. Of this we have some intimation in a letter, written a few weeks before his death, to one of his daughers, who had just entered on the path of life.

"My dear Betsy, your letter filled me with comfort. I thought, here is a new mercy! Two children gone to heaven; three others, with their partners, partakers of the Divine favour; and now another enlisted under the banner of Christ. The greatest part, even six out of ten, on the Lord's side. Who knows but I may yet live to see all my children partakers of grace. I went to my knees, thanked the Lord for inclining you to seek him, and begged him to reveal his love to your soul."

That the happy influence of Mr. Pearse's pious exertions, was also felt by his parents, as well as his children, appears from the following observations of his brother.

"Our parents, though remarkable for the uprightness of their conduct, and their unblemished character, yet remained stran-

gers to experimental religion, till the decline of life. After brother Thomas's conversion to God, he felt much for the salvation of all his relatives, and took every opportunity of pressing the necessity of a change of heart, particularly when with his father and mother. God heard prayer for them; and there is good reason to believe they both died in peace. My father's affliction, which terminated in his death, was but short. When he had been ill about a week, and danger was apprehended, his children, being all settled, were informed of the event, and hastened to attend him in his last moments. Previous to his departure, his seven children, and two sons in law, being present, he sat up in his bed, took his leave of each of them in order, from the oldest to the youngest; and gave them such counsel, respecting both life and godliness, as was suitable to their various situations in life. After which, requesting to be laid back on the bed, in the course of about half an hour, he sweetly fell asleep, December 19, 1797."

Of Mr. Pearse's readiness to distribute and willingness to communicate, many instances have already appeared, and many more might be added, which, to avoid tedious repetition, shall remain in "The bosom of his father and his God," till they are manifested at the resurrection of the just. But still the pleasing manner in which he scattered abroad, deserves a little further notice; for, accounting it no less his *privilege* than his *duty* to *do good*, he treated those who partook of his beneficence, as if they *conferred*, instead of having *received*, an obligation. Being called on once to do something in behalf of the worn-out preachers, he observed, "Provisions are now very dear, and I find by experience, that house-keeping is become very expensive; for it costs me nearly as much again to maintain my family, as it did some time ago." Then, after a little pause, instead of urging this as a reason for lessening his subscription, he added, "If it is thus with my family, it must be the same with the poor old preachers and their families; therefore, instead of half-a-guinea, which I used to subscribe, please to set me down a guinea."

A little before his death, understanding that application was likely to be made at Camelford, in behalf of the Launceston Chapel, unasked, he said to his brother, "I do not think I shall live to see the time when your collection will be made, and I will do something now towards it;" at the same time, putting five pounds in his hand. He used frequently to say, "I will have the pleasure of doing a little good, while *I live*." Thus, like a good man, whom he much admired, he resolved that "His *eyes* should be his own *overseers*, and his *hands* his own *executors*."

He was greatly excited to engage in all possible labours of love, by reading the Word of God, the lives of various active

Christians, Cotton Mather's Essays to do Good, and Gou ge Surest and Safest Way of Thriving, which was re-printed at his earnest request. Happily proving that the merciful man doeth good to his own soul; and that, in keeping God's commandments there *is* great reward; he felt no weariness in well-doing. What he says in a letter to his daughter, respecting one kind of charity, no doubt applied to every other. "I have been taught a new way of getting comfort. This is the fifth week of my leaving tracts at every house in Camelford, and replacing them with others. You would smile to see your father carrying them about from door to door. But while I am watering others, I am watered myself; the consideration of my having done a little, by throwing in my mite, gives my food a better relish; makes my sleep the sweeter; improves my health; and augments my comfort." He also felt powerfully stimulated to acts of god-like kindness, by carefully observing the retributions of Providence. While many in business like himself, who had the influence of the great employed in their favour, could find no market for their manufactured articles; he, without such patronage, frequently perceived sources of profitable trade opening before him, from unexpected quarters. In seasons of the greatest public pressure and privation, he seldom wanted either employment for his labourers, or customers for his goods. And in looking over his books, he remarked, that he had scarcely ever any bad debts. These particulars he would frequently mention with grateful acknowledgments of God's distingushing goodness. As a tradesman, indeed, he well understood the value of money in commerce; but, at the same time, as a believer in Divine Revelation, he cheerfully lent unto the Lord; and, as a witness for him, he could declare with most convincing evidence, "There is that scattereth and yet increaseth."

To what has been said respecting the concluding scenes of Mr. Pearse's life, nothing need be added. That the path of this just man shined more and more unto the perfect day, was evident from all his deportment, conversation, and correspondence. It could not be long before his removal to the church triumphant, that he addressed the following lines to a pious young lady of his acquaintance.

"Though we know God is love, and he that dwelleth in love dwelleth in God, and God in him: yet what little solicitude do we feel to dwell in God. How seldom do we feel as that saint, Miss Lydia Rosevear, did, who, in prayer, at one of our class-meetings, said, 'O! thou God of love! we cannot be satisfied that thou shouldst visit us as a way-faring man, who turneth aside to tarry only for a night; do thou abide in us, and may we abide in thee, that bringing forth much fruit, we may be thy approved disciples!' This was the supreme desire of her soul;

this was the subject of our last conversation; this prayer is now answered; this desire is accomplished; she hath entered in, hath taken possession, is crowned with glory. In the hope, the prospect, the assurance, of uniting with her in singing glory to God and the Lamb for ever; let us do his commandments, that we may have right to the tree of life, and may enter in through the gates into the city.

"I now feel that God is love; nothing but love comes from him. He is an overflowing fountain of love, running into every heart that is broken and contrite; and filling every soul that is hungering and thirsting after righteousness. O! the infinite love of God, in the gift of Christ, in the gift of his word, in the gift of his Spirit!

"O! my friend, let us abide in him, let us walk in him, let us grow up in him; then we may claim that precious promise, in the xivth chapter of St. John, at the 23d verse, 'And surely if God in Christ abide with us here, he will by and by take us up to Heaven.'"

Mr. Pearse having business to transact with two gentlemen in London, we find, in a letter to them, the following sentences, which must be almost the last, if not the very last he ever wrote.

"Dear Sirs, being given up by the faculty, in a nervous asthma, I can, I trust, with humble confidence, say, I rest my everlasting happiness and salvation on our Lord Jesus Christ, as my surety. Here is firm footing! O my dear friends, let me intreat you to get an interest in him; for there is no other Name given under Heaven, whereby we can be saved."

In a letter from those gentlemen to Mr. Pearse's son, a few days after his father's death, we find the above lines referred to, and the writer thus respectfully mentioned:—

"Sir, we condole with you on the loss you and your family have sustained in the removal of your most worthy, excellent, and pious father. But the gain is his:—The very kind letter he wrote to us, previous to his death, affected us greatly; it was a last tribute of grateful and religious regard. We hope and trust that his praise-worthy example may be ever felt and followed in Camelford. He was a man, in the contemplation of whose death, we cannot but exclaim, 'May we die the death of the righteous! And may our last end be like his!'"

It was said by Mr. Philip Henry, that "A good name is a name for good things among good people." With such a name Mr. Pearse was honoured in a degree almost unparalleled. But the tribute of applause paid to his memory, is by no means confined to the *religious* world. That *he* was a good man is admitted, even by those who despise the source from which his goodness emanated. As his ways pleased the Lord, he made even

his enemies to be at peace with him. To this circumstance, we find an allusion in the following letter of condolence to Mrs. Pearse, by a gentleman of great respectability.

"Madam, I have somewhere read 'He who has no enemies, is a poor man;' if so, your late husband (of whose lamented death I just now heard, died as he lived, '*A poor man.*' There was so much of mildness and affability in him, that all who came near him, were sure to receive kindness from him, in a lesson of morality. I have experienced this often; and I can have no doubt of his eternal felicity. The kindness of friends is all which can be offered in mitigation of the sufferings of the afflicted survivors: and I wish it may be in my power to serve you, or any of yours. If, as an example to others, it be the intention of his friends, to erect a monument to his memory, I shall beg permission to subscribe ten pounds towards it."

This proposal, however, though it proceeded from most profound respect, and was made in the most handsome manner, could not be acceded to, as the deceased had expressly prohibited every thing of a monumental inscription for him. But though, through his excessive modesty, not even a stone is permitted to tell where he lies, yet heaven and earth concur to preserve him in everlasting remembrance: *on high*, his name and his deeds are registered in shining characters; while *here*, the labouring poor, the children of adversity, the candid public all exclaim, not in language of unmeaning rote, or unfeeling compliment, but in accents of undissembled lamentation,

"Take him for all in all,
We ne'er shall look upon his like again."

DIVINITY.

A Sermon Preached at Columbo, August 1, 1815, *on the Third Anniversary of the Foundation of the Columbo Auxiliary Bible Society, by the* Rev. GEORGE BISSET, A. M. *and published at the request of the Society.*

"There are diversities of operations, but it is the same God which worketh all in all." 1 COR. xii. 6.

FROM the remotest period in the history of the world, recorded as it is for general information in the authentic memorials of our Bible, we learn that God was pleased to make known unto mankind, in different modes and various degrees, some portion of his holy will.

Since the creation of our first parents, no time was wholly destitute of this divine knowledge—no generation of our forefathers was wholly deprived of this celestial light.—The manner of the communication, the nature of the directions imparted, varied according to the situation and acquirements of those who were to be instructed. Without this direct aid from above, the human mind could never have obtained any just knowledge of Religious Truth; and the sceptical reasoner, who argues against the necessity of such assistance, from our present intellectual resources, would be like an accomplished scholar who should deny that he had been taught his alphabet, or affirm, because he could at a glance comprehend the whole chain of a geometrical demonstration, that he had never learned the elements of mathematical science.

Whatever was the degree of light bestowed, or whoever were the people illuminated, the gift was intended for general use; and the more accurately the ancient traditions of any enlightened nation are traced to their origin, the more clearly does it appear, that the first rays of their knowledge emanated from one source: the farther any people have been removed from that source, the deeper they are plunged in the dark abyss of ignorance. This grand source of our acquaintance with the divine will is the series of revelation imparted in succession to some favoured persons throughout the primeval ages of the world—continued while the necessity of such aid existed, and preserved in the most ancient and inestimable repository of religious wisdom, The Bible. *

The fundamental doctrine of religion, that all things are under the direction of one righteous Governor, having been thus established, was left with the bulk of mankind, to be preserved, neglected, or corrupted, as the good or evil purposes of their free agency prevailed. Although reason bore witness to the truth of this moral system of nature, yet it soon appeared that "They did not like to retain God in their knowledge †" to any real ends of true piety: natural religion became gradually more and more darkened with superstitions, little understood, and less regarded in practice. Whatever might have been done towards a revival of it by the light of reason, yet this light could not have discovered the most important part of the *whole*, that which regards a Mediator, nor how far the settled constitution of its government would admit repentance to be accepted for the remission of sins.

After the obscure intimations of these things were forgotten or corrupted, one favoured people had clearer notices upon this

* Some passages on this subject have been taken from a discourse of Bishop Butler's, preached before the Society for the propagation of the Gospel in foreign parts.

† Rom. i. 28.

subject, together with a genuine form of religion, preserved in the primitive and subsequent revelations committed to their trust; and they were designed to be a witness of God and a providence to the nations around. To this people, by means of visions, or dreams, or inspiration of prophets—through the diversity of spiritual operations, were gradually developed the mysterious designs of Providence, including the intercession of a Mediator, and the redemption of mankind. But when infinite Wisdom thought proper, the general doctrine of religion was authoritatively republished in its purity, and the particular *dispensation* manifested to all—the *dispensation* of the grace of God towards us, as sinful, lost creatures, to be recovered by repentance through a Mediator. Then it was that in the words of St. Paul, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, did in these last days speak unto us by his Son." *

When the gracious purpose of our blessed Saviour's incarnation had been accomplished, and he had returned to the glory of his Father, a new and more abundant effusion of the Holy Spirit was given to his disciples, endowing them with courage to proclaim their Divine Master's kingdom, abilities to explain his doctrine, and power to enforce the credibility of their assertions by a display of the most stupendous miracles.

But though all these extraordinary qualifications proceeded from the same source, and were all to be directed towards one end, yet were they by no means imparted to each person in like kind, or equal measure, much less all united in any single individual. Upon this varied distribution of supernatural endowments, the Apostle has grounded the whole passage of his epistle to the Corinthians from which my text is taken.

The Corinthians were a learned, acute, but luxurious, sensual people; and even those who had been exalted into a fellowship with St. Paul and a communion of spiritual riches, could not completely master their ancient habits; and the very gifts which should have raised their gratitude, and warmed their hearts into an emulation of piety and zeal, were the causes of jealousy, contention, and strife. This baneful disposition, to pervert into a curse the special favours of Providence, St. Paul endeavours to repress, by representing that the several gifts were bestowed by one and the same God for one and the same purpose, and that as the different members of the natural body were all of equal utility in performing the functions and constituting the nature of the individual man, so they should all consider themselves to be members equally honourable, varied as might be their faculties, of that spiritual body, of which Christ himself was the head.

* Heb. i. 1.

To give weight to these admonitions, the Apostle proceeds to tell them of "a more excellent *way*," he extols the superior merit * of charity, or benevolence, and assures them that without charity they were *nothing*, nor could all their other powers, if they had not charity, be of any real value or profit.

It is well known that after the gospel had been some time promulgated, this extraordinary and visible assistance of the Holy Spirit was gradually withdrawn, and at length entirely ceased, although the degrees of diminution and boundary of continuance have never in ecclesiastical history been exactly defined.

Such, however, was the fact, and that such it would be, might have been clearly foreseen by any one who observed attentively the dealings of the Divine Goodness towards mankind, and drew by fair analogy from past experience, a future conclusion. Enough was given to direct and illuminate the minds of the candid and ingenuous, but not to force conviction upon the perverse and stubborn. If more had been done, the whole system of the divine government would have been changed, and this life would have ceased to be what it plainly is—a state of trial and probation for a better.

There is an admirable uniformity in the conduct of Providence; and Christianity was left with Christians to be transmitted pure and genuine, or corrupted and debased in the same manner as the religion before revealed had been left with mankind in general. But if open manifestations of the Holy Spirit in the communication of miraculous power were discontinued, when they were no longer necessary to the support of faith, we are by no means to suppose that spiritual operations have ever been entirely suspended, much less that they have wholly ceased. That diversity of operation which St. Paul described, may be taken in a larger sense than is strictly warranted by the strain of his argument upon a special occasion; and as we have already seen it existing in ages long antecedent to the Apostle's ministry, so we may now regard it as continuing down to our own times, an active, energetic influence.

Christ has promised, though heaven and earth shall pass away, his sacred word shall never fail—that he will always be present with his faithful disciples, even unto the end. This assurance we may trust will be verified in the continual superintendence and blessing of the Holy Spirit, wherever our actions merit † such a gracious encouragement.

* We take it for granted, that the author, in attributing "superior merit" to charity or love, would not be understood to mean that either it or any other grace, is, strictly speaking, meritorious.—Edit.

† "Man, at best," says Dr. South, "is incapable of *meriting* any thing from God." This is a scriptural sentiment; and such is the opinion which we form of the author's orthodoxy, that we conclude he means nothing contrary to it, in the phrase, "wherever our actions merit."—Edit.

This divine protection may rationally be expected in furtherance of every effort to extend the kingdom of Christ, for besides the plain inference of our duty to communicate so precious a boon, it is His own express command.

The means of enlightening the minds of our fellow-creatures, and bringing them to the knowledge of a Saviour, are various, and so will be those diversities of spiritual operations which must influence and sanctify them.

But whatever power is vested in our hands to enlarge the boundaries of our Divine Master's rule, whatever capability we may feel of fulfilling his sacred injunctions, we should consider as a trust for the management of which we must one day account, and in proportion to the degree of power and exigence of the occasion, will be the measure of our responsibility.

The demand upon us, arising from our relative situation to the natives of this island, is so manifest, that to argue it would be an insult upon your patience. Do we come from a distant quarter of the globe merely to possess ourselves of their jewels, or their spice, or the convenient opportunity of their spacious harbours? or do we come prepared to offer a participation of those blessings which have been showered upon our nation by the partial favour of Providence—freely to give what we have freely received?

The power is in our hands; and dead must our hearts be to the claims of humanity, if we could resolve to leave our fellow-creatures as we found them—sunk in the prostration of idolatry, or in ignorance of all Christianity but the name.

The means are in our hand; they are too numerous for me to enter into all their diversity of operation; I will therefore confine myself to one single power, the chosen instrument of that Christian Society, the anniversary of whose institution, we are, a third time, called upon to commemorate.

It is upon the powerful agency of the press that we rely; and since both reason and experience unite to shew what excellent effects that engine may promote, and to what vile purposes it may be abused, we are justified in the belief that it may be employed with signal advantage in the cause of religion. It has been *said* that were it possible for the liberty of the press to exist in a despotic government, (and what is not less difficult, for it to exist without changing the constitution,) this liberty would alone form a counterpoise to the power of the Prince. It has been *seen*, in a fearful example, how much the abuse of the press could assist the design of debasing the morals, corrupting the loyalty, and subverting the religion of a great monarchy. But can it be supposed that such an agent is efficacious alone in morals or politics, and that in religion it is weak to support, and powerful only to destroy? There is no colour of probability in such a supposition; and we are convinced that neither the simple mo-

rality of the gospel can be made generally known without some increase of virtue, nor the religion of our blessed Saviour published without producing some fruits of piety and faith.

What is there in the Bible so difficult to comprehend, or so liable to be misunderstood, as to raise it above the capacity of any people, or to lower it into the danger of injuriously misleading their apprehension? I must claim a right to deny both the difficulty and the danger, and to assert that both positions are equally erroneous and unfounded. The review that we may be allowed to take upon the present occasion of such a variety of matters as makes up the whole composition of the Bible, must be short and rapid indeed; but let us consider only for a moment what is there in the contents of that sacred volume which should induce us to hesitate before we present it to the public, or give us any apprehension that we were wasting our time and exertions, and that instead of opening to them a way of instruction, edification, and salvation, we were only mocking their ignorance or perverting their understanding.

The contents of the Old Testament, or more properly the Old Covenant, are a brief history of the creation of the world—the fall and punishment of our first parents—the degeneracy of the inhabitants of the earth until they were swept away by a flood, with the exception of one family—the subsequent revival of mankind from that single stock—the call of Abraham, and the covenant made with him—the promise that from his descendants should arise a blessing to all the nations of the earth—and a history of those descendants, in authentic scripture, till nearly within four centuries, and, in that of doubtful authority, till within two centuries of the time of that blessing, which was no other than our blessed Redeemer himself. Besides this historical narration, there are contained in the Old Testament many books of prophecy, in which the noble elevation of the language vies with the sublimity of the subject—devotional hymns that in tenderness of feeling, variety of imagination, and fervour of piety, have never been surpassed—and lessons of moral wisdom, equally calculated to delight the learned and instruct the ignorant. The whole is interspersed with numerous affecting instances of the vicissitudes of human life, throughout which are ever kept steadily in view the great principles and object of all wisdom natural or revealed, the sure reward of religion and virtue, the disgrace and misery of impiety and vice.

What is there then so incomprehensible in these writings, that we should publish them with diffidence, or despond in our expectations of their beneficial effect? Doubtless there are many difficulties in the Old Testament; it would be extraordinary indeed if there were not: it would add another stupendous miracle to those already recorded, if in a multifarious collection of his-

tory, proverbs, and poetry, written by various authors, in a language that has been for centuries obsolete, there were not obscurities to elucidate, and apparent contradictions to reconcile. But when a book of religious and moral instruction is proposed for publication, the question to be considered is whether these difficulties are of such a nature as to bar the people from any access to that store of useful lessons, which it is also admitted to contain, and thus to defeat the great end of general improvement.

Now this is not the case with the books of the Old Testament, the difficulties are for the learned, the studious, the chronologer, the linguist, the philosopher, and the theologian. The instruction is for plain, unlettered simplicity. Many passages may be dark to the keenest eye of criticism, but there is still light to guide the steps of the most uninformed and ignorant.

That the stupendous frame of the universe was created by one Almighty Power—that a moral government presides—that a perpetual providence watches over the conduct and actions of man—that virtue and piety will be rewarded, vice and profaneness punished—these are truths for ever inculcated throughout the Old Testament, in language that cannot be misunderstood, and enforced by examples that must be felt; nor will it be foreign to our purpose to consider for an instant, the great difference between the manner in which a learned or an ignorant man will read such a book as the Bible, and how very opposite the sentiments may be which the perusal may impress upon their minds. The scholar is doubtless struck with the beauty of the moral or religious lesson, and admires the simple energy of the language in which it is conveyed; his refined taste will observe many traits of excellence that escape the notice of less cultivated minds, and will perhaps have a keener relish for those which are more obvious; but should an obscure passage occur, he directly fastens upon *that;* it arrests his progress and absorbs his whole attention: if his attempts towards a solution are unsatisfactory to himself, he becomes *uneasy;* and if this disappointment often recurs, he will be *disgusted.* But if he is a philosopher, if he is determined to explain scientifically, and understand precisely, every subject that passes under his view—above all, if he be resolved to reconcile the dealings of the Almighty with all his preconceived notions of what is just and right, there is danger *indeed* lest his ignorance take refuge in his pride, and, revolting from such salutary humiliation, he shut up at once the book of life and immortality. But the plain, unlearned reader, that is, the bulk of mankind, takes up the Bible with very different sentiments and feelings. The clear lesson, the wholesome admonition, which lie open and level to his capacity, he receives in their full force, and his senses are powerfully affected by the impression of an interesting example.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW

Of the History of the Inquisition, as it has subsisted in France, Italy, Spain, Portugal, &c. &c. With a particular description of Secret Prisons, Modes of Torture, &c. Abridged from the elaborte Works of PHILIP LIMBORCH.

THE Editor of this work has furnished his readers with an instructive and interesting "Historical Survey of the Christian Church." "For the selection of notes (with a trifling exception") saith he, "the Introductory Survey, and the two concluding chapters, the editor is responsible." That survey he introduces with the following observations:

"The history of that ecclesiastical court, denominated by a strange and imposing perversion, THE HOLY INQUISITION, the very name of which has excited the terror of thousands and tens of thousands, and whose existence leaves a lasting stain upon the annals of mankind, so naturally connects with the history of the church, from whose corruption this prodigious evil grew, that it may be proper to take a rapid survey of the progress and corruption of Christian doctrine during the early ages, in order more correctly to exhibit the gradual advances of that ecclesiastical domination, which at length assumed an universal sway; impiously affecting to dispose of heaven and earth, and in its rage and cruelty adopting, in the most sanguinary of tribunals, a system of despotism, the most horrible that has ever afflicted the imagination, or wrung the hearts of human kind—whose records ought never to be forgotten, but be transmitted from generation to generation, as a perpetual warning to governments and people, when surrendering those rights which are inseparable from the well-being of man, either as an individual, or as connected in the bonds of friendship and society." (p. 1.)

Even in the age of the apostles, "the mystery of iniquity" began to work; and all who have a tolerable acquaintance with church history know that it made an amazing progress, in corrupting the doctrines, and in vitiating the morals of professing Christians, long before Constantine, by an imperial edict, declared Christianity to be the religion of the Roman empire. Notwithstanding the frequent and dreadful persecutions to which the Christians had been exposed, previous to that period, yet many destructive errors sprung up among them, nor had the different parties into which the church was divided in the third century, any clear or enlarged views of mutual toleration.

Many, it is true, were sound in the faith, and holy in their lives: and numbers, with invincible Christian fortitude, sealed the truth with their blood. But if we are to judge of the people in general, by the temper and spirit manifested by many of their bishops, both before and shortly after they had been patronized by Constantine, we must conclude that the great body of them possessed little more of religion than the name."

It does not appear that corruption in doctrine, or profligacy of life, is a necessary consequence of a church establishment, when accompanied, as ours is, with religious liberty. The revival of true religion in this country, a revival which is rapidly evangelizing the population at large, and from which several dissenting denominations of Christians have received much spiritual advantage; that revival, we say, had its rise in the Established Church. It began at the University of Oxford, upwards of seventy years ago. Were the generality of Dissenters, for many years previous to that era, more orthodox in doctrine, or holy in their lives, than the generality of those who statedly attended divine worship in the church of England? And is not the number of pious and laborious ministers weekly increasing in that church? Nor do they labour in vain. Does it not follow that an established church, instead of necessarily verging to corruption, is capable of being renovated? Does not our own, at the present time, afford a case in point?

We have been led to make these few remarks, from observing, at page 20, the following sentence. "It is not intended here to enter on the wide question of national establishments; if it were, the present period would afford a powerful argument on the impolicy and impiety of attempting to blend those things, which are ordained to be kept asunder; iron and clay, though they may be mingled, they cannot be united."

Here, an attempt to unite the church with the state, is represented as not only impolitic, but impious. The opinion is not new; but though many have endeavoured to *prove* that it is founded in truth, all their attempts have hitherto failed. The great body of the old nonconformist ministers, several of whom were eminent for learning as well as piety, had no objection to an established church; and they would gladly have entered that of England, had they been able conscientiously to comply with the conditions necessary to admission within her pale.

As the author, who is manifestly a respectable writer, is an advocate for dissent, he can have no objection to our dissenting from him on the subject of church establishments. He has too much good sense, to confound the *abuse* of any thing with its *use*; and had he only maintained that church establishments are very liable to abuse, and that they have very generally been grossly

abused, (and what has not, in the hands of erring mortals?) we should heartily concur in his opinions on the subject. He is too well acquainted with the history of Dissenters, to maintain, that matters of trivial moment, have not been often made, through the ignorance, caprice, and passion of individuals, the ground of such serious divisions amongst them, as have been greatly injurious to their spiritual prosperity. The bigotry of high churchmen has been often made a subject of popular censure in this free country; but we would ask, is there no such evil as high dissenting bigotry? May not Independents be as bigotted as Archibishop Laud? Witness the history of the Dissenters, by Bogue and Bennett, men who have treated with sovereign contempt all, however respectable for learning, piety, and usefulness in the church of God, who have dissented, or who now dissent from the model of church government which they pronounce apostolical. For our part, we have no more faith in the infallibility of those historians, than in that of the "Sovereign Pontiff," who, from the plenitude of his fancied infallibility, condemns all as heretics, who call in question the justness of any of his decisions. To high churchmen, and high dissenters, we would humbly recommend that Christian forbearance and courtesy becoming those who make no pretensions to infallibility; virtues which have a powerful tendency to promote that blessed religion, one of the objects of which is to promote peace, harmony, and love among mankind. The editor's "Historical Survey of the Christian Church," contains much important matter, well digested and expressed; and hence, to readers, who are not well acquainted with church history, it will be found equally interesting and instructive.

In the first chapter of the work before us, it is briefly, but at the same time fully proved, that the doctrine of Jesus Christ forbids persecution on the account of religion.

"Although (saith the historian) the INQUISITION was not so much as heard of in the Christian church before the thirteenth century, yet since it has spread itself almost through the whole world, and become every where notorious, it is not to be wondered at, that there should be a general curiosity in mankind of more thoroughly understanding it, and knowing by what laws it is conducted, and what are the methods of proceeding therein. The doctors of the Romish church give it the highest commendations, as the only and most certain means of extirpating heresies, and an impregnable support of the faith; not invented by human wisdom and council, but given to men by the immediate influence of heaven, whose tribunal breathes nothing but holiness, and to which they give such titles, as denote the most perfect sanctity. The Inquisition itself is called the *Holy Office*, the prison of the Inquisition the *Holy House*; so that the very name

confers upon it respect and veneration: yea, they go so far as to compare it with the sun, and affirm, that as it would be accounted ridiculous to commend and extol the sun, it would be equally so to pretend to praise the Inquisition.

"The Protestants, on the other hand, represent it, not only as a cruel and bloody, but most unjust tribunal; where, as the laws by which other tribunals are governed are disregarded, so many things which every where else would be esteemed unrighteous, are commended as holy. And they are so far from thinking that it is a proper means of restraining or punishing the guilty (which is the principal thing to be aimed at by every tribunal) that, on the contrary, they believe it was invented for the oppression of truth, and the defence of superstition and tyranny; where persons, let their innocence appear as bright as the sun at noonday, are treated as the most vile and perfidious wretches, and cruelly put to death by the severest tortures. I therefore thought it might be of service to the world, to describe the origin of this tribunal; and against whom, and by what methods they generally proceed in it. In order to this, it is necessary to look back, and deduce the whole affair from its origin.

"The Christian religion, taught by the apostles, made its progress in the world, and shewed itself to be of divine original, by the holiness of its precepts, the exceeding greatness of its promises, and the many miracles, wrought in confirmation of it; and, at last, brought the whole world into its obedience, without the assistance of carnal weapons, or temporal power.

"Our Saviour sent his disciples into the world as a blessing: they were to preach the Gospel to every creature—to publish those glad tidings of great joy, which concern all people—to proclaim his character and office, according to that prophecy, which he himself adopted as his own, in the synagogue at Nazareth, and by which he is declared anointed to preach the gospel to the poor—sent to heal the broken-hearted—to preach deliverance to the captives—recovering of sight to the blind—and to set at liberty the bruised.

"A character like this stands at an infinite distance from cruelty of every kind. Its perfection consists in being *holy*, *harmless*, and *undefiled*; it never sanctioned the doing of evil that good may come. Nor will any act of such a kind fail to meet with disapproval in that day, when God shall judge the secrets of men by his well-beloved Son, the Author and the Finisher of Faith." (p. 59, 60.)

The second chapter contains an account of the opinion of the primitive Christians concerning persecution. In this part of the work, Tertullian, Cyprian, and Lactantius are quoted, in proof that the primitive Christians were decidedly opposed to the use of violent methods for the purpose of propagating divine truth.

The last of those fathers, speaking of the heathen, says, (as quoted p. 63.) "They are convinced that there is nothing more excellent than religion, and therefore think that it ought to be defended by force; but they are mistaken, both in the nature of religion, and in the proper methods to support it; for religion is to be defended, not by murder, but persuasion; not by cruelty, but patience; not by wickedness, but faith. Those are the methods of bad men, these of good; and, it is necessary that a religious man should be good, not evil; for if you attempt to defend religion by blood, and torments, and evil, this is not to defend, but to violate and pollute it; for there is nothing that should be more free than the choice of our religion, in which, if the consent of the worshipper be wanting, it becomes entirely void and ineffectual. The true way therefore of defending religion is by faith, a patient suffering, and dying for it; this renders it acceptable to God, and strengthens its authority and influence." "This was that most harmless persuasion of the primitive Christians, before the world had yet entered into the church, and by its pomp and pride had perverted the minds, and corrupted the manners of professors."

It is too common with some historians, as well as divines, to magnify the piety and morals of the primitive Christians, before the church was (as they say) corrupted by its union with the state. But it is undeniable, that before that astonishing era, and consequently, when the state could not be accused of corrupting the church, the generality of professing Christians were, in point of true piety and morals, little superior to those who worshipped dumb idols. Let us hear the sentiments of a learned, pious, and impartial historian, on this subject:

"The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it degenerated towards a religious monarchy. For the bishops aspired to higher power and authority than they had formerly possessed; and not only violated the rights of the people, but the privileges of the presbyters. This change, in the form of ecclesiastical government, was soon followed by vices which dishonoured the character of those, to whom the administration of the church was committed. For though several yet continued illustrious examples of Christian virtue; yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of discord and contention, and addicted to many other vices. The *bishops* assumed, in many places, a princely authority, particularly those who had the greatest number of churches, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. And the example

of the bishops was imitated by the *presbyters*, who, neglecting the sacred duties of their station, abandoned themselves to indolence, delicacy, and luxury. And the *laity* trod in their steps; so that in the middle of this century, (*i. e.* the third,) the main body of Christians went as far in all ungodliness and unrighteousness, as the heathens themselves." (Wesley's Ecclesiastical History, Vol. I. p. 129, 130.)

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

OBSERVATIONS ON 1 THESS. iv. 15.

This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

THE word prevent, in our version of this text, taken from the Latin verb prevenio, has, in modern use, changed its proper signification. It originally meant, to go before as a guide; to go before, making the way easy; and its ever having been used to mean what we understand by the words, to hinder, to obstruct, can only be accounted for, from the impossibility of preventing considerable changes from taking place, as well in the meaning, as in the orthography, of many words in any living language. To hinder, or obstruct, is now the popular meaning of the word in question; in one or other of which senses, but especially the first, it has been long used by our best writers; and hence, any attempts to bring it back, for common use, to its proper and primitive signification, would be as absurd as unsuccessful. But while we submit to use the word prevent, in its modern sense, we are glad that it continues to be used in its proper sense, in our incomparable Liturgy. "*Prevent* us, O Lord, in all our doings with thy most gracious favour."—*Common-Prayer.* "Let thy grace, O Lord, *prevent* and follow us."—*Common-Prayer.* The word prevent, still retains its original meaning, even in modern editions, of the works of *Hooker, Bacon*, &c. "Are we to shun any requisite action, only because we have in the practice thereof been *prevented* by idolaters."—*Hooker.* "The same officer told us he came to conduct us, and that he had *prevented* the hour."—*Bacon.*

These few philological observations may not be altogether without their use to many of our younger readers, nor even to such adults as have had few opportunities for cultivating their minds.

"*We which are alive* AND *remain unto the coming of the Lord.*" This, and some of the apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently that the day of judgment was to happen in that age. The same imagination several learned moderns have ascribed, not to St. Paul alone, but to all the apostles; because in their epistles, they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that St. Paul wrote his second epistle to the Thessalonians, expressly to assure them that the day of Christ was not at hand, but at a great distance: forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: so that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think St. Paul imagined he would be alive at the coming of Christ to judge the world. For, with respect to verse 15, "We, the living who remain at the coming of the Lord:" and 1 Cor. xv. 51, "We shall not all sleep, but we shall be changed," it is evident that whatever force may be in these expressions, to prove that St. Paul thought he would be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14, "He who raised up Jesus, shall raise us up also by Jesus, and present us with you," must be of equal force to prove, that St. Paul thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus St. Paul, in Gal. i. 23, to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. "They had heard only, that he which persecuted us in times past, now preacheth the faith which he once destroyed." In like manner Hosea, speaking of Jacob, says, chapter xii. 4, "He found him in Bethel, and there he spake with us." This figure in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening to themselves. Wherefore, as Doddridge observes, it was unjust in Orobia, to represent this as an artifice in the apostle, to invite people to Christianity, by the expectation of being taken up to heaven in a very little time.

THE WORKS OF GOD DISPLAYED.

OF THE INSTINCTS, UNDERSTANDINGS, AND ACTIONS OF BRUTES.

(Concluded from Vol. XXXIX. page 549.)

THAT brutes are not mere machines, as Des Cartes absurdly maintains, nor, properly speaking, rational beings, will appear evident, if we consider the marks of sensibility which they discover, and the proofs that they afford of their incapability of improvement to any considerable extent. We see brutes avoid pain as much as we do; and seek for pleasure, and express their happiness in the enjoyment of certain things, by signs not at all equivocal. Now, as we know no part of mechanism in any part of nature that produces any thing like the effects just mentioned, we have no reason to believe that it exists in any. As to the actions of the human body in which it seems to move spontaneously, without the direction of the mind or will, it is certain, that they are not performed in this manner originally, but required great exertions of the will and intellectual faculty, before the body could be brought to perform them easily. In addition to this, divine revelation in many places represents the brute creation as objects of mercy; which could not be done without the greatest absurdity, if they were not really capable of feeling pain as well as we. Thus it is past a doubt, that brutes are endowed with a principle of sensation as well as we; though of an inferior nature to ours. That they are endowed only with sensation, and wholly destitute of all power of reflection, or even reasoning, is what cannot be maintained, neither can it be maintained that they act entirely from instinct, or a blind propensity, without knowing why. In numberless instances, which will readily occur to every reader, it is evident that education will get the better of many of the natural instincts of brutes; which could never be the case were they absolutely incapable of reasoning. On the other hand, it is equally certain, that they are by no means capable of the same degrees of education that men are; neither are their rational exertions to be in any respect compared even with those of the meanest savages. One remarkable instance of this is in the use of fire. The most savage nations have known how to make this element subservient to their purposes; or if some have been found entirely ignorant of its existence, they have quickly learned its uses by seeing it made use of by others: but though many of the brute creatures are delighted with warmth, and have opportunities every day of seeing how fire is

supplied with fuel, and by that means preserved, it never was known that one of them attempted to preserve a fire by this means. This shews a strange defect of rationality, unaccountable upon any other supposition, than that the soul or sentient principle of brutes, is almost infinitely inferior in its nature to that of man; but still it is a sentient principle, capable of perceptions as quick, and in many instances much more so than our own.

The strength of affection in brutes is remarkable. Mr. White, in his *Natural History*, &c. of Selborne, speaking of the natural affection of brutes, says, "The more I reflect on it, the more I am astonished at its effects. Nor is the violence of this affection more wonderful than the shortness of its duration. Thus every hen is in her turn the virago of the yard, in proportion to the helplessness of her brood; and will fly in the face of a dog or a sow in defence of those chickens, which in a few weeks she will drive before her with relentless cruelty. This affection sublimes the passions, quickens the invention, and sharpens the sagacity of the brute creation. Thus an hen, just become a mother, is no longer that placid bird she used to be, but with feathers standing on end, wings hovering, and clucking note, she runs about like one possessed. Dams will throw themselves in the way of the greatest danger in order to avert it from their progeny. Thus a partridge will tumble along before a sportsman, in order to draw the dogs from her helpless covey. In the time of nidification the most feeble birds will assault the most rapacious. All the hirundines in a village are up in arms at the sight of a hawk, whom they will persecute till he leaves that district. A very exact observer has often remarked, that a pair of ravens nestling in the rock of Gibraltar would suffer no vulture or eagle to rest near the station, but would drive them from the hill with amazing fury: even the blue thrush at the season of breeding would dart out from the clefts of the rocks, to chase away the kestril or the sparrow hawk. If you stand near the nest of a bird that has young, she will not be induced to betray them by an inadvertent fondness, but will wait about at a distance with meat in her mouth for an hour together. The fly-catcher builds every year in the vines that grow on the walls of my house. A pair of these little birds had one year inadvertently placed their nest on a little bough, perhaps in a shady time, not being aware of the inconvenience that followed: but an hot sunny season coming before the brood was half fledged, the reflection of the wall became insupportable, and must inevitably have destroyed the tender young, had not affection suggested an expedient, and prompted the parent birds to hover over the nest all the hotter hours, while with wings expanded, and mouths gaping for breath, they screened off the heat from their suffering offspring. A far-

ther instance I once saw of noble sagacity in a willow-wren, which had built in a bank in my fields. This bird, a friend and myself had observed, as she sat in her nest; but were particularly careful not to disturb her, though we saw she eyed us with some degree of jealousy. Some days after, as we passed that way, we were desirous of remarking how this brood went on; but no nest could be found, till I happened to take up a bundle of long green moss as it were carelessly thrown over the nest, in order to dodge the eye of an impertinent intruder."

Many more instances might be easily produced, to prove that brutes are neither mere machines, nor possessed of what may be properly denominated reason. Their subjection to man, notwithstanding all their sagacity, and the strength and fierceness which many of them possess, affords a striking proof of the truth of that divine revelation which informs us, that God originally gave him dominion over all the inferior parts of animated nature. This dominion, notwithstanding his fall, he still retains; and hence, whatever infidel philosophers, who are generally no more than half-thinkers, may assert to the contrary, he still continues to occupy a place in the scale of created beings, from which even what is called the "half-reasoning elephant" is cast at an immeasurable distance.

THE PROVIDENCE OF GOD ASSERTED

Battle between a Soldier in the East-India Company's Service, and a Bengal Tiger.

THE following account of heroism has been communicated to us as a fact, on the authenticity of which the reader may rely. While Mr. Kildrick, now resident in the West Riding of Yorkshire, was in India, he and five of his comrades in arms, when travelling the extensive wilds of that country, were menaced with an attack from a royal Bengal tiger. The animal was making towards them at full speed, and his companions, (Mr. Kildrick's) intimidated by the ferocious aspect of the enemy, sought their safety in flight; and, in order to disincumber themselves of every thing that might retard their escape, left their muskets on the field. In the midst of this general panic, Mr. Turner stood undismayed, and before the animal reached him, had discharged his musket, and lodged several shots in his body. Rendered furious by the torture, the tiger now came to close quarters, when the intrepid soldier received him with a fixed bayonet, which, by

some accident, came from the muzzle of the firelock, and lodged in the animal's body. The tiger's eyes flashed fire, and making a second spring at his adversary, seized him by the loins; and had it not been for his cartouch-box and side-arms, which broke the force of the ravenous gripe, certain death must have been the result. In this dreadful dilemma, vibrating between life and death, Mr. Turner fixed his hand in one of the wounds of his furious assailant; and by a preternatural force of strength derived from his perilous situation, laid his enemy lifeless at his feet. From this daring and heroic action, he obtained the name of the man tiger; and the East-India Company settled upon him a pension for life.

The above account, Mr. George Sargent informs us, was communicated to him by a friend at Hull.

The following Article was transmitted from Barbadoes.

To the Editor of the Barbadoes Mercury.

Sir,

YOUR paper being the medium through which all information is conveyed to the Public, I take advantage of it to relate one of the most lamentable accidents that has lately occurred. On Friday last, at Armstrong's, the estate of John J. Griffith, Esq. Mr. Bullen, the manager, had selected twenty-one of the strongest negroes to dig cane-holes, and was himself superintending the work, when, about twelve o'clock, a heavy cloud was seen to approach from the south-west. Mr. B. apprehending rain, and knowing that the negroes would not take shelter with him in a sentinel's box which was in the field, quitted it, and chose rather to be himself exposed to the rain in going home, than to deprive the poor negroes of their only place of shelter. His humanity saved him. Scarcely had he reached home when he was astonished by a vivid flash of lightning, attended by an immediate explosion of thunder. The field being in view of the house, he instantly discovered some accident had befallen the negroes, and ran to their assistance; when, dreadful to relate, he found nine—all who had sheltered themselves in the sentry-box, extended on the earth, one struck dead, the other eight severely wounded. Two of these poor creatures had scarcely been carried home, when death put an end to their sufferings; the remaining six continue in a situation which admits of but little hope of their recovery.

Let us not, however, from this calamity, arraign the dispensations of Providence, but rather hope that it has been permitted as a preventative to greater evil; and deriving prudence from

misfortune, let us take the precaution, previous to a thunder storm, to dismiss our labourers to their houses; or if that should be incompatible with our interests, to employ them in some occupation which may admit of their separation; so that, if the lightning of heaven is doomed to mischief, it may, instead of nine or more, have only one as its victim.

St. Lucy, Oct. 27, 1811. SPECTATOR.

"ICETUS carried on the siege of Thurium with great vigour, and blocked it up so close that no provisions could be got in for the Corinthian garrison. He provided also two strangers to assassinate Timoleon, and sent them privately to Adrianum. That general, who never kept any regular guards about him, lived then with the Adranites without any sort of precaution or suspicion, by reason of his confidence in their tutelary god. The assassins, being informed that he was going to offer sacrifice, went into the temple with their poinards under their clothes, and mixing with those that stood round the altar, got nearer to him by little and little. They were just going to give each other the signal to begin, when somebody struck one of them on the head with his sword, and laid him at his feet. Neither he that struck the blow kept his station, nor the companion of the dead man; the former, with his sword in his hand, fled to the top of a high rock, and the latter laid hold on the altar, intreating Timoleon to spare his life, on condition that he discovered the whole matter. Accordingly, pardon was promised him, and he confessed that he and the person who lay dead, were sent on purpose to kill him.

"Whilst he was making this confession, the other was brought down from the rock, and loudly protested that he was guilty of no injustice; for he *only took righteous vengeance on the wretch who had murdered his father in the city of Leontium.*"

REFLECTION.—How truly we may say—particularly in this present age,

> "God moves a mysterious way,
> His wonders to perform."

Surely, the Christian ought to be the last person to despair of deliverance from the most dreadful danger, when he sees that this heathen (when to the appearance of things, nothing could save his life from being sacrificed to the treachery of his rival) was preserved by an act of retributive justice, that must confound the sceptic, who would impute every thing to *chance.*

MISCELLANEOUS.

Letter from the late Dr. JOHNSON, *to a young Clergyman, now a Fellow of a College in Cambridge.*

Dear Sir,

NOT many days ago Dr. Lawrence shewed me a letter, in which you make mention of me; I hope, therefore, you will not be displeased, that I endeavour to preserve your good-will by some observations which your letter suggested to me

You are afraid of falling into some improprieties in the daily service, by reading to an audience that requires no exactness. Your fear, I hope, secures you from danger. They who contract absurd habits are such as have no fear. It is impossible to do the same thing very often without some peculiarity of manner; but that manner may be good or bad, and a little care will preserve it at least from being bad; to make it very good, there must, I think, be something of natural or casual felicity, which cannot be taught.

Your present method of making your sermons seems very judicious. Few frequent preachers can be supposed to have sermons more their own than your's will be. Take care to register some where or other the authors from whom your several discourses are borrowed; and do not imagine that you shall always remember even what perhaps you now think it impossible to forget.

My advice, however, is, that you attempt from time to time an original sermon, and in the labour of composition do not burthen your mind with too much at once, do not exact from yourself, at one effort of excogitation, propriety of thought and elegance of expression. Invent first, and then embellish. The production of something, where nothing was before, is an act of greater energy than the expansion or decoration of the thing produced. Set down diligently your thoughts, as they rise, in the first words that occur, and when you have matter, you will easily give it form: nor perhaps will this method be always necessary; for by habit your thoughts and diction will flow together.

The composition of sermons is not very difficult: the divisions not only help the memory of the hearer, but direct the judgment of the writer; they supply sources of invention, and keep every part in its proper place.

What I like least in your letter is your account of the manners of your parish; from which I gather, that it has been

long neglected by the parson. The dean of Carlisle, who was then a little rector in Northamptonshire, told me that it might be discerned whether or no there was a clergyman resident in a parish, by the civil or savage manners of its inhabitants. Such a congregation as yours stands in much need of reformation, and I would not have you think it impossible to reform them. A very savage parish was civilized by a decayed gentlewoman, who came among them to teach a petty school. My learned friend Dr. Wheeler of Oxford, when he was a young man, had the care of a neighbouring parish for fifteen pounds per annum, which he was never paid; but he counted it a convenience that it compelled him to make a sermon weekly. One woman he could not bring to the communion; and when he reproved or exhorted her, she only answered that she was no scholar. He was advised to set some good woman or man of the parish, a little wiser than herself, to talk to her in language level to her mind. Such honest, I may call them holy, artifices, must be practised by every clergyman, for all means must be tryed by which souls may be saved. Talk to your people, however, as much as you can; and you will find, that the more frequently you converse with them upon religious subjects, the more willingly they will attend, and the more submissively they will learn. A clergyman's diligence always makes him venerable. I think I have now only to say, that, in the momentous work you have undertaken, I pray God to bless you,

I am, Sir,
Your most humble servant,
SAMUEL JOHNSON.

Bolt-Court, Aug. 30, 1780.

From the Hibernian Magazine of 1785.

A VERY extraordinary affair happened on Saturday last in this city, (Bristol.) A bricklayer had received five shillings in halfpence as his wages, and going into a public house, in Trinity Lane, to have a glass of gin, laid the bag of halfpence on the bar, but on going away missed it, and suspected a woman who had just gone away after having likewise had a glass of gin. Some of the people of the house went with him to her lodgings hard by, and charged her with having taken away the halfpence, which she denied positively, and added, that she wished "she might break her neck if she had stolen them." She was then standing on the top of the stairs, and had scarcely uttered these words before she fell down from the top to the bottom, and broke her neck. The poor man's money was afterwards

found in her room; overjoyed perhaps at the recovery of his money, he drank to intoxication on Sunday, and on Monday fell from a scaffold into the street, and was killed. Extraordinary as the above catastrophe may seem, we have it from indisputable authority.

ON DEVOTION.

(From Letters to a Young Lady: by the Rev. Mr. Bennett.)

DEVOTION, considered simply in itself, is an intercourse between us and God; between the supreme, self-existent, inconceivable Spirit, which formed and preserves the universe, and that particular spirit with which, for awful reasons, he has animated a portion of that matter upon earth, that we call man. It is an act in which the soul divests itself of outward things; flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilt, or pleasures, into the bosom of an Almighty Friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of our nature, and of our passions. A little habit will overcome this reluctance. When you have fairly entered on your journey, "the ways of this wisdom will be ways of pleasantness, and all its paths peace." True devotion, doubtless, requires a considerable degree of abstraction from the world; hence modern Christians treat it as a vision; hence many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the fathers; it burned in an Austin, and in many of those persecuted martyrs who are now with God. That we hear little of this true devotion, is not wonderful; it makes no noise in the circles of the learned or elegant. Under a heap of worldly cares, we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, persecution; an august temple, or splendid imagery, which had little connexion with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of Reason and Truth; whilst the lukewarm have rested in a few outward duties, which have have had no vigour; and as they sprung not from the heart, have never entered the temple of the Most High. Real piety is of a very different, and a much more animated nature. It looks up to

God; sees, hears, feels Him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is faith, substantiated by mental enjoyment; it is theory, vivified by experience; it is heaven transplanted into the human bosom; it is the radiance of the Divinity, warming and encircling man; it is spiritual sense, gratified by spiritual sensations. Without this, all ceremonies are inefficacious. Books, prayers, sacraments, and meditations, are but a body without a soul, a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove. God is a Spirit; so is the mind. Bodies can have intercourse; so can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise; sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye, as the falling of the dew; but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are describing this when they speak of their transports. David felt it, when he longed for God "as the hart panteth after the water-brooks." St. Paul knew it, when he gloried in his tribulations. It was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it martyrs were supported, when they were stoned and sawed asunder. And until we feel it in ourselves, we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity. It will be of little moment, what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity, health or sickness, honour or disgrace, a cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your mind to God; and in his greatness and perfection you will insensibly lose the littleness, the glare and tinsel, of all human things.

THERE is no part of Christendom which stood more in need of the Gospel than the Scandinavian nations. Saxo Grammaticus, Adamus Bremensis, Dithmar, Arngrim Jonas, Keysler, and other authors, point out the shocking condition of the Danes, Swedes, &c. before their conversion to Christianity. The Danes imagined their gods, especially Odin, Thor, and Freia, were delighted with human victims. According to the Icelandic mythology, Odin, the supreme god of the

northern nations, was called the *terrible* and *severe* god; the father of *slaughter*, and the *depopulator*; the incendiary; the active and *roaring* deity, who giveth victory, and reviveth courage in the conflict; who nameth those that are to be slain. It was believed he often descended to intermix in the conflict, to inflame the fury of the combatants, to strike those who were to perish, and to carry their souls to his celestial abodes. Warriors going to battle, made a vow to send him a certain number of souls, whom he was to receive at Valhalla, his ordinary residence. He adopts for his children all who are slain with swords in their hands, and admits them, as heroes, into his palace: they only who died fighting, could aspire to the pleasures prepared for them in Valhalla. * The pleasures they expected in the next world, shew what they relished in this; namely, fighting, eating, drinking, and women. In Valhalla, they expected the daily pleasure of ranging themselves in order of battle, and of cutting each other to pieces; but as soon as the hour of repast approached, they were to return on horseback, all safe and unhurt, to eat and drink in the hall of Odin. The flesh of the boar Serimnar, was sufficient for them all: every day it was served up at table, and every day was renewed again entire. Their drink was beer and mead; one single goat furnished enough of these liquors to intoxicate all the heroes: their cups were the skulls of the enemies they had slain. Odin alone, who sat at table by himself, drank wine for his entire liquor. A crowd of virgins waited upon the heroes at table, and filled their cups as fast as they emptied them. It was the hope of such joys which prompted the Scandinavians to defy death, and even to seek it with ardour. The following extracts from the dying ode of King Regner Lodbrog, point out the genius of the northern nations. "We fought with swords; a shower of blood rained from our weapons. Many a lifeless body fell to the earth: the raven waded in the blood of the slain. In the shower of arms Rogvaldur fell; I lost my son! The birds of prey bewailed his fall; they lost him that prepared them banquets. Death is the happy portion of the brave; for he stands the foremost against the storm of weapons. We fought with swords; this fills me still with joy; because I know a banquet is preparing by the father of the gods. Soon, in the splendid hall of Odin, we shall drink beer out of the skulls of our enemies. A brave man shrinks not at death. I shall utter no repining words as I approach the palace of the gods." According to the northern mythology, they who died of disease, or old age, fared miserably in the next world. To such, the palace of death was anguish; her table famine; her waiters

* Mallet, Northern Antiq. ch. 6.

were expectation and delay; the threshold of her door was precipice; her bed leanness: she was livid and ghastly, and her very looks inspired horror. In consequence of such notions of futurity, some, rather than die in their beds, got themselves carried into the field of battle, and died there, or put themselves to death in some other way *. Surely such opinions tended to render the Scandinavian nations fierce and desperate, and to inspire them with an enthusiastic thirst for blood. Even the Danish women exercised war and piracy, and had their Amazons, lest the Greeks alone should boast of them. The pagan Danes offered human victims to their gods; captives in time of war, slaves in time of peace: and in case of famine, or other public calamity, their *king*, as the highest price for averting the divine anger. They entertained such erroneous ideas of a future state, that they sometimes put themselves to death, in compliance with their superstitions; and on the death of a hero or chief, his arms, his cocks, his charger, dogs, and domestic attendants, were placed with him on the pile; his dependents, friends, and favourite wife, frequently solicited death, to serve him in Odin's palace.

Such erroneous opinions were necessarily exploded, and such practices restrained, by a religious system which declared the pleasures of the next world to be such as eye hath not seen, nor ear heard of. Self-murder, human sacrifices, drunkenness, and other crimes, founded on paganism, must have been abolished, together with the superstitions which caused them. These happy effects were produced by the learning and piety of Ebbo, Ansgarius, and others, who were employed in the work of conversion, and who zealously encountered the selfishness of the pagan priests, and the prejudices of the most cruel and ferocious of all people. The unremitted endeavours of a succession of such men gradually abated the ferocity of the barbarians, who must have been influenced by the doctrines, gentleness, loving-kindness, and charity of these laborious missionaries of Christ. Though the pagan Danes were so hard-hearted, that they never wept, yet those of them who were converted by the labours of Egino, were softened to such a degree, by his pious exhortations, that they burst into tears, from sorrow for their sins. To Christianity we may fairly ascribe the happiness enjoyed by the subjects of religious princes, who have attended to the spirit and precepts of the Gospel, and formed their laws accordingly. In Norway, the laws of Christian law-givers recommended the love of God, and the practice of virtue; and required kings to rule agreeably to law, in the name of Christ, for the glory of God, and for the good of their subjects. These laws enjoin men to renounce the devil and all his works;

* Mallet,

namely, lying, perjury, deceit, adultery, fornication, theft, gaming, discord, anger, hatred, envy, and other vices, as displeasing to God, and pernicious to the souls, fortunes, and health of his creatures. A writer of the eleventh century thus exultingly expresses the happy change wrought by the Gospel on the northern nations. "Behold the Danes, Swedes, and other ferocious nations, who formerly uttered barbarous sounds like the neighing of horses, have been taught to sing hallelujahs in praise to God! Behold a people who depopulated France and Germany, by piracy and rapine, are now satisfied with their own boundaries! Behold a district, always inaccessible, on account of idolatry, and no less cruel than the worshippers of the Scythian Diana, now divesting themselves of their natural ferocity, emulously admitting evangelical preachers, destroying altars, consecrated to demons, erecting churches, and unanimously celebrating the name of Christ!"

A celebrated modern author thus represents the beneficial effects of Christianity on the northern nations: "It was an event which, viewed only in a philosophical light, should be considered as the dawn of the happy days which are afterwards to shine forth with superior splendour. In effect, this religion tended to correct the abuse of licentious liberty; to banish bloody dissention; to restrain robbery and piracy; to soften ferocity of manners; to require a certain knowledge of letters and history; to re-establish a part of mankind, who were miserably enslaved, in their natural rights; and to introduce a relish for a life of peace, and an idea of happiness independent of sensual gratification."

Most of these remarks apply equally to the improved state of the Russians, Poles, Prussians, and other nations, in consequence of the influence of the Gospel.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. W. M. HARVARD, *to the Secretary for the Missions.*

Galle, Feb. 13, 1816.

Rev. and dear Sir,

FROM the peculiarity of my situation at this time, owing to my late loss, my correspondence with home has been much limited. Brother Clough, has, however, made up the defect, and is now writing you a very interesting letter, which I am sure you will be glad to receive. He is, I am glad to say, a

very improving young man, and a useful Missionary. We are very much united; and labour in the most perfect union. I have a great respect and esteem for him, and have had many reasons to suppose the affection mutual. It is a great blessing to our Mission that we have no jarring among us. This is of God, and he shall be praised. O! what should we have been had Satan been allowed to intrude with any thing like discord among us? What a source of pain to our dear fathers and friends at home! What an occasion of triumph to the enemies of the cross! What an impediment in the way of the gospel, and what a fruitful source of distress should we have been to one another! But from this we have been most blessedly saved. We have no striving for the mastery, no struggling for the ascendency, no bitterness, no suspicions towards each other; but we have a mutual confidence in each other as men of God, as ministers, and as Missionaries: and I can say, without fear of contradiction, that we love as brethren. *By this we know that thou favourest us, because our enemy doth not triumph over us.*

We are waiting with anxious expectation that the transports, now on their way for this island, are bringing us out more fellow-labourers. We see and feel the necessity of it, because we are sinking under our burden, and know that important stations are neglected. Could we now take possession of the western side of the island, we should have the most healthy parts to labour in, viz. from Matura to Negombo, within which compass, 12 more Missionaries might be advantageously placed. We should then be near to each other; and might have frequent intercourse one with another, and co-operate with greater probability of success. We should get a more general influence, and our meeting together would be attended with less expense. I believe it is the decided judgment of the brethren, that it will not be proper to allow of any more *solitary stations*: but to adhere to our Lord's plan of going forth by two and two. I have this week received a letter from the Rev. Mr. Bisset, the Secretary of the Columbo Bible Society, begging of us to take the management of their Printing concern into our hands, on the terms which we had proposed. Their materials will be removed to our Wesleyan premises, and our Printing-office, occupying a range of buildings behind the chapel, will have quite a *Serampore appearance.*

I thank God, my soul is his, and he is mine; and I do not regret having left a comfortable circuit even for a Mission. I am as happy as I can be: only to see good done is now necessary to make me completely happy, and we have such good reasons to expect this, that I would not exchange my place on this Mission for any imperial throne in the universe. God shall bless us, and all the ends of the earth shall fear him.

Your's, &c. W. M. HARVARD.

Extract of a Letter from Mr. W. M. HARVARD, *to his Parents.*

Columbo, March 9, 1816.

I THANK God, my rest at Galle, in some measure, set my mind free from worldly cares, and the prosperous state of the good work in that place, tended to quicken me. I have returned to my work, to encounter more labour than I ever had before; but with so much more of spirituality, as prevents it from being so great a source of barrenness to my soul as before, (i. e. the superintendence of the *printing-press, building, &c. &c.*) Thank my Saviour for this. O Jesus! I would gladly spend and be spent in thy service.

During the latter part of my visit to Galle, I paid some attention to the Portuguese, and was enabled to compose and read two sermons in it to very crowded congregations, before I left Galle. In less than three weeks I had my first sermon ready. My second sermon was ready that night week; and I can now, (by the assistance of my good Master,) manage to get a sermon a week, besides my other regular duties. To Him be all the praise!

On returning to Columbo, I was a little fearful of trying my imperfect Portuguese in this place; and hence I resolved to make a beginning among the poor people in some of the back streets of the Pettah. A poor man offered me his house for preaching, where I preached privately to a congregation of about sixty at least, (it was not published.) Some impressions were apparently made, and our friends encouraged me to think better of my pronunciation than I had feared; however, I know it was imperfect. Two more houses are offered, for the same purpose, and if I can thus itinerate round the town, perhaps it may be God's way of giving the poor ignorant inhabitants, who never attend any regular place, one offer of mercy, and of bringing them acquainted with the blessed truths of his ever-blessed gospel;—I feel exceedingly happy in the Lord, and begin now to look upon myself as something like a missionary; though still in a very imperfect and extremely unworthy measure. Brother Squance had begun long before me, and has been much owned of God in preaching in Portuguese, and speaks extempore with as much fluency in it, as you will remember he did in England, in his own language. Our visit to Galle has been greatly serviceable in re-establishing my health; and through much mercy, we are now as well as usual, for which I hope to be ever thankful. Amen.

BAHAMAS.

Extract of a Letter from Mr. HEAD.

Abaco, March 11, 1816.

Rev. and dear Sir,

I LEFT New Providence on the morning of the 7th of February, and arrived here on the 8th at night, the distance of about 85 miles from New Providence. Here I found a poor and afflicted people, and scarcely any one to give me a night's lodging. I expected that I should be under the necessity of returning on board the vessel that I came in to sleep, but after some time, a young woman proffered her sister's house, until her sister's husband returned from sea. I thanked her, and very readily accepted of it. I was conducted to my new apartment by the light of a burning stick. Candles are but very little known in this isle. The room was soon filled with people, both whites and blacks, who were actively employed in kindling a fire in the centre of the room to give me light; and one of the poor blacks fetched me a little of the best water he could get. I conversed and prayed a little with them, and desired them, if spared, to call and see me in the morning; so they left me. I spread my little mattrass on the floor and lay me down to sleep. I thought, surely I do now realize some of the hardships which, when at home, I suspected to be the lot of our dear brethren the Missionaries, who are scattering the seeds of eternal life in different parts of the world! O Lord, give comfort to the souls, and success to the labours of thy sent servants every where. Nothwithstanding it was quite the reverse of whatever I experienced before, sleeping on the floor of a room which was neither wind nor water proof, yet I believe I slept as safe and as well as ever I did at home. The next morning, I visited the little cottages; the people were chiefly employed in repairing their dwellings which had been blown down by the late hurricane. They expressed great joy to see that a preacher took any notice of them. They expressed a concern for me, now I was going to live among them. They told me, they were glad to see me come amongst them, as a preacher was very much wanted upon the island. "But, Sir, how you will get supported, we know not, for the people here are very poor at present, the chief part of the houses having been blown down, and our furniture broken, and ours and the children's clothes entirely blown away." These are the same people who unanimously wrote to Mr. Turton that a preacher might be sent them, and among whom Brother Ward laboured for a short time. Many received the word that was dispensed

by our dear brother, and bid fair for the kingdom, but in consequence of Brother Ward's being necessitated to return to his circuit, the people were left as sheep without a shepherd; and many returned back again to their former follies. I proposed preaching the next evening; the people took boats and went to the neighbouring little islands to inform their friends of preaching. A great congregation attended: I inquired into the state of the minds of those who were on trial when Brother Ward left them. After taking a view of the work from the first, I thought it best to begin it again: I preached three times on the Lord's day. Many hearts appeared to be powerfully wrought upon; three or four desired to have some conversation about their souls. I proposed to meet them on Wednesday evening. We have continued to meet, and our number is at present 22 whites, and 7 blacks; they all appear desirous to attend to every admonition, and to save their souls. Our preaching-house is far too small to contain the people, as some of them come from other islands in boats, and return on the Monday morning. And in order to preserve the ordinances among them, the inhabitants have begun to cut down wood to build a chapel, and a house for the preacher. They have been to another island, about three miles off, to get the wood. I feel happy in my situation; if souls are saved, and the name of God glorified, it is all I desire; and in his cause I hope to live and die.

I remain, dear Sir,
Your son and servant in the Gospel.
MICHAEL HEAD.

Letter from Mr. J. RUTLEDGE, *to* Mr. JOSEPH BENSON.

New Providence, July 15, 1816.

Rev. and very dear Sir,

I HEREWITH send you the proceedings of our House of Assembly, on the subject of the Registry Bill, according to promise in my last. You may judge of the state of the poor white inhabitants of our out-islands, by a perusal of the Report of the Select Committee of the House.

Mercantile affairs are at a very low ebb at present; and our collections, from present appearances, will not, I fear, come near their former standard. Of Mr. Turton we have heard nothing since he sailed for America. Mr. Ward is well, and very useful; his circuit flourishes; and I hope he will be able to take in a place we call Governor's Harbour. On this quay there are a number of very respectable inhabitants, with a still greater number of black people. Brother Ward has paid them

one visit. Mr. Bethel, a worthy man there, received Mr. Ward; and many gave him encouragement to pay them another visit shortly. Brother Head is at Abaco, and has nearly completed the chapel. He has had good health, since the District meeting, and I hope many have heard that Word which is able to save their souls. He corresponds with me, but has not informed me, of late, of the number he has in society; but from his great unwillingness to leave Abaco, there is no doubt that God owns his labours. Mr. Moore travels the Harbour-Island circuit; this is one of our best circuits; but a circuit where there is a great deal of travelling. Brother Moore writes to me that he is very sick, and desires to come to town for medical aid; he begs me to change circuits with him, as his indisposition might allow him to preach some times; but while it continues, he can by no means supply such a circuit as Harbour-Island. I have invited him to town; and when we all meet together, Messrs. Moore, Dowson, and myself, we shall be able to consult, and form a plan to proceed by; as I am very willing to visit that people who received the word of life first from my mouth. Brother Moore has been very useful, and stands high in the esteem of the inhabitants of the place. He is not informed of what kind his disorder is, but says it is of a very dangerous nature. Mr. Dowson and myself have not preached the word in vain on this circuit: we have had an increase of members since our District: our congregations are numerous, attentive, and respectable. The God of life and glory gives us both good health. Thanks be to his blessed name, we feel our work our delight, and we have every reason to believe that many of our hearers, who are not yet in society, have a real love and reverence for the word, the house, and the servants of God. Many of our people spoke plainly and sensibly of their being justified by faith in Christ, at our last love-feast; and others stood up and told us honestly, that that was a blessing which they had not yet received, but hoped not to rest short of so great a blessing. This love-feast had a good deal of primitive Methodism in it. Brother Dowson and myself labour in sweetest harmony together: his spirit is truly Christian, and his conversation such as becomes the gospel, He is a lover of discipline and good order. Our Island Circuits act liberally toward their preachers, and contribute all in their power to make them comfortable and happy. Indeed, it is very encouraging to our young men from home, to meet with such kindness. Still we are not without enemies; but the rulers of the people are favourable to religion; this is the Lord's doing, and it is marvellous in the eyes of many. Brother Head moves in a few days for Long-Island, according to the appointment of the District. How we are to supply Abaco, while

Brother Moore continues ill, I know not. I hope the Lord will spare so useful a labourer in his vineyard.

Dear Sir, I hope yourself and family are well. May you be blessed in this life, and crowned with a life of glory. Please present my best respects and love to our honoured brethren the Committee; accept the same yourself from,

Dear Sir, your's, &c.

JOHN RUTLEDGE.

Extract of a Letter from Mr. WILLIAM COULTAS, *to the Secretary of the Missionary Committee.*

St. Vincent's, April 11, 1816.

Rev. and dear Sir,

I WROTE to you a few months ago, and hope the letter came safe to hand. We had a very quick passage from Antigua to this place, and a very pleasant one to such as were not sea-sick.

As I have been but a short time here, I cannot, as yet, give you any statement of the work, as it refers to the society. The circuit is very large, and very laborious; however, when we have health, labour is attended with little difficulty.

I live at Barravalley, a place which has not been improperly called, by some of the Missionaries, *the Oven*, for it is the hottest place I have been at in the West Indies.

Since I came hither, I have had to travel by water a great deal, and have had an opportunity of seeing, with amazement, the wonderful works of nature, both in the sea and upon the land. The whales spouting up the water, rising out of it, and again plunging into it, causing the great deep to boil like a pot. The large fish pursuing the smaller ones, which, to escape their enemy, have risen out of the water in shoals, and have nearly sprung into the boat. Looking on the other hand, I have been struck with astonishment at the tremendous mountains, precipices, and foaming surf of the sea dashing against the rocks, making a noise like continual thunder.

How great is Jehovah, who measureth the waters in the hollow of his hand, and taketh up the isles as a very little thing!

Your's, &c. WILLIAM COULTAS.

Extract of a Letter from Mr. TALBOYS, *to* Mr. BUCKLEY.

George Town, Demarara, May 2, 1816.

My dear Brother,

We enjoy prosperity in our borders. We have eight whites, and four hundred and twenty-four coloured and blacks, in

society; and our numbers are daily increasing. Our borders are already too confined, which we are now about enlarging. Our last quarter's receipts were six pounds more than our disbursements, exclusive of the pew rents, which are laid aside for liquidating the debt on the chapel. I learn that a Mr. Kempton, late Missionary in this colony from the London Missionary Society, is desirous of becoming a Missionary among us in this part of the world. His reasons for wishing to join us, he will, no doubt, assign to you. The cause of his quitting this colony, and the Missionary Society, you will learn from a letter accompanying this, sent by Mr. G———, a very respectable gentleman of this town, in a public office, and who has ever been a great friend to the Missionaries; not of this or that body, but to all. Mr. Kempton was a great friend to our people at the time they had no preacher. When they were driven from place to place, he licensed a house for them in his own name, preached to them, and did every thing in his power to serve and encourage them. Our people speak very highly of him, and express their desire of seeing him in our society, and of his labouring among them. I have seen Mr. G.'s letter, its contents perfectly agree with what I heard from our people, and from others. I am still alone, but I hope I shall not be so long, seeing here is labour sufficient for many. Wishing you every blessing,

I remain, your's, &c.
T. Talboys.

Extract of a Letter from Mr. Shipman.

Kingston, Jamaica, May 17, 1816.

Rev. and dear Sir,

THE Committee will perceive, from our last general letter, that whilst the Lord is arising and visiting the East, he is not forsaking us in the West. For even in Jamaica the work of God is prospering; the boundaries of the Redeemer's kingdom are extending; and a wider door is opening for the spread of truth. Our friends, and especially the Committee, know that we had many hard and severe struggles before we obtained the liberty which we now have. And I must confess, that towards the close of last year, I sunk as low as I was capable, almost, in mind. But, blessed be God, he left me not to sink in deep waters entirely; but in due time put a song of joy and deliverance into my mouth.

On Tuesday, the 21st, to the great astonishment and inexpressible joy of all the friends of religious liberty, leave was

given for me to take the oaths in the court of Quarter Sessions. This was so unexpected and appeared so improbable, that even many of our leaders would scarcely believe it, although they were assured of it in the most positive terms.

For particular reasons, however, we were not able to open the chapel till Sunday, the 3d of December. When the people with joy sparkling in their eyes, and feelings of gratitude visibly pourtrayed on their countenances, came up *once more*, to the house of the Lord. But certain I am, that few of our friends in England can have any conception of the joy this merciful and happy circumstance diffused, because none have been prevented from worshipping God for eight or ten years, either by national or municipal laws; and I may add, that we only learn duly to appreciate our privileges, by a privation of them.

We are now going on more comfortably, and have reason to believe that the Lord is carrying on a good work. Many in Kingston appear to be growing in grace, and our numbers are daily increasing. New openings might be made with advantage in the country. We have lately had invitations to two large estates; and we hope that the Lord will soon open before us such a door, that we shall be able, (as far as our contracted means will allow us,) to make known unto the people, "what are the exceeding riches of God's grace in Christ Jesus."

Your's, in the Gospel of Christ,

JOHN SHIPMAN.

Letter from Mr. J. RABY, *to* Mr. BUCKLEY.

St. Kitt's, May 24, 1816.

My dear Brother,

TO see the good work of God, in which I have the honour to be engaged, prevail; to witness the enlargement of the borders of Zion; to behold sinners flocking to the standard of the cross, and to contemplate the final dissemination of divine knowledge, fills me with joy unspeakable. May the glorious period arrive when the gospel of the grace of God will take the wings of the morning, visit the dark regions of the earth, which have long been the habitations of ignorance, superstition, and cruelty; and may those of the human race who have been accustomed to transgress the most sacred bonds, who have lived in the commission of the most atrocious crimes, and whose altars have streamed with human blood, soon hear of the stupendous plan of man's redemption,—believe in that Saviour who died the just for the unjust, and rejoice in that salvation which removes the burden of past guilt, imparts a peace which tranquillizes

the human breast, and ultimately brings the soul to the mansions of glory.

In the torrid zone, I have witnessed the showers of divine grace descending on the church, and have heard those, who had been labouring under a sense of sin, declare, in the most simple and artless manner, the great things which God had done for their souls. Could you, my dear brother, or any other member of the Committee, transport yourselves across the great Atlantic, and be present at one of our love-feasts, when 6 or 700 of the despised race of Ham are assembled, with what pleasure would you listen to the accounts they give of their experience in divine things; with what joy would you repair again to the shores of Britain; the land of light and liberty; with what energy would you plead their cause when soliciting pecuniary aid to carry those plans into execution, which are to bring glory, yea, the highest glory, to God, and to promote peace and good will amongst men! I consider it my highest honour to be thus engaged; and it is my greatest ambition to be found faithful in the discharge of my duty.

We have many here who walk worthy of their high vocation; and several who have been recently called into the world of spirits, have witnessed a good confession in their last moments, having been favoured with ample support and consolation when every other thing has failed.

Your's, in the Gospel.
JOHN RABY.

From Messrs. WHITWORTH, RABY, *and* WHITEHOUSE, *to the Committee.*

St. Christopher's, May 28, 1816.

Dear Brethren,

AS a duty incumbent upon us, we sit down to transmit to you some account of the state of religion in this colony.

In the course of last year, several letters communicated to you the state both of our temporal and spiritual concerns; while we lamented, in some places of the circuit, a decrease of the number of our members, in others we had the satisfaction and joy of seeing many turn to the Lord, and inquiring their way to Zion, with the sincerest resolution of being decidedly on the Lord's side: and, in all the places, we trust we saw, as far as the relation of their experience and their uniformity of conduct could testify, a general increase of religion both among the old and many of the young members of our societies.

In humble dependence upon the great Head of the church for his promised aid, we entered this year upon our labours

with ardent desire and fervent zeal to promote the cause of our glorious Redeemer; and, from the effects which have been produced, we have reason to conclude that our labours have not been in vain in the Lord.

Nothing, we assure you, dear brethren, rejoices our hearts so much as to witness the enlargement of the borders of our Zion, and to behold the upright conduct of those who are joined with us in church fellowship; and this our joy is, in a good degree, realized. And, from present appearances, we have ground to expect still greater prosperity. Seriousness pervades our congregations; deep attention is paid to the truths which are delivered, which will ultimately produce, we hope, in the lives of thousands, the fruits of the Spirit.

We cannot sufficiently express the lively interest we feel in the unparalleled outpouring of a Missionary spirit upon the people of England. The encouragement held out to our beloved brethren in the East fills us with joy which is unspeakable and full of glory; and we exultingly hail the fast approaching period when all the earth shall hear the joyful sound, and see the salvation of God.

We are sorry to inform you that we still labour under very considerable difficulties of a pecuniary nature. We apprised you the last year of many necessary repairs being done to our buildings in Basse-terre and Sandy Point, beside building a new chapel. Still, in Old Road, our chapel remained in a bad state. Add to this, the loss of one of our horses, which had caught an infectious and incurable disorder, laid us under the necessity of purchasing another; so that we are involved in no small degree; our creditors are urgent for the settlement of their accounts; no means can be devised whereby we may extricate ourselves; and however reluctant we are, necessity will compel us to draw upon the Committee for fifty pounds.

We remain, Your's affectionately,

JAMES WHITWORTH.
JOHN RABY.
ABRAHAM WHITEHOUSE.

Extract of a Letter from Mr. THOS. DAKIN, *to* Mr. THOS. WOOD.

Rosseau, Dominica, July 17, 1816.

Rev. and dear Sir,

IT is with deep regret and sorrow, that I have to inform you of the death of Mr. Jeremiah Boothby. He died on the 14th instant, at 10 o'clock in the morning. He had enjoyed good health until the 4th at night. He preached in the evening to a

numerous and respectacle congregation; but, unhappily for us, a person of the name of ———, a resident of M———, came into the chapel, with a fixed determination to disturb Mr. Boothby. Mr. Boothby with some difficulty got through his sermon, evidently much hurt at the man's behaviour, and stepping up to him, begged he would come into the house, in order to convince him of the impropriety of his conduct. His rude reply to Mr. Boothby drew the people in such numbers into the aisle through which Mr. Boothby was in the habit of passing into his study from the pulpit, that he was obliged to go through another door into the open air. In the meanwhile, the servant, who had gone through the study to open the hall-door for Mr. Boothby, was so confused and alarmed, that she could not open the door for some minutes; so that Mr. Boothby had to stand in the open air, without his hat, in a high state of perspiration, by which he took a cold, which fell upon his lungs, and brought on a pleurisy, which eventually terminated in his death. His holy life, joined to his Christian prudence and courtesy, has endeared his memory to many, but more especially to those who know the truth as it is in Jesus.

Mr. Boothby had not slept one night out of his house since his landing in Dominica, except the first six nights at Miss Janette Gordon's, nor had he preached out of our own chapel. The situation of the house and chapel is the most healthy in Rosseau, overlooking the whole town. Mr. B.'s study has a door into the chapel, so that he had not to go from the pulpit into the night air, after he had done preaching.

The medical gentlemen, (for we called in three,) men of first rate abilities, all declared, the cold he caught on the 4th instant was the first cause of his death. Mr. B. did not feel any bad effects from the cold for some days; but alas! it had fallen on and taken possession of the lungs; nor was danger apprehended until he was let blood on the 7th; and even after this, the medical gentlemen pronounced him in a state of convalescence. With an account of this affliction, I am happy to state the manner in which he died. It was my lot to intimate to him the doctor's opinion of the improbability of his recovery. The declaration did not alter a look. He heard it without making a reply, or asking one question, but immediately said, "I feel resigned to the will of God." The night before his death, I drew up a few lines in the form of a will, which he signed in as good a hand as he generally wrote. He asked me if I had any plan made for carrying on the work of God until a minister could be procured. I replied, that I had not, but wished for his thoughts on the subject; saying, I hoped the means of grace would be continued, and conducted with propriety, but urged him no further on the subject. He said, "you are perfectly ac-

What trials may attend me still,
Resign'd, I leave unto thy will;
Content, if in thy courts above,
At last I sing thy guardian Love.

Newbury. L.

HERE AND THERE;

Or, This World and the Next: being suitable Thoughts for a New Year.

HERE bliss is short, imperfect, insincere,
But total, absolute, and perfect *there.*
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts, and troubles e'en the best,
There Satan's pow'r extends not to the blest.
In a weak, sinful body *here* I dwell,
But *there* I drop this frail and sickly shell.
Here feeble Faith supplies my only light,
There Faith and Hope are swallow'd up in sight.
Here things, as in a glass, are darkly shewn,
There I shall know as clearly as I'm known.
Frail are the fairest flowers that bloom below,
There freshest palms on roots immortal grow.
Here wants and cares perplex my anxious mind,
But spirits *there* a calm fruition find.
Here disappointments my best schemes destroy,
There those that sowed in tears shall reap in joy.
Here vanity is stamp'd on all below,
Perfection *there* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness *may*, whose life *must* have an end;
But *there* no failure can I ever prove,
God cannot disappoint, for God is Love.
Here error clouds the will, and dims the sight,
There all is knowledge, purity, and light.
Here so imperfect is this mortal state,
If blest myself, I mourn some other's fate.
At every human woe I here repine,
The joy of every saint shall *there* be mine.
Here if I lean, the world shall pierce my heart,
But *there* this broken reed and I shall part.
Here on no promis'd good can I depend,
But *there* the Rock of Ages is my Friend.
Here if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But *there* whatever good the soul employ,
The thought that 'tis *eternal*, crowns the joy.

JAMES Mc. CUTCHAN,

Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR FEBRUARY, 1817.

BIOGRAPHY.

A Sketch of the Life and Character of LADY MAXWELL, *of Pollock;—late of Edinburgh.*

To Mr. B.

Rev. Sir,

IT has been long and impatiently expected by many, that to the number of those persons who were once the excellent of the earth, the *record* of whose holy and useful lives, and happy and triumphant deaths, adorns your pages; their memory living, and their example glowing, to instruct and inspire generations yet unborn; that of LADY MAXWELL would have been added; who for her station in society, strong and cultivated mind, and extensive benevolence, had few equals—as a member, friend, and ornament of the Methodist Connexion, has not been surpassed; while for depth and solidity of piety, she was perhaps second to none in the christian world. It has been expected that with such a record you would have been furnished by the hand of some of her numerous religious acquaintances, who knew her well, and admired her character while she lived; who venerate her memory, now that she is dead; and who are supposed to be the most capable of giving, at least an outline of her life, and a sketch of her excellent character. But hitherto expectation has been disappointed.

It is true, that to attempt a history of Lady Maxwell's life, must be made under circumstances of great difficulty. For notwithstanding she wrote much, and religion was her principal and favourite subject, yet what she has written seems doomed to remain very partially known. This, however, appears certain, that her voluminous writings furnish no account of her early

experience, nor of the various transactions of her life. She kept a regular diary for upwards of forty years; but this rather records the progress of her religious experience, than the history of her life and actions. It fully shews, and it only shews, a person's uniformly walking with God, having constant access into the holiest by the blood of Jesus, and there (to employ her own words) holding fellowship with the whole Deity, Father, Son, and Spirit.

As little can be collected from documents, neither can much be gathered from oral testimony; as those persons who were her Ladyship's acquaintances, during the greater and most interesting part of her life, have long since slept with their fathers; so that who were her first associates in the kingdom and patience of the Redeemer, is now very difficult to learn. To this may be added, that *kind of life*, which she imposed on herself to lead, being such as, in its very nature, must supply but little incident. For although in name and character she was well known, yet as a person figuring on the stage of the world, or exercising authority in the church, she was not known. Her influence was great, and her usefulness extensive; but it was silent, gentle, and unobtrusive as the fall of the evening due. Confined by choice to her native country, from which she seldom moved, but when business called, or health demanded, and then but for a short time; she lived in retired privacy, secluded from the gay and busy world. Being easy in her worldly circumstances, select and happy in her acquaintances, her path through life was generally even, and her sky serene; presenting none of those varieties which are to be found in the lives of the principal actors on the stage of this world; nor of those whose path is checquered with every variety of light and shade; their horizon having experienced every vicissitude between the cloudless noon of prosperity, and the starless midnight of adversity. Her life had as ameness, the sameness of matured, established piety, a blessed monotony of being, and getting, and doing good.

To pourtray her *character* would be a task not less arduous than to trace her *history:* yet had the attempt been made at an earlier period, it would have been done with greater promises of success; lapse of time must have effaced many important recollections, and deprived some of the brightest images of her excellencies of a considerable portion of their vividness; while distance from the place where she resided, forbids access to *persons* who might furnish useful hints, as also from those things, the presence of which would not fail to be attended with valuable associations.

It is true, that a person of inventive mind, or a lively imagination, might draw an *ideal* character, combining whatsoever things are pure, pious, amiable, and of good report; and by applying

this to Lady Maxwell, fancy would become *reality*, and fiction would be sober narrative of fact; for her character and conduct would bear him out triumphant. Yet as there is something peculiar to every person, something which is properly their own, and their ownselves; as untransferable as personal identity, and by which their acquaintance will easily recognize them in the crowd; so the person who has an eye that can catch these peculiarities, and a hand which can throw them on the canvass, each in its proper light, natural attitude, and just proportions, that person is a real painter of character; and to such an one, that of Lady Maxwell would be a subject worthy of the best efforts of his greatest powers.

As a master's hand is not expected, the present rude sketch is drawn with equal diffidence and reluctance, arising from a knowledge of the greatness of the subject; the high expectations which the religious public may justly entertain from so distinguished a person as Lady Maxwell; the extreme scantiness of materials, which are little more than bare recollections; and above all, from the awkwardness of the delineator's hand. Nor would this have been undertaken at all, but for the pressing solicitations of her Ladyship's most intimate friends, who deem it criminal to allow the remembrance of so much intellectual, moral, and religious worth to sink into oblivion, and who are determined that her memory shall not altogether perish among the Methodists.

There is no doubt, that those persons who knew her Ladyship's worth, and who still cherish her memory, will feel deep concern that so little is said of her, and this in a manner as far below the subject. That the life is meagre, and the character miserably imperfect, is readily granted; but there appeared no alternative between this and none; for had any other hand undertaken it, this would never have been attempted. There is, however, one consolation even in failure; it is a failure where full success was never contemplated, and where its attainment, under more favourable circumstances, would have been next to impossible. No; God only, who knew her public and private life, who saw all the pious movements of her mind towards himself, and all the efforts of her zeal to promote his glory; he only could do her justice, and that justice she will amply receive in that day, when they that be wise shall shine as the sun, and when a cup of water given to a disciple, in the name of his master, shall not lose its reward.

Lady Maxwell's maiden name was Miss Darcy Brisbane; she was the youngest daughter of the late Thomas Brisbane, Esq. of Brisbane, in Ayrshire. There was nothing in her childhood which could augur her future distinguished eminence in piety; for to the drawings of the Father, the teachings of the Spirit,

and the first influences of grace, she appears to have been inattentive; while to the strong remonstrances of the mind against itself, and against the conduct, she was an entire stranger, until a farther stage in life. She was indeed from a child distinguished by a feeling, humane, and charitable disposition of mind. She often mentioned the high degree of pleasure which she felt, even at that early period of life, in relieving the necessities of the poor; and on some occasions taking off part of her clothes to cover the shivering limbs of poor children—not, however, from any conviction that such was a christian duty, but to give indulgence to the generous feelings of a mind, which ever after delighted to put forth its utmost energies to lessen, in any form, the great mass of human wretchedness.

Her education, which was suited to her prospets in life, was received in her father's house, and afterwards completed in that seat of every mental accomplishment, the city of Edinburgh; where she was only remarkable for quickness of mind, a high sense of propriety in conduct, and a peculiar elevation of spirit. From Edinburgh she removed to London, for the purpose of being presented at court, and introduced into the first circles of rank and fashion. While in London she lived with Lord and Lady Lothian, the Marchioness of Lothian being her aunt. But her aunt's death following soon after, she left London, and returned to her native land. During her stay in London a circumstance occurred, which often afterwards affected her mind with wonder and joy. Being then about sixteen years of age, she went down to a small villa in the neighbourhood of London, which belonged to her uncle. One day, when walking in the garden, the gardener, encouraged by her serious, interesting appearance, came up to her, and with all humility addressed her on the subject of that deep distress of soul under which he then laboured; when such directions and words were put into her mouth, as were the means, under God, of setting the poor man's soul at liberty, so that he went away praising God, in an ecstacy of joy. And this (as she used to say) was at a time when she was as ignorant of the truth, and of the meaning of the words she had employed, as the ground on which she stood.

Soon after her return from London, she entered into the marriage state with Sir Walter Maxwell, Baronet, of Pollock. This union was much to her mind, and seemed, for a time, to open wide fields of worldly enjoyment to her visionary fancy and aspiring hopes. But this vision of earthly bliss was soon ended, and appeared shorter than the last watch of the night; for in little more than two years she was deprived of her husband by death; and, in six weeks after, of her son and only child; and thus was left a widow at nineteen years of age. This painful dispensation of Providence, by which the Lord left no rival to

dispute his claim to the sole empire of her affection, was sanctified by his grace to the salvation of her soul. For, finding by experience how soon those sources may be dried up, from which misjudging mortals calculate on drawing their earthly delights, her mind was thence led to seek its rest in God, in making the Author of her being, the fountain of her enjoyments. But as she was never known to mention her husband, nor yet her child, after their death; and as her conversion to God was closely connected with those events, to learn the particulars of that important change became a delicate subject of inquiry, and to which she would never advert, but with reluctance and brevity. All that is known respecting the circumstances of her conversion was given by herself to her most intimate friend in one short sentence; "*God brought me to himself by afflictions;*" Thus is providence, in its varied events, rendered subservient to the purposes of grace, and one of the means of salvation. Thus are our greatest trials proved to be but disguised blessings, and from the most deadly bitters in this world are extracted immortal sweets. By afflictions sanctified, the mind is humbled, and the will bent; our strong grasp of the world is broken; the vanity of its enjoyments, and their insufficiency to meet the wants of the mind, are fully displayed. By afflictions the heart is often softened, and opened for the admission of truth, and disposed to seek a portion above. Seasons of affliction ought therefore to be improved, both in respect of ourselves and others—in the former, as affording a mean of getting good; and in the latter, as furnishing an advantageous season of being useful to others. For not Lady Maxwell alone, but hundreds in the church militant, and thousands in the church triumphant, say, "God brought me to himself by afflictions." Nor because, in the first instance, God has not thundered into the soul terrific peals from Mount Horeb, shaking the heart like an earthquake; nor by the melting strains of Zion, moved the rock to contrition, are we thence to question the reality of conviction of sin, nor the genuineness of conversion to God. For these afflictions are useful only, as they drive, or draw us to that Gospel which is full of Christ; and hence is the power of God unto salvation.

But though the *time* of Lady Maxwell's conversion cannot now be ascertained with precision, nor the circumstances attending it detailed with accuracy, the fact, notwithstanding, is incontestable. An almost solitary extract, which has been obtained from many volumes of her diary, shall here be inserted, to determine that point. Its date, however, is many years subsequent to the event itself. "Feb. 1770, *Friday.* This has been a day of much peace, both *alone*, and when in company. My views seemed clear, my faith strong, and Jesus nigh; and on a *close* examination as to the state of my soul, in the view of the approaching sacrament, I clearly perceived that a great change

had passed upon me, which in the Word of God is sometimes termed, ' a being born again ;' sometimes ' a passing from death unto life ;"—and again, ' being translated from the kingdom of Satan into the kingdom of God's dear Son.' ' My reasons for *thus* judging are, First, I found I had been convinced of sin, and brought into a state of bondage and fear. 2dly, I had been convinced of righteousness, whereby I had received *power* to believe on Christ, and found the Spirit of God witness with my spirit that I was his child; and as a corroborating proof of this, my faith was genuine; I found that it wrought by love to God and man, and led me to purify my heart. 3dly, I felt a continual hungering and thirsting after righteousness; ardent and habitual desires to be wholly devoted to God; together with a *deep* sense of the depravity of my own nature." This extract will leave no doubt on the minds of those who know what conversion is, of the legitimacy of that work, of which her ladyship was the subject.

It was some time about the period of her conversion, that she first became acquainted with the Methodists; but whether she obtained assurance of God's justifying grace, before, or after that acquaintance, is a question which cannot now be decisively determined. The weight of probability inclines in favour of this, that she knew God before she knew the Methodists. The inducing circumstances also which first led to a Methodist chapel, are at present but indistinctly known. It is said to have taken place during the period of a visit, paid to a relation; who observed to Lady Maxwell one evening, that she was going to the Methodists' chapel, when her ladyship readily offered to accompany her, and which she did, and continued ever after to attend, when health would permit. Who this relation was, is not said; but this much, however, is certain; that, at that time the zeal and energy of the Methodist preachers were generally approved and admired by the people, they attained to a degree of popularity, and possessed an extent of usefulness, which they have not been able to equal, for many years past, in North Britain.* Nor were their acceptance and usefulness confined to the lower and middle classes in society; for ministers of the Establishment, and members of the university, persons of rank and title, were found mingled in their audiences. And it might be, that some of those pious nobles, who were among the admirers of Whitfield and Wesley, were the instruments of first bringing Lady Maxwell to a Methodist chapel.

* This is not accurate. The Methodist preachers have been much more popular and useful of late in some parts of Scotland, particularly in Edinburgh, Glasgow, and Paisley, than at the period the writer of this account refers to, as the chapels they have built, and the great increase of their societies and congregations in those places, make evident. *Edit.*

She was not long a hearer, before she became a member of the Methodist Society in Edinburgh, and in which she remained steady, until her death. Her union with this people must have been earlier than the year 1765, as her quotations and application of certain parts of some popular hymns in use among them, and which appear in her writings of that time, fully shew, as well as the use of a certain phraseology, which, though scriptural, very seldom obtains but amongst the members of Mr. Wesley's community. At the time she joined the Methodists, she was a member of the Scottish Established Church, which, for its approximation to Scripture in its constitution, the learning, talents, and respectability of its ministers; the extent of information on religious subjects among its members; and the general tone of doctrine held forth in it, *was*, in the opinion of Whitefied, and *is* in the opinion of many equally unprejudiced and uninterested, the *best* NATIONAL *Establishment* in the world. In this church Lady Maxwell had been educated, in it she had received much spiritual profit; and continued occasionally to attend the ministry of the word, and statedly to communicate with its members to the end of her life. Yet she gave to the Methodists a decided preference. The views which they have of divine truth; their insisting so strongly and uniformly on the *knowledge* of salvation; urging on every believer the necessity of having the direct witness of the Spirit of God, to give him assurance of his personal interest in Christ, and of being a child of God: And then, instead of being lulled into dangerous security, by assurances that his final perseverance is certain, he is still further urged to perfect holinesss in the fear of the Lord:—The bond of union, likewise, by which the different members of their Societies are connected together;—the social means of grace which they enjoy among themselves; all tending to excite diligence, preserve their steadfastness, and in every form to promote personal piety;—these, she considered, as most agreeable to the word of God, and in a high degree calculated to secure the great ends of true religion, present holiness, and future safety. But that *full* salvation from sin, which is believed among the Methodists to be attainable; and which forms a distinguishing peculiarity in their preaching, was that trait in the character of its doctrines, which appeared to Lady Maxwell the most lovely; and to her had been rendered the most useful. For when speaking to an intimate friend on the subject of her connexion with this people, she said, "If I had never know the Methodists, I should never have attained to those enjoyments in religion, to which I have attained, under *their* instructions;" and then added, emphatically, "you know, we seldom or never go farther than our instructers teach us;" and, "If God has a people on earth, and he has many, it is the Methodists." This, to say the least,

is expressive of her ladyship's sense of obligation, as well as of the strength of her attachment to that christian society.

If religion opens a source of pleasure, at once pure and varied, rich and inexhaustible,—adapted to human society, in all its varieties, and to human life amidst all its vicissitudes; so it likewise presents its *difficulties:* although it has not yet been proved, that these are more numerous, or more formidable, than those which are met in any other pursuit or acquisition, whether of knowledge, fame, wealth, or pleasure; and of the difficulties of religion, it is most frequently the case, that they are found, or *felt*, to be the greatest at the commencement of our religious career. But as passion is overcome and controlled by grace,—the affections deadened to earthly good;—as the will becomes accustomed placidly to submit to, and cheerfully to enter into the will of God, and the mind and life formed to virtuous habits;—as the rugged asperities of nature are filed off, by the power of the Spirit, and smoothed to patience, long-suffering, gentleness, and contentment,—difficulties are found to be duties, and duties relished with delight;—crosses form crowns, and temporal loss conduces to spiritual and eternal gain. For as the Christian advances in the divine life, and in proportion to his advance, his way becomes more smooth, the sky of his prospects brightens and extends, and the thorns of difficulty and trial are deprived of their painful sharpness.

Lady Maxwell's religion did not subject her to much opposition, though its connexion with Methodism very early called into exercise her spirit of sacrifice. She suffered the loss of many things, which ranked high in her estimation; but she accounted them as dross, for the excellency of the knowledge of Christ. It could not be expected that *many* of her own rank would court her society, and among these were her early associates, and principal friends. Yet losses like these she scarcely felt, and perhaps never deplored. There were, however, at that time, in Scotland, *some*, though "not many noble," whose minds God had illuminated, and whose hearts his transforming hand had touched, who esteemed vital Christianity their highest honour, and made the cross of Christ the supreme object of their glory; and among these may be reckoned the late Viscountess Glenorchy, whose piety was considerable, her usefulness great, her zeal for *orthodoxy* standing at a high temperature; and her attachment to Lady Maxwell was strong, sincere, and unaltered, in life and death.

(To be continued.)

DIVINITY.

A Sermon preached at Columbo, August 1, 1815, *on the Third Anniversary of the Foundation of the Columbo Auxiliary Bible Society, by the* Rev. GEORGE BISSET, A. M. *And published at the request of the Society.*

(Concluded from page 15.*)*

HE finds, perhaps, some things which he does not understand, but to this he has been accustomed throughout his life; he is therefore not surprised because he sees a difficulty, nor mortified because he cannot discern a solution. Not used to look beneath the surface, he frequently passes over those passages which have occasioned most perplexity, without any sense of their obscurity, or any suspicion that a difficulty can exist. These observations, and they might, if time allowed, be pursued to a much greater length, are applicable to the people of all nations; but when the reception and effect of the Bible are the subjects of discussion, they will, if I mistake not, apply with peculiar force to the people of the East.

Although common, unenlightened readers are not apt, as I have said, to be startled at an occasional difficulty, or deterred from going on in the plain path, because here and there a slight obstacle may be presented, yet will they read with more attention and profit if the substance of what is related be well adapted to their own manners, customs, and modes of thinking, and the language similar to their own habitual expressions.

Now the principal narrative contained in our Bible is the history of an Asiatic people: the manners, the customs are all Asiatic, and consequently near akin to the manners and customs of India; the style is throughout perfectly Oriental.

How many customs are described in the Bible, which in the eyes of an ignorant European reader must have appeared strange at first, and absurd, that to an Indian are matters of continual practice! How often are manners there depicted, abhorrent from all European notions of propriety, but strictly agreeable to the daily tenor of Indian life! How frequently are allusions obscure, because they refer to circumstances unknown in the West, though perfectly familiar in the East!

Numerous instances have been accumulated by the learned, of the truth of those remarks, which a short residence in Asia must force upon our most casual observation.

Nor are the graver subjects of the Bible, the essential points, the discoveries of Revelation declared in our Scriptures, less suit-

able to the popular opinions and belief of India. The more knowledge we acquire of Eastern mythology, and Indian faith, the more resemblance do we perceive between their venerated legends, and our own authentic monuments of inspiration. Whether this likeness has arisen from their ancient writings having been copied from our Scriptures, or founded upon traditions of the same facts, which are recorded in our Bible, the learned may discuss and determine: the fact of the similitude exists, and is sufficient for our purpose, for it must greatly facilitate the reception of our Holy Writ.

Hitherto I have nearly confined myself to the Old Testament, to which objections from obscurity are supposed principally to apply. The gospel was first preached to the poor, and to the capacity of the poor and illiterate, the narration, the morality, the doctrine, and exhortations of the Evangelists are completely still adapted. But what can be more astonishing, at the first mention, to an unprepared hearer, than the very ground-work of their whole history, the foundation of the great scheme of our redemption? Was not the preaching of Christ incarnate and crucified, a stumbling-block to the Jews, and foolishness to the Greeks?

Now this doctrine would present no difficulty to a native of these regions of the globe. Through all the wild variety of Indian mythology, the incarnation of a deity, his achievements, and dangers, and sufferings upon earth, are the most common features. When an incarnation is generally mentioned, it is understood to be one of the nine incarnations of Vistnou; but there is neither any limit to the number of instances where an Hindoo deity has been incorporated in some human form, and mixed in the society of man, nor direct sense or meaning, whatever the allegorical interpretation may be, in the trivial errands upon which they were sent.

Here there is a real difficulty removed, and the first obstacle to faith is already surmounted.

Thus prepared to admit the doctrine of incarnation, when, instead of the distorted extravagance of their own mythological fabrics, they are shewn the Christian edifice of atonement, mediation, repentance, and faith, how must they be struck with the majestic simplicity of the gospel!

Nor will the Buddhist of this island be less inclined to believe an incarnate Saviour; for though he does not allow that Buddhou was the ninth incarnation of Vistnou, it is not from aversion to the doctrine, but only because he will not admit his deity to be inferior to the Brahmin's god.

When to these nations, so prepared for the reception of divine truth, by the peculiar nature of their own superstitious fables, the rich treasure of the gospel is opened, the word of in-

spiration will refresh their souls, and revive them into new life, as after a long drought and burning sun, the first rain of the monsoon descends into the parched and thirsty soil, renewing the withered roots of vegetation and verdure.

If then we are not altogether mistaken in the nature of the book which it is our object to publish, as well as in the prevailing sentiments and habitual prepossessions of the people to whom that book is to be given, we have no reason to believe that our efforts will be ineffectual:—we have, on the contrary, some ground for hoping that when they begin to know those divine writings, their previous disposition of mind will carry them with more rapid transition through the natural progress of curiosity—inquiry—admiration—faith!

Recurring to the best pattern for our imitation, the conduct of the first preachers of Christianity, we see that they took the surest means of accomplishing their great object, the means which have been used with eminent success in every species of operation. They divided the work among themselves: they took their different offices: they performed their several parts. If the power of this well known contrivance of human sagacity needed any confirmation, there is ample proof that it was sanctioned by that diversity of spiritual gifts which enabled each to fulfil his appointed duty. The part that we have chosen for our peculiar office, is the dissemination among the people, of those writings in which the preceding history and final revelation of Christianity are contained. To give stability and consistence to our exertions, we have incorporated ourselves into a permanent association. If there has been enough already said to shew that we have a fair prospect of success in our selected office, the distribution of the Scriptures, there can be no doubt but that our efforts will be greatly strengthened by the operation of religious union. What can be called good or necessary by Christians, if it be not to support Christianity where it must otherwise sink, and propagate it, where it must be otherwise unknown? Feeling these obligations, we may call upon others to assist us; and whatever may be their opinion of the judgment of our choice, or the degree of our probable success, they are surely bound to contribute towards our prosperity, if they do not think our administration is altogether fruitless and vain. The institution of our society greatly facilitates the co-operation of all who are inclined to support our cause, without undertaking any charge of responsibility or exertion. By merely taking advantage of our union, and becoming one of our body by an inconsiderable subscription, however they may differ as to the best means, they add this force to our endeavours in furthering the common end. For there may be persons of excellent dispositions who want to be admonished, how dangerous it is to discountenance what is *good*, because it is

not *better*, or to hinder by disparagement and prejudice, what they must in the main approve.

In the first propagation of the gospel, the manifestation of the Spirit was given to every man to profit withal: wisdom, knowledge, faith, power, prophecy, languages—were divided severally to every one. There were differences of administration, but the same Lord. There were diversities of operations but the same God which worked all in all. A similar diversity, of course, may still be safely pursued, now that we are confined to the resources of human aid *. There is none who in the sphere of his particular situation, and in proportion to his influence and capacity, may not contribute to the righteous end that we have in view. The collector in his district, the judge in his province, the officer in his command, the magistrate, and even those of subordinate rank, can all do essential service to promote and honour the religion of Christ.

Let me beseech them to consider where they are, and whence they came—what the claims are of the people among whom they reside—what they owe to the country which gave them birth, where they spent the beginning of their youth, and hope to pass the close of their life.

To attempt the most concise description of the countless blessings which all that favoured land enjoys, would be far beyond my power: if we confine our looks to one part, the view will be circumscribed, but more distinct. When the light of the Reformation first dawned, after a long night of superstition and ignorance, there was not perhaps a country in Europe more backward in general progress towards prosperity, more unfortunately situated in every circumstance that is essential to the happiness of civil union, than the northern division of our now United Island.—The regal power was feeble—the nobles were turbulent and ambitious, the clergy were illiterate, sensual, and vicious—the people were utterly unenlightened, averse to habits of industrious labour, and conscious of no other virtue but an instinctive attachment to their clan, and a blind obedience to a ferocious chief.

If it were necessary still to darken these gloomy colours, there was at that epoch another shade of grievance; for the sceptre was in the hand of princesses born or educated in a foreign land, served by a foreign faction, and supported by foreign troops. In the midst of all this national misery, that zealous reformer appeared, † whose virtues have been extenuated and failings ag-

* It is evident, that the author does not mean to exclude that ordinary divine aid, without which no truly good work can be effected.—Edit.

† For some curious instances of Mr. Hume's gross misrepresentation of Knox's conduct, see Note 2, of the 2d vol. of the Life of John Knox, by Thos. M'Crie, who justly calls the account given by that celebrated historian of the conduct of the Protestant clergy towards Queen Mary, a satire upon the Reformation, the Presbyterian church, and his native country.

gravated, with all the ingenuity of industrious malice. Whatever were his excellencies or defects, he was assuredly well qualified for the great office which he had to perform. The Reformation was established, the Scriptures were given to the people, parochial schools were founded, and a scanty endowment for the maintenance of religion and public instruction, was wrung from the rapacious nobles, who seized the property of one church, without caring for the support of another. What are the effects which these changes have, in little more than two centuries, produced? To what a height, and from what a depression, has that country been raised! In agriculture, in trade, in arts, in commerce, in arms, in learning, in science, in general civilization, in morality, in religion, there are few to compare, and none to excel. The general progress of human improvement is most gradual, and usually the distant result of a long combination of circumstances—of a diversity of operations under the blessings of one and the same Spirit. In this instance, the advance was never slow, and of late years, it has been rapid indeed. If we look back to these transcendent glories of our native country, and compare them with the scanty wretchedness, the moral poverty, and religious beggary of our present residence, do we not feel an imperious call to communicate some portion of that rich inheritance in which we were born, and amidst whose cheering consolations we hope to die.

Nor are there wanting some peculiar reasons for dwelling upon this last example of one member of our domestic empire. The spirit of adventure and application that is early there imbibed, has sent from that land of industry and science a large proportion of those who have most distinguished themselves in the civil or military departments of Indian service. Let them recollect with gratitude the sacred institutions which formed their national character, inspired the ardour that prompted their enterprize, and confirmed the perseverance that ensured their success. When they return to the most religious part of the most religious kingdom in Europe, let them reflect with heartfelt satisfaction upon their having diffused some portion of the blessings, bequeathed to them by their ancestors, among the inhabitants of a remote Asiatic island. There will be a moment of their lives, when such a reflection will afford more solid comfort than all the fame or riches which they may acquire.

But it is time to recal your attention to the passage that we have selected from St. Paul, and to close the remarks which have been suggested, by the consideration of his words.

He has told us, that from the first promulgation of the Gospel, there were different administrations and diversities of operation in the propagation of Christianity, though all tended to the same end. He has moreover assured us, that without cha-

rity, every spiritual gift is unprofitable and vain. Let us apply these declarations to ourselves, and lay these serious truths to our hearts. Let us persevere, with honest zeal, in the ministration that we have chosen. We are convinced that it is good; nor let any disparaging reflections, or discouraging comparisons with *that which* might be better, disturb our resolution, or derange our course. Let us even extend our charity to those, if any such exist, who may thwart our purpose, or retard our progress. Let us rest assured, that if we are constant in our efforts, and temper our zeal with charity and discretion, sooner or later, our labours will be rewarded. If it is the good pleasure of the Almighty, with whom a thousand years are but as a day, to protract the accomplishment of our pious wishes beyond the term of our existence in this world, let us console ourselves that we shall know the result, and reap the reward, in another life.

And now, &c.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of the History of the Inquisition, &c. &c.

(Concluded from page 21.)

FROM the third to the tenth chapter, we have a brief history of the rise and progress of persecution in various ages and countries; together with an account of the opinion of some of the fathers concerning the persecution of Dissenters, and that of St. Augustine, on the subject of persecuting heretics. The origin of the Inquisition, and its introduction into several kingdoms and countries, are well described in twenty one chapters which follow.

From Book the second, which is entitled, "Of the Ministers of the Office of the Inquisition," we quote an account of the familiars.

"Innocent III. granted large indulgences and privileges to those, who should accompany or assist the Inquisitor, in his making inquisition against and punishing heretics, that this newly-appointed office might have the more happy success.—Hence the soldiers, who were assistants and helpers to the Inquisitor, were commonly called familiars, as belonging to the Inquisitor's family. In some provinces of Italy, they are called cross-bearers, and in others the scholars of St. Peter the Martyr, and they wear a cross before them on the outside-garment.

" Anciently certain persons were appointed, whose office it was to use all diligence in searching out heretics, and to this purpose they applied the decree of the council of Biterre, cap. 34, " In all parishes, as well within cities as without them, let one priest, or two or three of the laity of good reputation, or more if need be, be bound by oath to remove and change as often as it shall seem good to you (the Inquisitors) who diligently, faithfully, and frequently may search out heretics in villages, and find them when out of their houses, their subterraneous shelters, huts, and fastnesses, and all other their hiding places, all which let them cause to be stopped up or destroyed.' ' The familiars, or cross-bearers, are now in their room: and they are then especially in service when the bishops or inquisitors have dioceses bordering upon, and near to, the lands of heretics, or persons suspected of heresy, so that a mutual commerce can scarce be avoided amongst them. For as then they may more reasonably be afraid, lest those who are subject to them, and belong to their jurisdiction, should be infected and corrupted by heretics, they ought to use the strictest diligence to know with whom heretics lodge, and into whose houses they are received; and whether any subject to them go to the neighbouring towns of heretics, and for what cause, and whether they have brought from thence the poison of heretical pravity, by doctrines they have read.' So careful are they, upon every occasion, that there shall not be the least dispute about any doctrines of the church.

" But now the familiars always accompany the Inquisitors in Spain, even though they are free from the danger which Pegna, (an author who wrote concerning the Inquisition,) was so very solicitous about. Simancas describes to us their office and immunities."

' " The familiars, or attendants, are necessary to accompany the Inquisitors, and to defend them, if need be, from the insults of heretics; and to follow the executor when going to apprehend criminals; and to do other things which the judges may think proper to fulfil the duty of the holy office of the Inquisition. The familiars are allowed to use arms, but not abuse them. Such as are to be chosen, must be good, peaceable, and married men, as it is provided by a certain letter of the council; and no more must be admitted than the necessity of the office requires.

' " The familiars have no salaries, but are endowed with certain privileges; their number is limited; in the city of Toledo fifty; in Seville fifty; in Grenada fifty; forty in Corduba, Cuence, and Valladolid; at Calaborre and Irena twenty-five; in the city of Murcia thirty. In every town of 300 burgesses six; in those of 500 four, and in lesser towns two. But in every seaport or frontier town four.

‘ “ The magistrates and governors must have a list of the familiars, that they may know them, and in all civil cases they may be cited before them; as if they were not familiars, though in criminal causes, they cannot be punished by any but the inquisitors, except for treason, rebellion, &c. and if any difference should arise between the inquisitors and the magistrates on this subject, the cause is to be referred to the king, when it shall be delivered over to those judges to whom it belongs, without noise or form of judgment.’ ” (p. 202—204.)

In the prisons of the Inquisitors, the greatest secresy is demanded; *for secresy* (say the advocates of inquisitorial cruelty) *is the strength of the Inquisition.* If it be discovered that any of the keepers or servants manifest the least compassion for the wretched inmates of those dungeons of cruelty, they are sure to be severely punished. Surely there is less mercy in the jails of Inquisitors, than at Juggernaut itself. It is not unusual for the keepers of those abodes of despair, to defraud the miserable prisoners of a great part of their wretched provisions. One of the most cruel of those keepers ‘ “ had in his family an ancient servant maid, who, observing the distress of the prisoners, labouring under intolerable hunger and misery, through the wickedness and barbarity of her master, was so moved with pity towards them, being herself well inclined to the evangelical piety, that she often spoke to them through the doors of their cells, comforted them, and, as well as she could, exhorted them to patience, many times putting them in meat under their doors, in proportion to the mean and low abilities of her condition. And when she had nothing of her own, by which to shew liberality to the prisoners of Christ, she took good part of that provision from the wicked thief her master, which he had stolen from the prisoners, and restored it to them. And that we may the more wonder at the providence of God, who so orders it that the worst of parents shall not always have the worst of children; a little daughter of the keeper himself was greatly assisting to the maid in these humane acts. By means of this servant, the prisoners had information of the state of the affairs of their brethren and fellow prisoners, which much comforted them, and was oftentimes of great service to their cause. But at length the matter was discovered by the lords commissioners, by whom she was thrown into prison for a year, and underwent the same fate with the other prisoners, and condemned to walk in the public procession, with a yellow garment, and to receive two hundred stripes, which was executed upon her the following day through the streets of the city, with the usual pomp and cruelty. To all this was added, banishment from the city and its territories for ten years. Her title was, ‘ The Favouress and Aidess of Heretics.’ What excited the implacable indignation of the lords, the fathers of the

faith, against her was, that she had revealed the secrets of the most holy tribunal, to some of the inhabitants of the prison, particularly relating to the provision allotted to the prisoners. Any one may see, how much safer it is to add to the affliction of the prisoners in their jail, than to comfort them by any act of humanity whatever.'" The historian quotes this account from Reginald Gonsalve. (p. 255.)

At page 256, the author gives, from Gonsalvius Montanus, an account of a keeper of a prison of the Inquisition, who, notwithstanding the hardening nature of his employment, was not wholly destitute of compassion. But he soon found to his cost, that an act of humanity towards any of the wretched victims of popish cruelty, was a great crime, in the *infallible* judgment of Inquisitors.

"A few years ago, (viz. before Gonsalvius wrote this account,) one Peter ab Herera, a man not altogether vile, but of some humanity, and not very old, was appointed keeper of the tower of Triana, which is the prison of the Inquisition. It happened, as it often doth in such numerous and promiscuous imprisonments, that amongst other prisoners committed to his custody, there was a certain good matron, with her two daughters, who were put in different cells, and earnestly desired the liberty of seeing one another, and comforting each other in so great a calamity. They therefore earnestly intreated the keeper, that he would suffer them to be together for one quarter of an hour, that they might have the satisfaction of embracing each other. He, being moved with humanity and compassion, allowed them to be together, and talk with one another for half an hour, and after they had indulged their mutual affections, he put them, as they were before, in their separate prisons. A few days after this, they were put with great cruelty to the torture: and the keeper being afraid, that through the severity of their torments, they would discover to the lords the fathers inquisitors, his small humanity in suffering them to converse together for half an hour, without the Inquisitor's leave, through terror, went himself to the holy tribunal, of his own accord confessed his sin, and prayed for pardon, foolishly believing, that by such his confession, he should prevent the punishment threatened him for this action. But the lords inquisitors judged this to be so heinous a crime, that they ordered him immediately to be thrown into jail; and such was the cruelty of his treatment, and the disorder that followed on it, that he soon grew distracted. However, his disorder and madness did not save him from a more grievous punishment. For after he had lain a year in that cursed prison, they brought him out in the public procession, clothed with the yellow garment, and an halter about his neck, as though he had been

a common thief, and condemned him, first to receive two hundred lashes through the streets of the city, and then to the gallies for six years. The day after the procession, as he was carried from the Triana to be whipped with the usual solemnity, his madness, which usually seized him every other hour, came on him, and throwing himself from the ass on which, for the greater shame, he was carried; he flew upon the inquisitory Alguazile,* and snatching from him a sword, had certainly killed him, had he not been prevented by the mob who attended him, and set him upon his ass, and guarded him till he had received the two hundred lashes, according to his sentence. After this, the lords inquisitors ordered, that as he had behaved himself indecently towards Alguazile, four years more should be added to the six for which he was first condemned to the gallies." (p. 255—258.)

Before we conclude this article, we shall have an opportunity of giving a farther account of the conduct of those, who, at the express command of a church which pronounces itself *infallible*, *holy*, *apostolic*, and *universal*, perpetrate crimes which are an outrage on the principles of *reason*, *religion*, and *humanity*.

Had the tribunal of the Inquisition never proceeded farther, than to decree such "civil punishments of heretics," as imply neither torture nor burning, it ought to be considered worthy of universal detestation. But it has racked invention, by its refinements in cruelty, and hence has stamped eternal infamy on that *fallible*, *wretched*, and *miserably degraded church*, under the sanction, and for the support of which, it has been employed for many ages.

"Political punishments (says the historian) appointed by the canon and civil laws, against heretics, are various.

"The first is what is commonly called, the confiscation of their goods. 'We ordain that the goods of all heretics be confiscated in all countries subject to our temporal jurisdiction, and in other places also by the powers and secular princes of them; and if they should prove negligent in this affair, we will and command that they be compelled to it, by an ecclesiastical censure, without benefit of appeal.'" (p. 279.)

In this land of civil and religious liberty, we can, with perfect safety, ridicule the blasphemous nonsense of a popish writer, who represents the *Father of mercies*, as an *inquisitor*. His arguments in favour of so monstrous a position, would, no doubt, when accompanied by the powerful assistance of the Inquisition, be pronounced, by many, perfectly conclusive. They are as follows, in a quotation which the historian has inserted.

'"This confiscation of effects, Lewis a Paramo derives from the example of God, who, not contented with the sentence of

* An Officer who executes the orders of the Inquisition.

death prouounced against our first parents, drove man from the place of his delights, stript of all his goods, wounded in naturals, and spoiled of those gifts that had been freely granted him, his original integrity especially being irrecoverably lost, and adjudged him to hard and continual labours, and out of his hatred to so great a wickedness, commanded the very earth to bring forth briars and thorns. This example, he saith, the most holy tribunal of the Inquisition follows, confiscating, by a just proscription, the goods of heretics, and depriving them of all their effects and fortunes. Neither ought this instance to be accounted foreign from the case. For although the confiscation of effects doth not regularly take place as to all other crimes, though very heinous, nevertheles God, the first of inquisitors, that in this detestable crime of heresy, he might give an example to other delegated inquisitors, deprived our parents of all their effects, of the possession of their earthly paradise, the use of all the fruits of it, and their dominion over all the creatures; for they did not only after this, not obey our first parents, but became enemies to them. He also deprived their children and successors of their goods, &c. and this irrevocably. Nor can any one ever more come to such a place.'"

"Moreover, the goods of heretics are declared, *ipso jure*, confiscate, in the chap. *Cum secundum leges.* 'We decree, by the advice of our brethren, that the goods of heretics, who offend more grievously, horribly, and detestably, than the before mentioned, be, *ipso jure*, confiscate.

"This law is of great use in the tribunal of the Inquisition, and extremely hard and severe upon the criminals, their relations, and heirs. For hence it is, that because the goods of heretics are, *ipso jure*, confiscate, they become forfeited from the very day of their crime, so that all donations by heretics, although secretly made, are null and void. Even portions given to daughters, to support the burthens of matrimony, even though it be the duty of a father to portion them out, or given to such as have taken on them the holy vow of a monastic life, are to be revoked and confiscate. Zanchinus gives this reason, because his goods are confiscate from the very day of his committng the crime, and therefore he can have no right of administration."

"If an husband bequeath any thing to his wife, and his memory be condemned for heresy after his death, such donation shall be revoked, although his legacies to all others shall stand good. If any thing be owing to a heretic by a conditional contract, it belongs to the treasury under that condition, who must perform it, if they conveniently can." (p. 279, 280.)

"This punishment of confiscation is inflicted upon all who are convict of heresy, or confess, whether they repent, or per-

sist in their heresy, because they are declared to incur the punishment, *ipso jure*, as soon as they fall into heresy.

" The next punishment that follows the confiscation of goods, is the disinheriting of children, who, though they may be Catholics, can never inherit the estates of their fathers dying in heresy, unless as on accuse his father before the inquisitors of heresy, in which case, he is rewarded by a freedom from penalty.

" The third punishment is, their being rendered infamous. Amongst other things, it is said, 'Let him be, *ipso jure*, infamous; let him not be admitted to any pubic offices, or councils, nor to choose any into them, or to bear witness; let him also be intestable, so that he can have no power to make a will, or to inherit by virtue of one. If he should happen to be a judge, let his sentence be void, and no cause be referred to his hearing. If he be an advocate, let him not be admitted to plead. If a notary, let no instruments drawn by him be valid, but condemned with their condemned author. And in all like cases we command the same to be observed.'

" The fourth punishment is, that they are deprived of all dominion, natural, civil, and that which is introduced by the law of nations. First, they are deprived of that natural power they have over their children. Being thus deprived of the natural power of parents, they lose all authority over their children, who becoming as it were strangers and foreigners from their father's family, are under no obligation to obey them as before. This crime of heresy in the father, even before it is declared by the church, frees the son from his father's power.

" Subjects, when the prince or magistrate is an heretic, are freed from their obedience. Thus it hath often happened, that kings pronounced heretics by the Pope, have, with all their posterity, been deprived of all their dignities, jurisdictions, and rights, their subjects absolved from their oaths of allegiance and fidelity, and their dominions given as a prey to others." (p. 283, 284.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

ON RELIGIOUS DESPONDENCY.

To Mr. B.

Very dear and respected Sir,

AS there is no portion of a Christian's life more hazardous or difficult than its commencement, so there can be no period when

the assistance of the experienced Christian can be more seasonable or necessary. Then it is that the new convert frequently meets with violent attacks from the powers of darkness, who harass him by distressing fears, wicked suggestions, and unprofitable reasonings. Injudicious professors too often contribute more to increase his distress, than to allay his fears, by laying *undue* stress upon religious creeds and opinions. The unhappy mourner, who is ever inclined to entertain the most humble and discouraging sentiments respecting himself, by this means frequently becomes the subject of intolerable distress, or black despair. If you judge the following extract from Gisburne's Sermon on "Religious Despondency," will be of service to this class of your readers, you will oblige, by its insertion,

Bingley, Feb. 10, 1815. Your's, &c. Wm. Lord.

Sometimes the despondence fortified by the suspension of religious comfort, is darkened by the gloom of erroneous doctrine. The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting: that, if not expressly created for the purpose of being rendered miserable, at least he is "passed over" in the dispensation of redeeming mercy: that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those, whom the Almighty is supposed specially to have elected to be the sole partakers of his converting grace. To alleviate alarms excited by misrepresentations of the revealed counsel of the Most High, may be an object sometimes attainable by that ingenuity of inconsistent explanation, which, even while under the pressure of difficulties, it is constrained to prune the exterior branches of an unsubstantial system, labours to guard the trunk from attack. To subdue them, the axe must be laid to the root: the false doctrine must be manifested to be false. To the fervent piety and the practical holiness of numbers of our Christian brethren, who conceive themselves to read in the word of God the tenets in question, my testimony, however unimportant, I rejoice to bear. But compelled, as I have repeatedly been, to know the terrors which those tenets have produced, it seems an act of duty, in addressing persons exposed to similar terrors, not to withhold my deliberate conviction that the tenets are destitue of scriptural support; and that the detached passages of Holy Writ whence they are deduced, fairly admit, when considered in themselves, and clearly demand, when taken in conjunction with the rest of Scripture, a very different interpretation. For the present purpose, it may be sufficient to refer the desponding sufferer to some plain passages of the Divine Word, which teach that salvation, in every respect unattainble but through our Lord Jesus Christ, is through Him open to every man: and that on every

man of rational faculties the free mercy of God bestows, for the sake of the great Redeemer, a portion of antecedent grace so far influencing the will, the understanding, and the heart, as, without intrenching on moral agency, to enable him, if diligent in the application of grace received, to obtain through the blood of the cross an inheritance among the saints. "Have I any pleasure that the wicked should die? saith the Lord God. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live. Turn ye, turn ye, why will ye die" Can we frame to the imagination any sense, in which these words could be uttered without delusion, if there were *any* person not actually enabled by divine grace, in will no less than in every other requisite faculty, to *turn* unto God? *The Lord is not willing that any should perish; but that all should come to repentance. God our Saviour will have all men to be saved. Jesus tasted death for every man; gave himself a ransom for all; is the propitiation for the sins of the whole world.* Could any one of these declarations have been made, if there had been a *single* individual actually or virtually "passed over," in the plan of redemption; unconditionally excluded from the possibility of obtaining salvation through Jesus Christ; unblessed with that preventing influence on his will, without which he must remain incapable of profiting by the Redeemer's death; tantalized by offers of mercy, with which he is left morally incompetent to close? Would our Lord have commanded his disciples to "preach the gospel to every creature," if there had been a single person to whom it must necessarily have been preached in vain? And must it not necessarily have been preached in vain to the man, had such there been, whom God had not freed by the antecedent operation of his grace upon the will, from all impossibility of believing? Is it possible that redemption can be general, if election renders it necessarily partial? Is it true that all men may be saved, if God bestows only on certain select individuals the preventing grace without which no man can be saved? It is not trifling to affirm that all may be saved "if they will;" while without the preventing grace of God, said to be bestowed on the elect, no man can "will?" Are these conclusions to be evaded by a verbal distinction; by replying that it is not a "natural" but a "moral" impossibility which precludes those who are not of the number of the elect from salvation? As though an impossibility would be the less an impossibility, if it should arise from a moral cause! As though the most essential parts of a man's nature were not the moral constitution which he brings into the world! I forbear to accumulate scriptural passages similar in import to those which have been produced. The views which God has disclosed of his own attributes, and the universal tenor of his word, are altoge-

ther at variance with the opinions which it has been here requisite to withstand. Fear not, ye mourners Every man may become one of God's elect. Go forth and prosper. The way of salvation, unbarred to the whole world, lies before you. Enter it, pursue it, in the strength of your God.

THE WORKS OF GOD DISPLAYED.

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

AS the Island of Ceylon, the whole of which is now providentially under the British government, has recently, on several accounts, engaged the attention of the Public, it is probable that the following account of the animals of that island, extracted from Captain Percival's history of it, will be highly acceptable to our readers.

1816. N.

At the head of the class of quadrupeds, and superior to those of the same species found in any other part of the world, are the elephants of Ceylon. The number of these noble animals produced there is very great, and no where are they found either so docile or so excellent in their shape and appearance. To give any particular description of a species so often described, and so universally known, would be superfluous: but as the manner of catching them in Ceylon is considerably different from that practised on the continent of India, some account of it may not be without entertainment to my readers.

For a month or two previous to the elephant-hunt, the natives are employed in enclosing a large space of ground in the midst of a tope of cocoa-trees, and adjoining, or perhaps encompassing a tank or pond of water. The enclosure consists of large, strong posts, usually of cocoa-wood, driven firmly into the ground, and fastened and connected together by strong ropes and the branches of the contiguous trees interwoven. The inclosure is covered with bushes and boughs, so as to prevent the posts or the ropes from being seen The way leading into this inclosed space is by long, narrow, and circuitous paths fenced on each side in the manner already described, and approaching in every different direction. Besides these paths, which are sufficiently large to admit the elephant, there are various other very narrow ones to allow the hunters to advance towards him, and retreat occasionally without his being able to pursue them. Within the large enclosure are several smaller compartments formed with

paths leading into them; and one straight path is prepared at the further end to lead out the elephant when he is secured. The whole has the appearance of one large labyrinth; and its construction displays a very considerable degree of ingenuity.

As soon as all this work, which occupies some time, is finished, the Moodeliers and other principal men among the Cingalese set about collecting the peasants from every quarter; and a vast number of men, women, and children, furnished with drums and other noisy instruments are speedily assembled. The woods are immediately beset on all sides by this multitude; when day-light fails them they find their way through the thickets by torch light, and they are furnished with fire arms to defend themselves from any sudden attack of the beasts of prey which infest the forests. The elephants are by this time reduced to great extremities by thirst, as guards have for some days previous been stationed at all the lakes and ponds of water to frighten them away; and now they find themselves roused from their haunts in all directions by loud noises and the glare of torches. One quarter alone, the enclosure I have described, remains undisturbed, and here they are presented both with a peaceful retreat and plenty of water. To this spot therefore they all repair, and are frequently compelled to hasten their steps by the approaching noises which continually assail them from the rear. On coming to the entrance of the paths leading to the enclosure, their natural sagacity enables them to perceive the altered appearance of the place; the fences and narrow paths, where so little room is left for their natural exertion, makes them suspect that danger is at hand, and a snare laid for them; and they begin to shew every symptom of dread and consternation. No time however is left them for deliberation, nor any opportunity of retreat; from the right and left, as well as from behind, the noise and clamour of enemies immediately press upon them.

Urged on in this manner, they at length enter the paths, and push forward till they reach the large space of the enclosure. As soon as they are thus secured, tame elephants are sent in after them, and all the avenues shut, except those narrow paths by which the natives are to approach them. The hunters now advance by these in all directions, and use every means to separate the elephants, and drive them singly into the smaller compartments which are contained within the large enclosure. On this being effected, the only thing that remains is to secure them with ropes. The tame elephants are here of the most effectual service to the hunters, and greatly assist them in throwing ropes round the legs and necks of the wild animals. As soon as the wild elephant is made fast with ropes, he is led out by the straight path prepared for the purpose, and made fast to the strongest trees on the outside of the labyrinth. The hunters then renew

the same process with the rest, till the elephants within the enclosure are successively secured.

It frequently happens that the elephants, when first caught, are very unruly and violent; in which case it is necessary to have recourse to the powers and sagacity of the tame ones. The latter when they perceive their wild brother is unmanageable, fall to jostling him, and belabouring him with their trunks, till they have rendered him perfectly calm and compliant. They are also very assiduous in watching all his motions, and prevent him from making any sudden attack on their keepers.

The tract of country near Matura is the place where the elephants are chiefly hunted. The commanding officer of that post has the superintendance and ordering of the hunts.

In 1797, no less than one hundred and seventy-six elephants, taken in this manner, were sent over by Adam's bridge from Ceylon to the continent. On their way I had an opportunity of seeing these immense animals at the Grand Pass beyond Columbo. One of them was exceedingly large and tall, and surpassed in size even the royal elephant in the possession of the Nabob of Arcot, which I saw near his palace of Chepauk. These animals, though so lately taken in a wild state, appeared quite tractable, shewed no symptom of being mischievous, and readily obeyed their keepers.

The superiority of the elephants of Ceylon does not consist in their size, (for they are in generul not so tall as those on the continent;) but in their greater hardiness and powers for exertion, in their docility and freedom from vice and passion. The natives are so possessed with the idea of the excellence of their own elephants, as to affirm that the elephants of all other parts of the world make obeisance before those of Ceylon, and thus instinctively acknowlege their superiority.

These lords of the forest, though from their size and strength formidable to all its other inhabitants, themselves live in continual apprehension of a small reptile, against which neither their sagacity nor their prowess can at all defend them. This diminutive creature gets into the trunk of the elephant, and pursues its course till it finally fixes in his head, and by keeping him in continual agony, at length torments the stupendous animal to death. So dreadfully afraid are the elephants of this dangerous enemy, that they use a variety of precautions to prevent his attacks; and never lay their trunks to the ground, except when to gather or separate their food.

The struggles which the elephants make to prevent themselves from being secured, and the violence employed to render them tame, produce a number of accidents, of which some of them die, while others are rendered completely useless. Not above half of

those driven into the enclosure, or otherwise taken, can be preserved from injury so as to be afterwards brought to sale. The hunt in 1797 was the greatest ever known till that time; but since I left the island there has been a hunt in which upwards of four hundred elephants were taken.

Of the animals usually applied to domestic purposes Ceylon produces but few. The horse and sheep are not natives of this island, and scarcely can be made to thrive there when imported. The horses which are bred on the small islands beyond Jaffnapatam, are a mixture of the Arab and the common horse of the Carnatic. They are mostly used for drawing gigs and other light pleasure vehicles. The Manilla, the Pegu, and the Atcheen horses, are much employed for these purposes, and, though small, are very much esteemed on account of their fast trotting, their strength, and their being capable of enduring a great deal of fatigue. The horses used by the civil and military officers are chiefly Arabs, brought by the way of Bombay.

As the expense of importation must be added to the price of sheep and horses, and as a great proportion, particularly of the former, die on being landed in the island, these animals are in consequence much dearer here than in any other part of India. Sheep sometimes fetch ten and even twenty times the price they do on the opposite coast of Coromandel.

In Ceylon, or indeed in any part of India, horses are never employed in servile work, or for drawing burthens. As they are scarcely ever castrated, they are indeed so spirited and vicious as in some degree to be unfitted for these purposes. The care and attendance which they require is also too great to allow their being kept by any but the wealthy for pleasure. Two attendants are constantly attached to each horse: one of them is employed in cutting and fetching him as much grass as he requires to eat; while the other takes care of him, cleans him, feeds him, and makes him ready for his master to mount. The last attendant never quits his horse, but follows him wherever he goes, and is ready on all occasions to take charge of him. I have seen some of these horse-keepers, as they are called, keep up with my horse for twenty or thirty miles together, while I was proceeding at the rate of five or six miles an hour.

The Indian horses are extremely spirited, and often defend their riders against the attack of other animals. I was once myself indebted to their prowess for my preservation from the fury of a buffalo, which I accidentally encountered at Ramnad, on the Coromandel coast. It is only when so vicious as to be perfectly unmanageable that these animals are ever castrated in this quarter of the world; and in this mutilated state they decrease greatly in value, as they are then by no means so capable of enduring the heat of the climate, and the violent fatigue which must be

occasioned by exertion in these countries. In consequence of this, mares are seldom or ever used; and in particular, on a line of march, or where a number of horses are collected together, they are never suffered to come in the way, as they would render the horses outrageous.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

AN EXTRAORDINARY DELIVERANCE FROM IMMINENT DANGER.

"THE following remarkable instance of a dream was related by the late Mr. Calcott, a worthy clergyman at Bristol. A gentleman, a friend of Mr. Calcott, observed to him one morning, that he had been much alarmed the night before by a dream, so strong, so lively, and so distinct, that no length of time would efface it from his recollection.

"That a woman, whom he circumstantially described to Mr. Calcott, had appeared before him, and made an attempt upon his life; and that this visionary murderess was so strongly impressed upon his memory, that he still shuddered when he thought of her. Mr. C. smiled, and the subject was changed.

"About a dozen years after, as the gentleman, who had had the dream, was travelling in Germany, what was his horror and amazement on reaching an inn where he was to sleep, when he beheld the very woman (precisely the same, in dress, person, and features,) whom he had seen in a dream in England twelve years before. He consulted with the servant, and they retired after supper to a two-bedded chamber, where they lay with cocked pistols, and beating hearts, attending the event. Accordingly, after all the family had retired to rest, the door of the apartment was pushed open, and the woman made her appearance with a weapon in her hand. The English travellers, however, soon secured her. And thus, by an *interposition*, which even an *Atheist* must allow to have been providential, were the lives of two innocent persons secured from the attack of an assassin." *From Literary Curiosities.*

REMARKABLE SAGACITY OF A DOG.

(From the Tyne Mercury.)

ON Thursday morning, the 7th of April, the body of Thomas Rutherford, late an inn-keeper at Long Framlington, was found

under circumstances too peculiar to pass unnoticed. It appears he had left Alnwick on his road to Rothbury, late the evening before, accompanied by his dog, and had proceeded nearly seven miles, then about eleven o'clock, when he became quite exhausted by struggling with the deepness of the snow, and the impetuosity of the storm; during the last half mile he had often fallen from weakness, and wished the support of the guide-post, which he was nearly at, until he could recover, to proceed to Rimpside Moor-house Inn for the night, not a quarter of a mile distant. He again fell within a few yards of the post, could rise no more, and soon became insensible. In this state he was exposed to all the horrors of the night, till seven o'clock the following morning. His faithful dog, observing on a distant height the shepherd of the farm, used every means to bring him to the aid of his unfortunate master. The dog's pitiful howlings, and importunate solicitude for one spot, which he often left and returned to, with apparently the most poignant signs of grief and distress, induced the shepherd to follow the motions of this sagacious animal. The body being entirely covered with snow, he could discover no cause for such singular behaviour. The dog, steady to his grateful purpose, scratched near the body, which was then found, and conveyed to the inn in a state that precluded any hope of his recovery, as scarcely any symptom of animation remained. Medical aid was however procured, and after five hours exertion by the humane host and family, life gradually returned, and we are happy to state, he reached home on Friday, completely recovered.

DIVINE PRESERVATION DURING SLEEP.

"I THINK, (observes Mr. Hervy) it is referable only to a superintending and watchful Providence, that we are not hurried into the most pernicious actions, when our imagination is heated, and our reason stupified by dreams—if *we have laid us down and slept in peace*, it was, because the Lord vouchsafed us the sweet refreshment: if *we rose again in safety*, it was because the Lord sustained us with his unremitted protection. I will adduce a short story, or rather a matter of fact, suitable to the preceding remark. Two persons who had been hunting together in the day, slept together the following night. One of them was renewing the pursuit in his dream; and having run the whole circle of the chase, came, at last, to the fall of the stag. Upon this, he cries out, with a determined ardour, *I'll kill him: I'll kill him:* and immediately feels for the knife which he carried in his pocket. His companion happening to be awake, and observing what passed, leaped from the bed. Being secure from

danger, and the moon shining into the room, he stood to view the event; when to his inexpressible surprize, the infatuated sportsman gave several deadly stabs in the very place, where a moment before the throat and the life of his friend lay. This I mention as a proof that nothing hinders us, even from being assassins of *others* or murderers of ourselves amidst the mad sallies of sleep, only the *preventing care* of our heavenly Father."

Hervy's Meditations.

MISCELLANEOUS.

ON CHRONOLOGY.

"ALTHOUGH many persons of extensive learning, consummate judgment, and great abilities, have thought the subject of Sacred Chronology worthy of their most diligent researches, yet they have all failed in the main point. They seem to have taken it for granted, that the Mosaic and Scriptural computations are quite unastronomical: the title of the world's chronology has been fixed to very different collections of years, without looking to any scriptural astronomical era to support the title; and, indeed, I may say, without any thoughts of its existence, and indispensable necessity. * How strange soever it may appear, this is the first attempt that has yet been made to recover chronology from its present state of uncertainty, and to reduce it, by calculation, to a regular, uniform, and demonstrable system. I have made a great variety of calculations, to prove the fundamental proposition of this scheme, which is, that Moses has recorded in his Pentateuch, the position of the sun and moon to each other at the creation, and in the first year after the flood, or in the beginning of the old world and new. This revealed position of the sun and moon at the creation, I I call the *scriptural astronomical* era.

"By the assistance of this era, together with some other principles, I find myself able to keep even pace with the courses of the two great luminaries, from the first year of the world to that which is current. Nor will it be thought presumption to take it for granted, that no intelligent person will be inclined to call in question the truth of those conclusions, which are

* The Rev. John Jackson, Rector of Rossington, in his Chronological Antiquities, went so far as to say, "Erring a few years in some eras may be impossible to be avoided; because chronology cannot be brought to astronomical certainty." But Mr. Kennedy appears to have discovered the grand desideratum of astronomical certainty, relative to the time of the creation, the flood of Noah, the 70 weeks of Daniel, the time of the Exodus, and the death of Jesus Christ. J. D.

confirmed by the joint attestations of the sun and moon, the two faithful witnesses in the heavens.

" Without astronomy there is no certainty in chronology. By chronology here, is meant the world's chronology, or the whole extent of the world's past duration. Historical chronology is liable to error from various causes, but physiological chronology *must be true;* such are its principles and characters that the conclusions will force assent.

" It is evident that the *created distance* of the moon from the sun, could not have been discovered by observation, because there was no human witness to creation. Nor can it be determined by tabular calculation, because amidst a great variety of calculated positions, we have no means of knowing which was original, and which was not. The conclusion is, that if it be not revealed, and recorded in the writings of Moses, it is impossible it ever should be known. The creation of the world, and its redemption by Jesus Christ, are the most grand and interesting events which are recorded as matters of fact in the sacred records; but the certainty of the proof, *with respect to the exact time* when they happened, though not with regard to the reality of the fact itself, depends upon the certainty of sacred computations. Could it be made to appear, (and it has frequently been attempted though without success,) that the Hebrew text, in the article of chronology, has been disturbed, interrupted, or depraved, by any means whatsoever, it must follow, by necessary consequence, that the proof of these important points, with respect to the time when, must be perplexed in the same proportion.

" The Jewish Hebrew text, I beg leave to affirm has never been corrupted in the article of chronology, either by Jew or Pagan, either by chance or design. If this be not matter of fact, some one may arise to confute it. But let not mere suppositions claim the force of an argument; nor arbitrary and bold assertions obtrude themselves for positive proofs. It will not be thought incredible, that the Hebrew text should have been providentally transmitted to us *in its original integrity*, not only as to its doctrines and duties, or the necessary points of faith and practice; but also with respect to its computations, when it is considered, that the birth of Christ is the centre of sacred chronology; this central point is called by St. Paul, πληρωμα τϑ χρονϑ, the fulness of time; and as Christ was born, so did he die, κατα καιρον, in the afore-appointed season.

" With respect to *the year of the creation*, I have inferred from the writings of Moses, and have clearly proved, by a multiplicity of examples, that time commenced at our autumnal equinox on the fourth day of the creation, in coincidence with

a full moon day, or the fifteenth day of the first month of the first lunar year, reckoned from that evening in which the moon generally makes its first appearance after its conjunction with the sun.

"I have likewise inferred, from the same authority, and have clearly proved by calculation, that in the end of the six hundreth year of Noah's life, the moon was visible eleven days before the autumnal equinox, on the sixth day of the week; and consequently in the beginning of the 601st year, the sun entered the cardinal point on the twelfth day after the moon's visibility, and on the fourth day of the week." See pages 493—509, 510.

"By means of these *revealed* or scriptural astronomical characters and data, the several discordances which embarrass the sacred computations, may be happily and easily adjusted, by bringing the truth or falsity of the various contending claims to their only proper test. That series of years which will enable us to connect these recorded astronomical characters respecting the sun, the moon, and the corresponding day of the week, must be the true series. But this connexion can be obtained by the Hebrew computations only; therefore, the computations of the Hebrew text only are authentic, and all others which differ from them must be rejected.

"We may venture to affirm with confidence, that no year is to be found, in the whole compass of sacred and profane history, which is so signally distinguished by recorded and appropriate characters as the 600th year of Noah's life, in which the flood began and ended. These appropriated characters are fairly deducible from the terms of Moses' historical account of the circumstances of the deluge, and of Noah's transactions, and they occur in the solar tropical year of the world 1656; we conclude, therefore, that that year of the world is in a true astronomical connexion with the 600th year of Noah's life, and that all other claims to such connexion are precluded. From this unrivalled connexion we are furnished with an unanswerable argument in support of the authenticity of the Jewish Hebrew text, (so justly called in the article of chronology, the *Masorete Hebrew verity*) against the complicated embarrassments of *corrupted numerals*, of *surreptitious* patriarchs, and of *hypothetical* centuries, both before and after the flood. In the first interval of the world's chronology, no less than six of these *hypothetical* centuries have obtruded themselves into the copies of the Septuagint Greek version, and the computations of Josephus; but they are all thrown off as redundancies, by the concurring suffrage of the sun and moon, which acknowledge them not. These being thrown off, there remains A. M. 1656, collected from the ages of the patriarchs at the birth of their recorded sons, according to the Mosaic numbers, and the uncorrupted

integrity of his autographon. We say, therefore, that the flood of Noah happened in the 600th year of his life, and in the solar tropical year of the world 1656; and we may observe, that this was never proved before upon scriptural principles, and upon scriptural data. Read Genesis chap. vii. and viii.

"The more attentively we examine and consider the contents of Noah's journal, the more we must admire it; the more we must esteem it as the genuine and authentic monument of high antiquity. But it will be thought incredible, until demonstration shall force assent, that in the primitive ages of the world they should be favoured with a calendar, so adequately commensurate to the annual revolutions of the sun and moon; so nicely adjusted to the periodical returns of the appointed festival; and of such an exact astronomical texture, that the two luminaries could not fail to give their joint attestations to the recorded times of memorable events. In a word, this primeval calendar was so perfectly constructed, that it must, in its original exemplar, have exceeded the utmost power of human skill and contrivance; and it is certain, that the most cultivated European nations, with all their improvements in philosophy and science, have not devised its equal!

"Although all practical knowledge of this original calendar has been entirely lost many ages ago, yet, as we have seen, it is so transmitted to us in the writings of Moses, that with the help of a competent skill in astronomy, it may be restored to its native integrity; and we might, if the legislature thought fit, make use of it in the annals of our history, in the same manner as it was vulgarly used in the days of Noah, of Moses, of David and Solomon, of Ezra and Nehemiah; after whose death it seems to have fallen into disuse by the dispersion of the Jews amongst the Grecian colonies, in the time of Alexander the Great.

"It is to Moses' history alone that we are indebted for this piece of knowledge, that the system of *seven days* derives its origin from the immediate institution of the Deity, the Creator of the heavens and the earth, which must needs lessen our surprize should we find it of extraordinary use in distinguishing the intervals of times.—A week being a system of seven days, the term *seventh day* implies an instituted era, from which the uninterrupted successions of an established period or cycle must be computed, the first of which was completed on the seventh day of the creation. The day of the week is of signal use in chronological computations, and as this septenary system is purely scriptural, the scheme of sacred chronology would have been defective without it. For although the day of the week is not in itself considered astronomical, yet when it is found in union with the day of an equinox or solstice, or of a new or

full moon, (with one or two simple principles more) it not only gives an additional strength to the argument, but even the fulness of demonstration.

" A few experiments will convince any one, who is disposed to make them, that that day of the week which we call Sunday, and not that which we call Saturday, was the *original* seventh day.* This *original Sabbath* continued in force until that year (A. M. 2512,) in which the Israelites went out of Egypt: in that remarkable year two alterations were made by God's authority—1st, The month, which was anciently and throughout the patriarchal dispensation, the seventh month of the year, was now ordered to become the first —2dly, That which was anciently the seventh day of the week, was now ordered to become the first day of unleavened bread. This feast was appointed to continue seven days, they were themselves the seven days of the new instituted week, and of the same authority with the original institution. This *new instituted Sabbath* was in force until the year of our Saviour's passion; our Saviour suffered on the day before the Jewish Sabbath; all the Sabbath-day he rested in the grave; on the morrow after the Sabbath he arose; but we have proved (p. 690) that the morrow after the Jewish Sabbath, in the year after our Saviour's passion, was the seventh day of the week, in the uninterrupted series of weeks from the creation, and that the *original Sabbath* revived with him.

" It is much more to be wondered at, that the change of the Sabbath, at the going out of Egypt, should have been generally overlooked, than that it should be discovered, explained, and proved. And it is worthy of remark, that the religious solemnity which had hitherto been paid to the *seventh* day of the patriarchal week, was transferred authoritatively to the *first* day of the feast of unleavened bread, on what day of the week soever, by the changeable course of the moon, it might happen to fall. In Genesis ii. 3, it is said God blessed the *seventh* day, but in Exod. xx. 11, we read, God blessed the *Sabbath* day. The reason for substituting Sabbath day, instead of seventh day may be accounted for: it being evident, that the patriarchal Sabbath was not the *seventh* of the week to an Israelite, but the *first;* nor was the Israelitic Sabbath the seventh day of the week to a patriarch, but the sixth. And so it is to this day; the Christian Sabbath is not the seventh day of the week to a Jew, but the first; nor is the Jewish Sabbath the seventh day of the week to a Christian, but the sixth.

* See Mr. Kennedy's table of the first seven days of the creation, page 156, 157. Containing " as many proofs of its unerring truth and exactness, as there have passed days from the creation, in number more than two millions."

"We shall just remark further, that the Pentateuch was finished, and Moses died, about the vernal equinox, A. M. 2552. And we have now the satisfaction to find, that the valuable chronology of the five books of Moses is not only set forth and completed in all its distinct parts; but, what is more, effectually secured by astronomical calculation founded upon Mosaic data, from all future attempts to unsettle it.

The death of Christ, the Prince of Life, and the Lord of Glory, is an event the most interesting to the whole world of all others since the beginning of it; and as the year, month, and day, in which the things relating to our salvation and redemption were finished, (ετελειωθησαν, John xix. 30,) must be ascertained upon scriptural evidences; sacred chronology, if in this article it fully answers the end proposed, will shine in a more conspicuous and a more advantageous light, than upon all other accounts taken together; since the birth of Christ, strictly speaking, was but a means to this salutary end, John xviii. 37.

"Although the evangelists were plain, simple, illiterate men, and seem to have no acquaintance with technical terms, yet have they in their simplicity of style, so characterized the year of our Saviour's passion, that by the assistance of Moses' law, and the prophecy of Daniel's LXX weeks, we may demonstrably ascertain it. It is very remarkable, that as in the year of the going out of Egypt, the 15th day of the month, or the first day of unleavened bread, happened regularly upon the seventh day of the patriarchal week, in the political construction of the ancient Hebrew calendar; so in the year of our Saviour's crucifixion, the 15th of Nisan, or the first day of unleavened bread, was, by the regular and natural course of the moon, brought to a coincidence with the seventh day of the Israelitic or Jewish Sabbath; and by means of this astronomical and rare coincidence, these two typical days received their accomplishment together; for as Christ by his death, caused the Jewish sacrifice and oblation to cease; in like manner did he cause, by his death and burial, the Jewish Sabbath, and feast of unleavened bread, to cease.

"And we may observe farther, that as the patriarchal seventh day of the week was *suspended* at the going of the Israelites out of Egypt; so by the resurrection of Christ from the dead on that day, it was again *restored*; and it is demonstrably evident, from the preceding astronomical calculations, that the Christian church has all along, even from the day of our Lord's resurrection, adhered not only to the *morality*, but to the *letter* of the fourth commandment, which expressly says, Exod. xx. 9, 10, 'Six days shalt thou labour and do all thy work; but the seventh day, (regularly brought down from its original institution,) is the Sabbath of the Lord thy God."

" We will now recapitulate the several synchronisms which characterize the year of our Saviour's crucifixion. We say then, that the Messiah was judicially cut off,

1st. In the solar tropical year of the world 4040.

2dly. At the end of LXX weeks, or 490 solar tropical years, dated from the commission granted to Ezra the priest, to *restore* Jerusalem, its ecclesiastial and political state, A. M. 3550.

3dly. Olympiad CCII. 4.

4thly. In the 780th year of the Nabonasarean era.

5thly. In the 19th year of the reign of the Roman Emperor Tiberius, reckoned from the death of his predecessor Augustus, according to the canon of Ptolemy.

6thly. When Pontius Pilate was procurator of Judea, and Annas and Caiaphas were high priests.

7thly. In the 33d year of the vulgar Christian era.

8thly. On the 3d day of April, in the Julian Calendar.

9thly, On the 14th day of the Jewish month, Nisan, which commenced that year in the evening of the moon's visibility.

10thly. The *Jewish Sabbath* was coincident with the first day of the feast of unleavened bread.

About the third hour of the day, or nine o'clock in the morning, Jesus, bearing his cross, was led away to Mount Calvary, and was crucified before twelve at noon. From the sixth hour to the ninth, or from noon to three o'clock, there was darkness over all the land; at the ninth hour, or at three o'clock, in the afternoon, Jesus, having cried with a loud voice, gave up the ghost.

" Thus was the passover accomplished, completed, or fulfilled in the death of Christ; for he died on the *month*, *day*, *hour* and *minute*, in which by the law of Moses, the paschal lamb was ordered to be slain; and with great propriety did Jesus call it *his hour*, (John xiii. 1,) and *his appointed season*, (Matt. xxvi. 18.) Christ died for the ungodly (says St. Paul, Rom. v. 6.) κατα καιρον, *in the* appointed season. See Methodist Magazine, 1791, p. 485.

" Thus have I endeavoured to free religion and history from the darkness and difficulties of a disputed and uncertain chronology; from difficulties which have appeared insuperable, and darkness which no luminary of learning has hitherto been able to dissipate. I have established the truth of the Mosaical account, by evidence which no transcription can corrupt, no negligence can lose, and no interest can pervert.

" I have shewn that the universe bears witness to the inspiration of its historian, by the revolution of its orbs, and the succession of its seasons; the *stars in their courses fight against* incredulity; that the works of God give hourly confirmation to

the *law*, the *prophets*, and the *gospel*, of which *one day telleth another, and one night certifieth another;* and that the validity of the Sacred Writings never can be denied, while the moon shall increase and wane, and the sun shall know his going down." *From Kennedy's Chronology.*

ON SLANDER.

OF all the detested characters that have disgraced the Christian name, none are more odious or dangerous than the Slanderer. His pestiferous breath tarnishes whatever it touches; undermines the most endearing relations; destroys unity, peace, and love: and diffuses anarchy, discord, and death! How does the generous mind recoil at beholding the terrible havock and distress which prevail in the Christian Society that is cursed with the deadly venom of his tongue. *Rattlesnakes*, *wolves*, *bears*, and *lions* are harmless creatures, compared with the *monster* of whom I am speaking: *they mercifully dispatch* their trembling victims at a stroke; while *he*, *savagely*, and *deliberately*, murders by inches, his *hapless prey!* His heart is a *mass* of iniquity; foul and sulpherous as that *murky abyss* which is the residence of fallen spirits! He is a compound of ignorance, envy, malice, and hypocrisy—void of every *generous* and *manly* principle—a slave of the *prince* and *power* of the *air*—and his work, one would think, is the *filthiest* his *master* can find him to do! I seldom think of such, but I remember Joab and Amasa; while he tenderly inquires after your welfare with "Art thou in health my brother," he perfidiously stabs you under the fifth rib! He talks as smoothly to your face as though he was an angel; but turn your back, and his words are daggers and drawn swords! If we attentively examine his conduct, we shall perceive that he is actuated, principally, by *envy*, pride, and ambition; he wishes to be thought a man of talent, to reign and rule, in all things to have the pre-eminence; in short, to be *head of the* church! *This* is what he aims at, though covered with the thickest disguise. To effect *this*, he carries on all kinds of *sly* and *creeping* intrigues; such as writing letters; defaming ministers, misrepresenting facts; inventing falsehoods; throwing out oblique hints, and empoisoned insinuations, &c. All this *scurrilous* and *filthy* work he does behind the *scenes; lurking in his hole;* he thinks *he* is *neither seen* nor *inspected;* he *only* manufactures this *pestilential trash*, which he employs agents (either as shallow or as wicked as himself) to circulate. When looking for the faults of others; he has the eye of an eagle; but alas! when he looks for his own, mole-like, he has no eyes at all! He appears before men with a sanctified look, and as comely as a painted sepul-

chre ! He wishes you to believe that his *only* motive is zeal for the cause of God. Oh ! how is his heart pained and overwhelmed with sorrow at the conduct of ———, with what anxiety does he ask, Have you heard of the conduct of ——— ? I'll just give you a hint, it is not proper you should know all, it is too bad even to be repeated ! Oh ! how it distresses me to think of it ! And to complete this *vile hypocrisy*, he shakes his head, and ends his *whining* with a sigh ! Is such a one happy ? I might answer this question by proposing another ! Can a fiend be happy ? No, he is as far from happiness, as he is from heaven ; a gnawing worm preys upon his *vitals*, he is unconsumed by raging fires ; his soul is torn with unutterable anguish and sorrow ; yea, " sorrow such as devils feel," for, he " *never smiles*, but when the *wretched weep*." *Then*, " he *grins horribly*, a *ghastly smile !*" Reader, is this thy character ? examine thyself, is there no shade in this hateful portrait, which resembles thee ? hast thou *never privately* slandered thy neighbour ? There is too much reason to fear thou hast. If thou art penitent, I could shed the tear of sympathy over thee ; black as I have drawn thy portrait : O let me beseech thee to repent ! Probably thou hast cut off the hopes of some promising youth, by blasting his reputation, which was dearer to him than *life itself !* Some hapless, injured female may now be bleeding under thy cruel hand, or dying under the poisonous venom of thy tongue ! Oh ! repent of this thy wickedness, and pray God to cleanse thy heart from this *blackest*, *foulest stain !* But, if thou art still determined to blow up this fire of *hell*, * and harden thyself in iniquity, suffer me to address thee in the striking language of a man of God, " O monster of ingratitude ! scandal to human nature, and reproach to God ! if thou canst, go hide thyself—even in *hell*, from the face of the Lord !"

Extract of a Letter from MELANCTHON *to* HENRY VIII. *King of England. Translated by the late* REV. P. DICKINSON.

BY way of introduction to this spirited and eloquent epistle of Melancthon, in which he so pathetically deplores the fate of our English Reformers, it may be necessary to lay before the reader some account of the state of things here in England, and the circumstances which led to a measure which put a stop to the Reformation, and endangered the lives of the best men in the nation.

Several important steps had been already taken towards a Reformation in this kingdom. In 1534, the power and supre-

* Vide James iii. 6.

macy of the Pope had been abolished by the Parliament, and transferred to the King of England, his heirs and successors for ever. Visitors were appointed to examine into the state of the religious houses throughout England, and three hundred and seventy-six of the smaller monasteries had been dissolved in 1536. The Scriptures had been translated and set up in 1537, by public authority, in all the parish churches in the kingdom. The images had been removed in 1538, and an injunction had been sent to all the clergy by the king's Vicar-general, requiring that they should "purely and sincerely declare the very gospel of Christ, and in the same exhort their hearers to works of charity, mercy, and faith, specially prescribed and commanded in Scripture, and not to repose their trust and affiance in other works devised by men's fantasies, besides Scripture; as in wandering to pilgrimages, offering of money, candles or tapers, to images or relics, or kissing or licking the same."

When things had proceeded thus far, the bright prospects of the Reformers were suddenly clouded by the passing of what is sometimes termed, "The Act of the six Articles," by which an effectual stop was put to the Reformation; a point at which the insidious Gardiner had long been aiming, who had secretly prevailed on the king, by his artifices and insinuations, to accede to a measure which involved the nation in the utmost danger.

The manner in which it was conducted was very plausible. The king sent a message to the House of Peers, May 5, 1539, acquainting them that it was his majesty's desire that the different opinions concerning the Christian religion in his kingdom, "should be with all possible expedition plucked up and extirpated;" and that therefore "since this affair was of so extraordinary a nature, that it could not well be determined in a short time by the whole house, the king thought it necessary that they should choose a committee of themselves to examine into those different opinions; and whatever they decreed concerning them, might be, with all convenient speed, communicated to the whole parliament." A committee was accordingly chosen, consisting of ten members, five of the Romish, and five of the Protestant persuasion. This committee, however, after meeting eleven times, during which there were many warm debates, could at last come to no agreement on any one point whatever.

The Duke of Norfolk, on whose niece, Catherine Howard, the king had set his affections, being now in great power, placed himself at the head of the popish party. Gardiner therefore had little doubt of carrying his schemes into execution. The duke informed the peers, on May 16, that their committee could come to no agreement. He then laid before the house six articles, drawn up in the form of questions, to be examined

by the whole parliament. These articles included all the principal points which had occasioned the most violent disputes between the friends and the enemies of the Reformation. The popish party had every advantage with respect to power, and they knew that the king earnestly desired to have the points in debate determined in their favour. The Protestants, however, who were conscious that they had truth, reason, Scripture, and the earliest antiquity on their side, made a noble stand against their adversaries, and maintained their ground with the most exemplary perseverance. But being overpowered by numbers, their adversaries succeeded in carrying every point. Not long after, a bill was brought into parliament, armed with the most sanguinary penalties, and which, as might have been expected, in the course of a few days passed through both houses, but not till it had met with the most strenuous opposition on the part of the Reformers. Never did Cranmer appear in a more truly Christian light than on this occasion. Three days he maintained his ground, and baffled the arguments of all opposers; but argument was not their weapon, and the archbishop saw himself obliged to sink under superior power. Henry ordered him to leave the house; the primate refused; "It was God's business, he said, and not man's." And when he could do no more, he boldly entered his protest.

The royal assent being given, June 28th, 1539, the bill was passed into a law, under the title of "An Act for abolishing diversity of opinions in certain articles concerning the Christian Religion." By this cruel statute, it was enacted, that if any person by word, writing, printing, or otherwise, denied or even disputed the real presence of the natural body and blood of Christ, in the Sacrament of the altar, after the consecration, under the forms of bread and wine, he was to be adjudged an heretic, and to suffer death by burning; and all his lands, goods and chattels, were to be forfeited as in case of high treason." "If any affirmed or taught that communion in both kinds was necessary; or that priests might marry; or that vows of chastity were not perpetually binding; or that private masses were not lawful or laudable; or that auricular confession to a priest was not necessary; they were to suffer death as felons." And that nothing might be wanting to gratify the diabolical cruelty of the enemies of the Reformation, commissioners were appointed to see the act carried into immediate execution. *

* The kingdom was now on the point of being a scene of universal horror and bloodshed. "The commissioners appointed to put it in execution in London, in fourteen days committed and indicted no fewer than five hundred persons; among whom were Shaxton and Latimer, and all the reforming preachers. The Lord Chancellor, Audley, waited on the king, and represented the fatal effects of these violent proceedings in such strong colours, that Henry relented, and commanded the prisoners to be liberated."

As soon as these heavy tidings had reached Germany, Melancthon addressed the following long and pathetic letter to the King of England; expostulating with him on the severity of this law, exposing the artifices of Gardiner, its chief promoter; and conjuring him to pursue milder measures. And it is probable that it made some impression on the king's mind, for the storm did not fall so heavily or suddenly on the Reformers as they had too much reason too fear.

PEARD DICKINSON.

Most illustrious and serene Sovereign,

Some of the Roman Emperors, as Adrian, Antoninus Pius, and afterwards the two brothers, Verus and Marcus, received with clemency, the apologies of the Christians; which indeed had so much weight with these moderate princes, that they allayed the force of their resentment against the Christians, and obtained a mitigation of the most severe and cruel punishments.

Since, therefore, an Edict has been lately published in England against that doctrine which is professed in common by us, which is after godliness, and is essentially necessary to the church, I intreat that your majesty will both graciously read and consider this our complaint, and the rather because I had determined to present this address to you, not for our own sakes only, but much more so for the public welfare and safety of the church of Christ at large. And since those who were but merely heathen princes, might have admitted and approved of the apologies offered by our brethren, how much more, Sir, does it become you, who are a king professing Christianity, and versed in the study of the sacred Scriptures, to attend to the complaints and expostulations of the pious in the church of God?

I write the more freely to your majesty, because, Sir, you have received my letters on some former occasions with singular intimations of your kindness and good-will. And on the present occasion I entertain some hopes that you will read what I now offer without reluctance or disapprobation, because the very language of those articles which have lately acquired the authority of a law in England, clearly evinces that the authors of them were, without doubt, some Catholic bishops, and that they did not originate with your majesty, although, as it hath often happened to princes who are entitled to the highest commendations, the sophistries of these men have so far prevailed as to obtain your suffrage in the present instance; as was the case with Darius, a wise and just prince, whose nobles, nevertheless, by their importunity constrained him to sign a decree by which Daniel was cast to the lions.

But it never could be deemed disgraceful to good princes to correct any act of unjust severity, agreeably to that well known

saying, 'In matters of importance, we ought to take second thoughts, or have recourse to after deliberations.' The city of Athens, so renowned for its wisdom, on the recovery of Mitylene, in the island of Lesbos, which had revolted to the enemy, passed a decree that the citizens should all be put to the sword, and the city itself raised to the ground. A ship was therefore despatched to convey these orders to the army. The day following, when the matter was again referred to the same judges, a contrary decree was passed, that punishment should not indiscriminately make its way through all orders of men, but that a few only, and such as had been the authors of the general revolt, should be punished, while at the same time the city should be spared. Another ship was therefore despatched, with orders to use the utmost expedition that it might overtake the former: this accordingly took place, and the city of Athens, though at that time possessed of the widest and most extensive dominion, was not ashamed publicly to correct its former decree.

There are many instances of this kind extant in history, the most of which I doubt not are well known to your majesty. And with respect to the affairs of the church, it is a fact, that princes have frequently recalled and corrected their edicts: as for instance, Nebuchadnezzar and Darius. A decree was likewise published, in the name and by the authority of Ahasuerus, for cutting off the people of the Jews, which was afterwards revoked. In like manner, the emperor Adrian and the Antonines severally corrected their decrees. Notwithstanding, therefore, an act has lately passed in England, which threatens with a variety of punishments those against whom it is directed, contrary to the practice of the true church, and the canons themselves; yet I judged that, though the act be indeed passed, we might yet, however, be permitted to deprecate its cruel asperity. And on this occasion, I am not only moved by the danger of our brethren in England, who maintain the same doctrines and opinions with us; but I am grieved that you, Sir, should become the minister of such strange cruelty and impiety. I am grieved that the doctrine of Christ should be repulsed and banished, that the authority of corrupt rites should be re-established, and the lusts of men confirmed.

I am informed that various persons, endued with eminent learning and piety, Latimer, Shaxton, Cranmer, and others, are, in consequence of the late act, already cast into prison: my wish for these is, that they may discover a spirit and strength worthy of real Christians. But although nothing more happy or glorious could befal them, than to suffer death in confessing the truth which is so clear and manifest; yet I would by no means have your majesty polluted with the blood of such men;

I would not that those lights of your church should be extinguished; I would not that the impiety, the virulent and Pharisaic enmities of the adversaries of Christ should be submitted to; I would not that any gratification should be afforded to Antichrist who inwardly rejoices, to see you bearing arms in his cause against us; and hopes by means of the Catholic bishops easily to possess, and some time or other, to regain those places from which he has been driven out by the honest and pious counsels and endeavours of good men. Antichrist perceives that the bishops for a season are compliant with your majesty's inclinations, but, at the same time, that they are united by an eternal league with the Roman Pontiff, which league admits of no interruption. The Popes are well acquainted with all their arts. They have struggled through the severest storms in former ages by protracting things by the force of mere delays alone. They well know that time, in its ceaseless revolutions, is often attended with the greatest force and efficacy; they consider that sentiment of Virgil—

> 'Time oft, and toils endur'd through changing years,
> Have rais'd men's hopes, and prosper'd their affairs.'

With respect to your majesty, it is certain that many excellent and learned men in Germany had entertained hopes that your authority would have influenced other sovereigns, so that at length the princes of Germany might have laid aside such unbecoming cruelty, and applied themselves seriously to deliberate on proper measures for correcting the general and prevailing errors of the times. They concluded, Sir, that you would have been the leader and principal in this most sacred and lovely design. But now we have received no slight wound to your disadvantage. The resentment of other sovereigns is confirmed, the boldness and obstinacy of the wicked are increased, and great and inveterate errors are confirmed. Yet the bishops, no doubt, profess that they are contending, not indeed for the maintenance of errors, but of opinions and sentiments agreeable to the truth, while they are guarding the Divine Right. And though at the same time they cannot be ignorant that they are really opposing and fighting against the Divine Right, and the true Apostolical Church, yet these crafty men have it in their power to invent fair and plausible interpretations of things to suit their purpose, and as Euripides terms them, 'reasons under the appearance of wisdom, which operate like poisonous draughts.' In this way, however, they seem, in a specious manner, to offer an apology for the errors and abuses in question.

(To be continued.)

OBITUARY.

DIED at Birch House, near Bolton, in Lancashire, on Tuesday morning, October 15, 1816, the Rev. THOMAS TAYLOR, aged almost eighty years. From the year 1761, when he was appointed by Mr. Wesley to a circuit, he continued his itinerant labours till the last Conference. Then the pressure of age, with the effects of fifty-five years hard ministerial labour, obliged this holy, faithful, and resolute minister of Christ, to acknowledge that he was no longer able to fill the place of an effective man in the Connexion. But in ceasing to be an itinerant, he remitted no labour to which his strength was adequate; nay, about the close of his eminently useful life, he exerted himself beyond his strength. But his heart and soul were in the work of God, and hence, when labouring under that complaint which terminated in his death, he would ascend the pulpit, to preach "the unsearchable riches of Christ."

Having engaged to preach in the Bolton chapels, on Sunday the 13th of October, and the following day, he arrived at the house of his esteemed friend, Roger Holland, Esq. on the preceding Tuesday. The following account of the remaining days of his life, is taken from a letter written by Mrs. Holland to his son-in-law, Mr. Robert Miller.

On Tuesday evening, (October 8,) Mr. Taylor arrived at Birch House, in his usual state of health and cheerfulness. Wednesday morning, he observed that he did not think he had passed so comfortable a night for twelve months. He attended to his studies as usual, and occasionally walked to see a few poor people.

On Saturday night he had two violent attacks of his complaint, which obliged him to sit up till he was a little recovered; but though he felt himself much enfeebled, he accompanied Mr. Holland to Bolton the next morning, where he preached from —"Our light afflictions," &c. 2 Cor. iv. 17, 18. It was observed by his hearers, that he was particularly animated, and that his views of glory, in the discussion of his subject, were more than usually bright. He dined at Mr. Rothwell's, where he evidenced a spirit of lively gratitude and animated praise. But the effects of his morning exertions, soon became so visible in much weakness and bodily pain, that his friends judged it improper for him to undertake the evening service; Mr. Holland, in particular, was very importunate in dissuading him from the attempt. No entreaties, however, could dissuade him from his purpose of setting out for the Old Chapel; in going to

which he was obliged frequently to pause, and once for the space of nearly a quarter of an hour. Having arrived at the chapel, he went into Mr. Grindrod's, where he remained a short space, in order to gain breath; during which time, a local preacher began the service. When he had concluded prayer, he found the veteran saint ready to enter upon his office, which he did, by taking these words for his text, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." He seemed to have forgot all his weakness, and to be unusually led out, whilst explaining the passage. In one part of the discourse, he raised himself, and said with great emphasis, "I should like to die like an old soldier, *sword in hand*." That night he had another attack in his breast, which painfully interrupted his sleeping, and caused considerable exhaustion the following morning; notwithstanding which, he spent two hours in visiting the sick, but the effort was attended with a great deal of difficulty. He again preached with animation in the evening, from 1 Cor. ii. 12.

Through the whole of the evening he was particularly cheerful, and often very spiritual. He retired about eleven, and intending to accompany Mr. H. to Manchester the next morning, he shaved before he went to bed. On Tuesday morning Mr. Holland, thinking that he lay longer than usual, as he did not hear him stir, tapped at his door, but no answer being returned, he entered the room, and found him lying by the bedside at full length, more than half-dressed, but perfectly composed, as in a quiet sleep; the chariots of Israel and the horsemen had come, and the prepared saint had ascended with his bright convoy.

Grateful to Mrs. Holland for the foregoing account, and for the honourable testimony in favour of Mr Taylor's eminent piety and usefulness; we shall briefly mention a few particulars relative to his character.

1. Throughout the long course of his ministry so uniform was his Christian walk, that he never brought the slightest reproach upon his sacred profession. The present race of Methodist Preachers know, from experience, little or nothing of the difficulties with which the first race had to contend. Hunger, cold, weariness, bad lodgings, and persecution, in various forms, were their lot; and of each of these Mr. Taylor had his share. He lived long enough to see Methodism in comparative honour, and himself and brethren, in general, comfortably provided for. But so great a change in his circumstances, had no bad effect upon his spirit, temper, or conduct. He was the same man of God, when in London, Manchester, Liverpool, &c. that he had been when subjected to more than ordinary privations. A great change in outward circumstances, espe-

cially from penury and reproach, to plenty and honour, has frequently proved fatal to many; but from such a change Mr. Taylor suffered no physical, mental, or moral injury.

2. The diligence which he used for the purpose of improving his mind, that he might be able to feed the people with knowledge and understanding, is highly creditable to his memory, as a Christian minister. He drew his divinity from the sacred volume; and such was the estimate which he set upon that pure source of truth, that, in addition to his perusing particular parts of it, upon numberless occasions, there is sufficient ground to believe, that he read the whole of it regularly through upwards of fifty times. But his extraordinary attention to the Scriptures did not make him inattentive to those works with which a minister of Christ ought, if possible, to be acquainted. Hundreds upon hundreds of ancient and modern publications, on theology, sacred and profane history, natural and moral philosophy, &c. he read with care and attention.

3. He was a man of strict order, punctually attending to whatever he took in hand; and perhaps few have ever excelled him in the practice of that very important, but much-neglected duty, the redeeming of time. He was too sensible of its value, to waste any part of it in trifling conversation, or mere complimentary visits. His not ordinarily suffering his hours of study to be broken in upon, may possibly have induced some to imagine, that his prevailing disposition was unsocial, if not morose; but those who knew him well were of a different opinion.

4. His devoting two hours every day (Sundays and Conference time excepted) to visiting and relieving poor and afflicted persons, proves that he was a true philanthropist.

5. To the doctrines and discipline of the Methodists he was a steady and firm adherent; and he manifested, upon all occasions, a sincere and cordial love to the objects of his pastoral care. Meantime he was so far from being a bigot, that he esteemed and loved as brethren all, however opposed to him in matters of opinion, who, he had reason to believe, were true followers of the Lord Jesus.

6. By continuing to walk humbly and closely with God, and to be diligent in reading and study, he retained, to the last, the *spirit* of preaching, as well as the talents, by which he had been enabled so long to feed those of the flock of Christ who sat under his ministry.

7. Mr. Taylor's views of both the law and the gospel were clear and distinct; and hence while he maintained, that evangelical obedience is not only a *fruit* of faith but *indispensably* necessary in order to its being retained, he did not neglect to inculcate, as a truth of vital importance, that the holiest men

POETRY.

A Paraphrase on the 137th Psalm,

By Samuel Woolmer.

NEVER before did Babylon afford,
A scene, so worthy the divine record.
In vain she boasts, of mighty hosts,
Of cumb'rous walls, of chrystal falls,
Of fragrant flowers, of spicy bowers,
Of massy gates, and heroes feats:
'Tis all vain pomp, 'tis all an empty shew;
Compar'd with Israel's eloquence of woe.

Israel, bereav'd of Zion's blest abode,
The cloud of glory, and the ark of God:
Falls to the ground, in grief profound,
With broken heart, and inward smart,
In deep distress, without redress,
Weeps sore away, the captive day;
The bending willow hears the sad complaint,
And friendly takes the harp to ease the fainting saint.

In vain the sneering taunt of envious foes,
Awake the silent harp, or break its sweet repose.
No secret lay shall greet the day,
Nor Zion's song flow from the tongue;
Nor charming string with music ring,
To please the ear, with strangers near.
The hallow'd music might provoke their spleen,
And cause their impious tongues, Jehovah to blaspheme.

Jerusalem! blest Zion's sacred spot
May be deserted, but cannot be forgot.
Zion, sweet name, remains the same,
To think on this is present bliss,
None can destroy our only joy,
Israel in chains still firm remains.
Let his right hand and tongue forget their sweet employ,
If Zion still, be not his chiefest joy.

Let the proud sons of Edom vaunt and boast,
And join their banners with the impious host,
Our haughty foes shall feel heav'n's woes;
God's mighty hand will scourge their land.
He will repay some future day,
His sov'reign will, he must fulfil.
Babylon, proud Babylon! shall surely fall!
And infants' blood shall stain their massy wall.

Brompton, Kent, Oct. 10, 1815.

JOHN WILSON,

Preacher of the Gospel.

THE

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FOR MARCH, 1817.

BIOGRAPHY.

A Sketch of the Life and Character of LADY MAXWELL, *of Pollock;—late of Edinburgh.*

(Continued from page 56.)

"WELHELMINA MAXWELL, afterwards Lady Glenorchy, was youngest daughter of William Maxwell, Esq. of Preston, in Dumfries-shire, and sister to the Countess of Sutherland. She was early married to John, Lord Viscount Glenorchy, only son of the late Earl of Breadalbane, whose death soon after, left her a very young widow. 'Her understanding (says her biographer, the late Rev. Dr. Gillies, of Glasgow,) was naturally strong, and her memory retentive. Her mind was polished by a liberal education, and richly furnished by extensive reading and observation. Her person was agreeable, her manners engaging, her fancy brilliant, and attended by a constant flow of good humour.' But, though 'fitted to shine in courts,' being visited by sickness in her 23d year, she, upon recovery, resolved to prefer devotion and utility to gaity and thoughtlessness; and her conduct through life, afterwards, proved that her faith was not fruitless of good works. Her private charities were indeed numberless, and great part of them unknown. To some ministers, whose congregations were not affluent, she paid regular salaries; to others, occasional donations; and to many others, stated annuities. Besides the elegant chapel at Edinburgh, which cost about 6000*l.* and which bears her name, she built and endowed a church at Strathfillan, in Perthshire; and purchased chapels at Matlock, in Derbyshire; at Carlisle; at Workington; and at Newton Burhill, in Devonshire; besides contributing, along with Lady Henrietta

Hope, to the erection of Hope chapel, at Bristol. This excellent lady died at Edinburgh, July 17th, 1786, leaving 5000*l.* to the society in Scotland for propagating Christian Knowledge; 5000*l.* for educating young men for the ministry, in England; and most of the rest of her fortune, which was considerable, to other pious and charitable uses." * Such a remarkable similarity in the rank and situation of these two ladies,—their personal endowments, and mental accomplishments,—the manner in which a wise Providence had treated them,—and the means which sovereign grace had employed to save them, were so simultaneous, as seemed sufficient to draw them together, as by reciprocal attraction, and blend their congenial souls in one.

But, although in feeling, affection, and pursuit, they remained one, there came a time when, on a certain subject, they could not see eye to eye. The Viscountess of Glenorchy, for a considerable time, was an intimate friend of the Rev. John Wesley, one of his greatest admirers, and regularly attended the ministry of the preachers in connexion with him, at the Methodist chapel in Edinburgh. But, on the republication of Mr. Hervey's Letters to Mr. Wesley, accompanied by an intemperate preface, written by the late Dr. Erskine, a general cry was raised against what was called, the unsoundness of Mr. Wesley's religious principles. It was then that Lady G. along with some other persons of distinction, began to view Mr. Wesley as a dangerous character, and under that view, withdrew from him their countenance. And so strongly did the opposition of Lady G. rise—so intensely did her zeal for Genevian orthodoxy glow,—that she erected that commodious chapel, which has been mentioned above, and this within a very short distance of the Methodist chapel; and for some time she had it supplied by a change of preachers, English, Scottish, and Welsh, who were persons of the first order of popular talents, and of the most rigid Calvinistic principles: nor can charity hesitate in saying, that this great and good Lady pursued this line of conduct to prevent the success of Methodism; having, first in her own imagination, identified the progress of Methodism with the spread of dangerous error. The clamour which had been raised in Scotland against Mr. Wesley's doctrines, was considerably heightened by the publication of the notorious Minutes of 1770, when it was thought that the cloven foot of Popish legality was now fairly disclosed, and when every lover of the Gospel should resist such doctrines, and discountenance their promulgator, who was certainly "the man of sin." On these controverted subjects, Lady Maxwell thought for herself; and all who know the character and strength of her thinking powers,—the degree in which her mind was furnished with

* Encyclop. Perthen. Art. Maxwell.

whatever might aid its natural energies, in its search after truth, —the calm, the close, the dispassionate way in which she applied her mind to investigate any subject of importance,—all such persons will not hesitate in allowing, that she was quite as competent to think as any lord or lady of that day; and much more so than lords and ladies generally are. And notwithstanding she had to subdue the invincible prejudices of education and country, yet *she thought right*, because she thought as God had taught her, both to think and to believe, viz. That *he* is loving to *every* man, and would have *all* men saved;—that the righteous may turn from his righteousness and die in his sin; and that the blood of Jesus Christ cleanseth from *all* sin. But, although she differed in sentiment with Lady Glenorchy, and with some others of her early religious acquaintances, yet there was no interruption of religious friendship, nor the smallest diminution of Christian affection. They went hand in hand, as far as they could; and when they could go no farther, without a dereliction of principle, they kindly agreed to differ. In fact, Lady Maxwell occupied such a respectable situation, both for sense and piety, that her eloquence and influence were often highly serviceable in defending the doctrines of Mr. Wesley and his preachers, and also in removing much bitter prejudice from the minds of those persons, who either had not, or would not, have any other means of learning the truth. With respect to Lady Glenorchy, such was the estimation in which she held Lady Maxwell, that at her death, she appointed Lady M. her sole executrix, and the principal manager of her chapels, both in England and Scotland. And although Lady Maxwell often deplored the small success which attended some of these religious institutions, not equalling the expense and trouble which they occasioned, yet, with a scrupulous conscientiousness, she carried into effect every title of Lady Glenorchy's will; although there can be little doubt that the anxiety to which she was hereby subjected, and the additional labour which it imposed upon her, had, in her latter days, an unfavourable effect on her declining health, perhaps in accelerating her death.

From a very early period of Lady Maxwell's Christian life, she deeply felt the necessity of full salvation from sin, while she clearly saw that such a salvation is a privilege graciously exhibited in the Gospel of Christ; and as she believed that the meritorious fountain of the Saviour's blood was opened, as well for all uncleanness of heart and nature, as for guilt on the conscience; that divine faithfulness and justice were equally pledged to cleanse the believer from all unrighteousness, as to forgive the penitent his sins; that grace could reign until an end was made of iniquity, and the heart filled with the perfect love of God; so,

with an ardent, uniform pursuit of soul, she followed after, that she might be saved as fully as a fallen creature wearing a body of flesh and blood, and dwelling in a world of temptation, could be saved; that her body, and soul, and spirit might be wholly sanctified unto God: and the success with which she thus followed after it, was a matter she was never backward to avow; although the *time* when she obtained entire purity of heart, cannot at present be accurately ascertained.

The nature and progress of Lady Maxwell's experience may be faintly gathered from a covenant with God, into which she entered at the outset of her Christian journey; and afterwards renewed at different times during a succession of years. The practice of covenanting with God must be acknowledged to be very ancient, and as it has a scriptural warrant, a divine sanction, so its utility has frequently been proved both by individuals and collective bodies of Christians. That which is here copied, is dated August 9th, 1764, and is as follows.

"I am this day renewing a covenant made with God in Jan. 1762, but never written until now; Lord, help me in this great work. It is in the view of thy great strength *alone* that I am attempting it, being altogether unable in myself to vow unto thee, or to perform. Yet I would, in obedience to thy command, lay hold on thy strength, that I may make peace with thee; and, blessed be thy great name, thou hast said, that such shall make peace with thee, Isai. xxvii. 5. If thou, Lord, wilt manifest thy dear Son to me, clear up my evidence of mine interest in him, shed abroad his love at all times in my heart, and let me feel him ever drawing me to himself with the cords of love, and with the bands of a man; and in times of trial make his strength perfect in my weakness, and not desert me in duty nor in temptation: if thou, Lord, wilt do these great things for me, then, in thy strength, I give myself up unto thee, soul, body, and spirit, in the bonds of an everlasting covenant never to be forgotten. Despairing in myself, I flee to the great refuge set before me, Jesus Christ the righteous, desiring to accept of him as my prophet, my priest, and my king: I give up my heart wholly to him, earnestly praying that he may empty it of sin and vanity, and fill it with his immortal self, that he at all times may be the object of my warmest wishes, I engage, Lord, if thou wilt give me thy strength, ever to espouse thy cause and interest in the world, however it may be despised; and to esteem thy reproach *more* than fine gold.

"No cross, no suffering I decline,
Only make my heart all thine."

But, Lord, if thou dost not that, I shall fall a prey to every temptation; and so perish, for thou knowest the deceitfulness of

my heart, and how hardened it is by sin, so that nothing but thy love can allure it. But, Lord, as thou art in Christ reconciling the world to thyself, I believe that in him thou art pure, universal love: that thy tenderness to those who are seeking thee through him, is inconceivable; therefore into that ocean of mercy I desire to plunge myself; oh! give me strong faith to lay hold on those precious promises which thou hast given, for divine teaching, pardon, and sanctification; and now, Lord, I give myself and my resolutions into thy hand, do thou make them good, and let none pluck me out of thy hand, that I may be thine in that day when thou makest up thy jewels.—Signed, Darcy Maxwell."

"March, 1765. Upon a review of the above, and in the view of the Sacrament to-morrow, I feel an inclination in the strength of God to renew my former engagements to be the Lord's, being in some degree convinced, that there is no *lasting* peace but in his favour, and no *solid* happiness but in his friendship; both of which I desire to believe. Blessed Lord, thou art in mercy offering salvation to a lost world for the sake of thy dear Son through whom *alone* I would presume to covenant with thee. He hath died, O God, and that is my only plea; reject me not, though in myself only fit for hell, but accept of me in the Beloved. O Jesus, undertake for me; make me thine in the bond of an everlasting covenant, for I give myself unto thee; incline my heart unto thee and thy ways, and O seal me thine to-morrow at thy own table. I would give up my heart to thee, O take it, reign for ever in it, and subject all that is in me to thyself. In time of trial, stand by me, sustain me in the path of duty, let me not start aside; fill me with all thy love; and thine, and *only* thine, in thy strength I promise to be. Signed, D. M."

"Edinburgh, Aug. 10, 1765. Having by the kind providence of God, a prospect of going to the Sacrament to-morrow, I would, in the strength of the Lord, renew my engagements to be his. He has sustained me until now, and still is, I trust, drawing me after him; gracious God, let me not be disobedient to the heavenly voice, but with my *whole* heart, may I ever seek thee. O Jesus, undertake for me; to thee I would desire to give myself up, in time and in eternity; set me as a seal upon thy heart, and let me experience *all* thy fulness. I again subscribe with my hand unto the Lord, and give myself up; accept of me for Christ's sake, and seal me to-morrow. Darcy Maxwell."

"Oct. 19. Having this day an intention to go to the Lord's table, I would in his strength give myself up to him. Thou, O God, seest how cold and dead my heart is, and what darkness is upon me; yet I would not give up my hope: I trust *wholly* in thy mercy; and without any of those conditions formerly asked,

I would cast myself upon it, and in the strength of Jesus, renew my engagements to be thine, &c. &c. D. Maxwell."

"March 14, 1767. Having a view of going to the Lord's table to-day, though distressed in mind, and weak in body, and without those comfortable views which I have formerly had, yet being convinced that *without God I must* be miserable, and knowing that there is no access to him but through the Son of his love; I desire, in *his* strength, to give myself up to him. Lord make me more willing, remove what hinders; make this surrender effectual; and ratify it in heaven, for Christ's sake. O give me to profit more by the ordinance than formerly: Lord draw me, and I will run after thee; O quicken me, and I will call upon thee; and make me, O Jesus, thine in time and for ever. D. M."

"Oct. The Lord in mercy having spared me until now, and as he is now giving me another opportunity of going to his Son's table, and having been very merciful to me since I was last there, I would here record his goodness, take shame and confusion to myself for past unfaithfulness, and renew my engagements to be his for ever. O God, thou hast been good, to thee be endless praise! Upon mature deliberation, I still see it my *greatest* honour, and desire it as my *highest privilege* to be *devoted* to God; and therefore, in thy strength, O Jehovah, in thy name, O Jesus, I again cheerfully desire to give myself to the Lord, soul, body, and spirit, for time and eternity. O let it be effectual; and to-morrow, at thy table, shine upon me, and give me power to live more to thee than hitherto, for Christ's sake. D. M."

"Edinburgh, Feb. 1768. O God, what reason have I to speak of thy goodness, to stand astonished at thy patience with such a sinful creature! O let thy grace bind my wandering soul to thyself more closely than ever. I would confess and bewail my past unfaithfulness; and in some measure feeling a sense of it, and a hope in thy mercy; in the view of the Sacrament to-day, my soul is very desirous of renewing her engagements to be thine. O God, make me accepted in the Beloved, and more faithful than formerly, for Christ's sake. Make me thine in the bond of an everlasting covenant, wholly given up to thee. Lord, ratify this above, make it an irrevocable deed; let me never have power to forsake thee; save, O save me, in spite of myself. To thee, O Jehovah, I would look for power; keep me every moment. D. Maxwell."

"April. Great has been thy goodness unto me, O God, since I last sat at thy Son's table. I blush at thy amazing kindness to such an unworthy creature: O for power to love and serve thee! Lord, thou art again giving me the prospect of another Sacrament, therefore, would I renew my engagements to be thine, now and for ever; O give me grace to be *wholly* given up unto thee. I trust thou hast given me thy Son; O hasten then to spread

throughout my soul the sanctifying leaven; let me experience all that conformity to thee, of which my nature is capable. Lord Jesus, to thee I look up for strength, I would hang upon thee. Hast thou not given me power to call thee mine? O keep and love me to the end, be thou glorified in me, whether in doing or suffering. Amen and Amen."

"Nov. 5. O thou great and merciful God, how astonishing has been thy goodness to me, who am less than the least of thy mercies, since I last renewed the dedication of myself to thee. What shall I render unto thee, the God of all my mercies, *who hast revealed thy Son in my heart*, and hast given me power to say, 'The Beloved is mine, and I am his'—endless praises for redeeming love. And now, Lord, I thirst to be wholly thine, filled with all thy fulness. Thou, in great condescension, hast promised that it shall be so; hasten the happy day when I shall be wholly devoted to thee. Again, my God, I render up my soul, body, and spirit to thee, in the name of Jesus O let this be effectual, ratified above, and witnessed to my heart by thy Spirit. O my God, I would love thee with my *whole heart*, and serve thee with *all my strength*; give power for Jesus' sake. D. M."

"Edinburgh, Aug. 1769. O how unable is my pen to recount the goodness of my God since my last dedication! I am lost in wonder, love, and praise, when I call it to remembrance. My Father, everlasting praises to thee, for what thou hast done for me since the last date. And now, Lord, I would rejoice to renew my covenant in the view of the Sacrament to-morrow. I would seal it cheerfully with my blood, would that make it effectual. O God, in the most *solemn* and *hearty* manner I renew my obligations to be thine; thou wilt, for thy name's sake, perfect what concerns me; my hope is in thee. O fill me with all thy fulness. I flee to thee to make this covenant acceptable and effectual: keep me near thyself, stamp thy whole image upon me, and sanctify me throughout, that I may glorify God in soul, body, and spirit. N. B. The Lord granted me a day of much peace, blessed my spiritual provision, and made me sensible of sustaining and confirming grace in this ordinance. D. Maxwell."

"July 27, 1771. Since my last renewal of my covenant engagement to be the Lord's, I have many times sat down at his table; and with heart, though not with pen, have vowed to be his. How numberless have been his mercies since I last signed this! How rich the manifestations of his love. O my God, what shall I render unto thee? I have nothing but *two mites*, *body* and *soul*; Lord, take them, and now seal me unto the day of complete salvation. I earnestly desire that measure of grace that shall have me into full salvation. Words fail, when I would

express the ardour with which I desire to be devoted unto thee. In the most solemn manner I renew my covenant with thee—

'Take me body, spirit, soul,
Only thou possess the whole;'

And bind me to thyself with the strongest ties of love, and never, O never let me depart from thee. D. M."

"Nov. 7, 1772. The hairs of my head are not more in number than the mercies of my God have been since my last date. Here, O Lord, I set to my seal that thou hast been to me a faithful and a merciful God. I bless thee for all that is past, and, through thy strength, will trust thee for all that is to come. O how much of thy goodness hast thou caused to pass before me at communion seasons, and on other occasions, since I last put my name to this. With *delight*, and *strong desire*, I again, O Lord, declare myself willing to be wholy thine. O enable me to walk with thee like Enoch; and do thou, heavenly Jesus, let me *drink deep into thy Spirit*, and do thou keep my soul as a watered garden. Lord, I *am thine*, guide me by thy counsel, and secure me by thy grace for ever. D. M."

"March 1774. Still I have cause to sing of mercy, and to say, the Lord *is* gracious. Yet I have gone through many trials since the last date, but remaining sin *is*, and has been, the greatest of all. Yet my God has spoken many precious words concerning what he will do for me even *here*, for the accomplishment of which I am kept daily and hourly looking; some, I feel him daily fulfilling. Great is his goodness, and great is the desire of my heart after a full enjoyment of him. My heart breaks with longing after closer communion with him, and for Jesus's whole image to be stamped upon my soul. Lord, thou art *my God*, and *I am thy child*. I again renew my engagement to be thine, every power and faculty; O accept of me. Holy Jesus, dwell in me richly, let me be implunged in the glorious abyss, and lost in the ocean of love. D. Maxwell."

"Aug. 27. Since last I subscribed with my hand unto the Lord, I have passed through fire and through water, but, blessed be my God, he has within these few weeks turned my captivity, and brought me into a wealthy place. He has, I think, in a measure, accomplished in my soul these promises, John xiv. 23, Mal. iii. 1, and John xi. 40. My fellowship is *now* almost *uninterrupted*, with the Father and the Son, through the Eternal Spirit. Lord, what shall I render unto thee? Words fail when I would attempt to thank thee. I again give myself to thee through Christ. D. M."

"March 16, 1776. Since I last renewed my covenant engagement on paper, to be the Lord's, I have frequently been privileged with an opportunity of sitting down at his table, where

he has made much of his goodness to pass before me. In his adorable providence, I have the prospect to-morrow, of eating bread in my Father's house below. In Nov. last, 1775, at that sacred ordinance in our church, God was unspeakably gracious. Before that, I was brought very low, seemingly stript of all former attainments, except a grain of faith in Christ; but upon the fast day, the King appeared in his beauty, and my fellowship was with the Father and the Son, in a most *remarkable manner*, and ever since, my God has been carrying on his work in my soul in a wonderful way. I cannot express what he has done for me, but I have proved him to be a faithful God: and now, O God, with my *whole soul*, I again give myself wholly unto thee, with all I have, or am, or ever shall have. From this time forth, let me have power to glorify thee in every possible way, let me so enjoy thee, that,

> 'Not a cloud may arise, to darken the skies,
> Or hide for a moment the Lord from my eyes.'
>
> "D. M."

"Nov. 1776. By all the endearing ties of duty, gratitude, love, &c. &c. I am bound to renew my engagements to be the Lord's in the view of sitting down at his table to-morrow. What he has done for my soul since this time twelve months, eternity alone can unfold; for it mocks all power of expression. I would only say, that since that time he has been carrying on his work in my soul in a *glorious* manner. Truly my fellowship has been with the Father and the Son. The last time I partook of the Sacrament was at Leith, about a month ago, and *at that time*, the Lord did great things for me, and ever since. And now, O my God, I would, in thy own strength, and in the name of Jesus, devote, I hope, *an undivided* and determined heart to thee; O accept of me, 'and keep me to prove, thy utmost salvation, thy fulness of love.' Let every power and faculty of my mind be sanctified, *set apart*, for thee. May I be honoured to become one of thy witnesses of that *truth which is in Jesus*, firm as a wall of brass, as an iron pillar strong. Jesus is more precious to me than I can express. *How deep, how unfathomable is redeeming love.* D. M."

"May, 1779. Still I live to record the loving kindness of my faithful and gracious God. Since I last put my name to this covenant, I have had an opportunity of commemorating the dying love of Jesus, and in mercy he dealt bountifully with me. He surrounded me with his presence, and filled me with *unutterable peace*. And now, again, I would renew my engagements to be *his*, in his own strength. Lord, bring me nearer to thee—I pant for closer communion; bind me to thyself with the *strongest*

cords of divine love. I would glory in these chains, and esteem it my highest liberty to have *no wish* but thy will; *no desire*, but thy glory. Let me walk every moment in the unsullied light of thy countenance; give me the *abiding* witness of thy Spirit, and the *entire fruit* thereof, to ascertain the work of sanctification; *fill me with thy perfect love*, and keep me full. And now, Lord, I offer *myself, my all to thee*, now and for ever. D. Maxwell."

(To be continued.)

DIVINITY.

A DISCOURSE ON ROMANS v. 6, 7, 8.

When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

IN the preceding part of this epistle, the Apostle proves, by the most cogent and unanswerable arguments, the total depravity of mankind. That the Jews, notwithstanding all their boasted privileges, were, in this respect, merely on a level with the Gentiles;—that all, in order to their salvation, must come to God as guilty sinners, and implore pardon, as his free gift, for the sake of Jesus Christ. Having then, established the important doctrine of justification by faith without works, he proceeds to shew the blessed effects produced on the hearts of believers by the reception of this doctrine. These are enumerated in the five first verses of this chapter, in which we are led from peace, the first fruit of pardon, to that love which is the end of the commandment, and the crowning grace of the whole.

As our love to God must always be founded on the consideration of his love to us, (1 John iv. 19,) the Apostle proceeds, in the verses of our text, to shew how God has displayed his infinite love towards man. The passage naturally leads us to notice the following particulars.

I. The wretched state of mankind.

II. The means of their redemption and salvation.

III. The amazing love of God displayed in the death of Christ.

I. The wretched state of mankind is here pointed out in three particulars; we are spoken of, as *without strength—ungodly—sinners.*

1. That fallen man is utterly helpless, unable to conquer his spiritual foes, or to extricate himself from the dangerous circum-

stances in which sin has placed him, is plain from scripture and from experience. Without supernatural aid we cannot perform one truly good action, nor speak one good word, nor even conceive one good desire. The slightest inclination to will, or power to perform any thing good, is the gift of God. While dead in trespasses and sins, we are devoid of all spiritual strength. Having eyes, we see not; having ears, we hear not; our understanding is dark, our heart callous and insensible. Sin has obtained a complete ascendency over us; and it is utterly beyond our power to break the chain, and recover our liberty.

How strikingly are the utter impotence and helplessness of the unregenerate man exhibited by our Apostle in another part of this epistle, ch. vii. 14, &c. "I am carnal, sold under sin. That which I do, I allow not; what I would, that I do not; but what I hate, that I do. The good that I would, I do not;—the evil which I would not, that I do."

Even the heathen philosophers, in the researches after truth, notwithstanding their various systems of virtue and morality, acknowledge the impotence of man, and concur in establishing the sentiment of our text. Thus Ovid,

> "Video meliora proboque;
> Deteriora sequor."
>
> I see the right, and I approve it too;
> Condemn the wrong, and yet the wrong pursue.

Of ourselves, therefore, we have no ability to take one step towards heaven; to do any thing whereby we can in the least atone for our crimes, or recommend ourselves to the notice of a holy and just Being. Those who talk of the dignity of human nature, and encourage man to raise himself, and in fact to become his own Saviour; telling him that by the exertion of his own rational powers he may repent, reform, and obtain acceptance with God, betray the grossest and most lamentable ignorance and folly.

2 The second particular that claims our attention, as characterizing the wretched state of mankind, is, that they are *ungodly*, —without God,—destitute of true godliness,—have neither the knowledge, the fear, the love, nor the enjoyment of God.

Human sciences may be attained by human means: but religion is a divine science, which can be learned only from the teachings of the Holy Spirit. Not all the learning and ingenuity of either ancient or of modern times can lead fallen man to the knowledge of his Maker. The absurd and ridiculous mythologies of the heathen too plainly evince their total ignorance of the only true and living God. And even amidst the meridian splendour of a gospel day, how many still have the veil upon their heart! and

in regard to spiritual things are enveloped in midnight darkness. Theoretic and speculative knowledge they may possess, but without faith they can never attain a practical and experimental knowledge of the things that make for their peace. They do not know God as their reconciled Father, nor Jesus Christ as their Redeemer and Saviour; nor the Holy Spirit as their Instructer, Guide, and Comforter.

They have not the fear of God before their eyes, nor a proper sense of the infinite majesty and glory of Jehovah, before whom they should appear with the deepest humility and self-abasement, feeling their own utter insignificance and nothingness. Nor have they such a view of him as an infinitely pure and holy Being, as causes them to discover the extreme sinfulness of sin, to abhor and detest it; fearing lest the divine displeasure should be manifested, and their crimes meet with due punishment. They fear to offend a fellow creature, but have no fear of offending their Creator. They dread the displeasure of man, but set the great Jehovah at defiance.

They have not the love of God in their hearts. They love the follies and vanities of the world, but slight thsoe excellencies and glories which are concentrated in the Deity. They can feel some measure of gratitude for trivial benefits conferred by fellow creatures; but are totally ungrateful for the innumerable favours bestowed by the Creator. Towards a Being, worthy of all admiration, praise, honour, and love, they feel nothing but sentiments of disrespect and enmity. They even hate him who is their greatest benefactor, the source of all their blessings, and to whom they are under incalculable obligations.

They do not enjoy God; all their enjoyments are earthly, sensual, devilish. They no more wish or expect to find happiness in the Supreme Being, than to dig it out of the earth.

Thus, all by nature are ungodly, practical Atheists, living as though there was no God, no Being, on whom they are continually dependent, and to whom they are accountable for the whole of their conduct.

3. The last particular is, that we are *sinners*. The Lord God is the great legislator of all his rational creatures. He has supreme authority over us, and has therefore laid down laws for the regulation of our conduct. These laws are obligatory on us at all times, and on all occasions. Our peace and happiness are suspended on our obedience to these laws. But we have all transgressed, we have gone beyond the boundaries marked out, and have thus become sinners against God. The ideal meaning of the word αμαρτωλος, *sinner*, is one who misses his mark. We have all aimed at the attainment of comfort and happiness, but taking a false aim, seeking it in opposition to the will and word of God, we have missed the mark, and have been

disappointed. Whenever we commit any sinful act, it is with the expectation of deriving a certain pleasure and benefit—but painful experience will convince us of our error, and shew that we have completely missed the mark.

Whatever degree of criminality may have been attached to our conduct; whether we have been notoriously wicked or comparatively moral and virtuous, this is an undeniable truth, that, before God, we are all guilty sinners. We have despised his authority, neglected his admonitions, done what he has forbidden, and left undone what he has enjoined. We have withheld that honour, love, and obedience, which were his due. Our time and talents have been more or less prostituted to the service of Satan. *There is none righteous, no, not one. All we, like sheep, have gone astray. We have turned every one to his own way. All have sinned, and come short of the glory of God.*

Behold, the wretched and awful state of all men by nature, whether Jews or Gentiles, whether in ancient or modern times! *without strength, ungodly, sinners:* exposed to the divine displeasure; unable to help themselves, and every moment on the brink of endless ruin. This leads to notice

II. The means by which salvation is provided for the human race. When we were without strength, ungodly, sinners, Christ died for us; not merely, as some would interpret it, for our instruction and benefit; but, as the words strictly mean υπερ ημων, in our stead; υπερ ασεβων, instead of the ungodly; and from the sacred oracles it does appear, that the death of Christ was the only effectual means, whereby salvation could be rendered possible to fallen man.

By man's wilful sin against the positive laws of his Maker, the authority of the legislator had been slighted, the threatened penalty incurred, and the display of vindictive justice rendered necessary. Had man been immediately re-established in the favour of God, he might have been led to infer that sin was not offensive to God; that he is not concerned about the breach of his own laws, nor careful to fulfil his own declarations in punishing wilful offenders. The mercy and goodness of Jehovah might seem to plead in behalf of his guilty creature; but the claims of justice, holiness, and truth, cannot be neglected. The holiness of the Deity must lead him to express his utter abhorrence of sin; his justice must require him to punish the guilty; his faithfulness and truth must lead him to enforce the penalty which he himself had threatened, in case of disobedience. How shall these attributes, apparently incompatible, be led to harmonize? What plan can be devised for the salvation of ruined man, consistently with the claims, not of one only, but of all the divine perfections?

Man's transgression, being committed against the highest authority in the universe, even against the infinitely great and glorious Jehovah, is of a nature incalculably heinous, and involves in itself infinite demerit and guilt. In order, therefore, to atone for it, there must be something infinitely meritorious; because infinite demerit can be counterbalanced only by infinite merit. But man being already a guilty, condemned sinner, it is absolutely and eternally impossible that he should ever merit the smallest favour from God. Punishment and misery indeed we have merited; for death is the wages of sin; but in regard to mercy and favour, human merit is for ever excluded. Nor does it appear that any creature, however highly exalted, could ever have any claims on the ground of merit; his very existence, and all the blessings connected with it, being the free, unmerited gifts of God. And even could we allow any merit in the creature, it could never amount to infinite merit; that which is infinite, being within the reach of none but an infinite being, and therefore beyond the attainment of any mere creature. Hence it appears that the salvation of man requires the interference of one, who is capable of requiring an infinitude of merit, and who must consequently be not only super-human and super-angelic, but *really* and *essentially* divine.

At the same time, it is equally evident that, in order to display the inflexible justice and unsullied holiness of the Deity, sin cannot be atoned for, except through the medium of suffering; and it must be that very mode and degree of suffering, which were primarily threatened in case of disobedience. Hence the origin of sacrifices; which appear to have been introduced and established by divine authority, immediately after the fall. For we read, Gen. iii. 21, "Unto Adam and unto his wife did the Lord God make coats of skins, and clothed them." The discovery of their nakedness had made them afraid, and unfit to hold any farther intercourse with their Creator. A covering was become necessary; for this they must be indebted to another creature; and this creature, in order to furnish it, must die. This was in all probability the first death that ever occurred in the whole creation of God; the life of an innocent brute, being emblematically offered as a substitute for the life of a guilty human being, as an acknowledgment that the person offering it, himself deserved death; but thus implored the mercy of his offended Maker. This principle, exemplifying the Apostle's declaration, Heb. ix. 22, "Without shedding of blood there is no remission," has prevailed in all ages, from the remotest periods of antiquity. The sacrifices of the most barbarous and idolatrous nations are virtual acknowledgments of the sinful state of man, and of his need of an atonement; and may all be adduced as collateral evidences that the doctrines of Christianity are true. In order,

therefore, to secure the salvation of man, we must find one, who not only can possess infinite merit, but who can also be capable of suffering and death. And here we are brought into a dilemma, from which no created power can extricate us; it is a problem, which nothing short of infinite wisdom could ever solve. The Saviour of men must be *divine*, in order to atone for the infinite demerit of man's transgression; yet he must be *human*, in order to bear the punishment due, and in the same nature which had offended. But how can the extreme links of this endless chain be brought together? Where can we find one who unites in himself deity and humanity.

In answer to these inquiries, we would say in the language of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." Jesus, the Christ, is the only being in the universe adequate to this great work; and he accordingly is held forth as the only Saviour of the ruined race.

In Him the divine and the human nature are mysteriously combined. He is styled, (and his names evince his nature and essence,) the Great God, the Mighty God, God over all. He is spoken of as the Creator and Preserver of all things, and is represented as possessing all the incommunicable attributes of Deity. But God was manifested in the flesh. The Word became flesh and dwelt among us. He took on himself the form of a servant, and was made in the likeness of men. He subjected himself to all the innocent infirmities of human nature, and lived a life of poverty and distress. Yet all this time, he was truly Emmanuel, GOD with US.

The blessed Jesus being born of a virgin, through the miraculous agency of the Holy Spirit, did not bring into the world with him any seeds of depravity, corruption, or sin; but from his birth was perfectly pure and holy. He never committed any sin, in deed, word, or thought. He completely satisfied all the claims of the divine law, with regard to his own human nature, by his perfect uniform obedience. It could not have any farther claims on him, and therefore all that he did and suffered, beyond what the law of God required of him, procured for him a superfluity and infinitude of merit. Though he acted and suffered only in his human nature, yet the constant and indissoluble union between his humanity and divinity, stamped his every act and his every suffering with infinite merit. Great indeed is the mystery of godliness. The only-begotten Son of the Father, who existed in divine glory, before the world was, descends from the realms of bliss, lays aside his majesty, fixes his tabernacle among men; leads a suffering life, and dies an accursed and ignominous death!

> "'Tis mystery all! let earth adore,
> Let angel minds inquire no more."

That life, which the blessed Jesus possessed as man, was his own rightful and unalienable property. Every mere man, since the fall, has merited death, because of his sins; for "death is the wages of sin." Hence that sentence always has been, and always will be applicable to the posterity of Adam, "Dust thou art, and unto dust thou shalt return." God has provided for the fulfilment of this declaration; we bring into the world with us the seeds of mortality, which must inevitably lead, sooner or later, to our dissolution. Not so the man Christ Jesus; having never been tainted either with guilt or pollution, he was naturally immortal. Not all the power of men and devils could have deprived him of life, unless by his own choice and consent. "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." John x. 18. The death of Christ, therefore, on his part, was perfectly free and voluntary. He bore the punishment due to us, he became a substitute for guilty man; he suffered and died *in our stead*. He suffered, that we might not suffer; and died, that we might not die. By this astonishing scheme, sin is duly punished; the claims of divine justice completely satisfied; the law of God magnified and honoured; the purity and holiness of Jehovah, with his utter abhorrence of sin, strikingly exemplified; Satan confounded; death and hell disappointed of their prey; the enemies of God vanquished; and a full, complete, and everlasting salvation provided for every soul of man. Well might the angelic host exclaim, "Glory to God in the highest; and on earth, peace; good will toward men."

While, however, we contend that this scheme of salvation gives the most illustrious display of all the divine attributes, and is quite consistent with every perfection of Deity, we cannot fail to notice that it peculiarly exhibits his goodness and mercy, and most forcibly sounds in our ears that sublime evangelical truth, GOD is LOVE.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW OF THE INQUISITION, &c.

(Continued from page 68.)

THE fifth punishment is imprisonment; and the sixth, that which is termed "the bann and diffidation." This latter punishment alone, independent of all others, would, it might be supposed, be sufficient to keep the great mass of any popish nation

from daring so much as to whisper a sentence contrary to the will of their pretended infallible superiors.

"The bann is that sentence by which any person is cast out of the commonwealth, so that he cannot enjoy the public protection, or discharge any public offices, or receive any benefit of law, and hath some likeness with excommunication. For as by excommunication a person is cast out from the converse of the faithful, so by the bann he is excluded from the common good. Diffidation declares heretics, to be enemies of their country and the empire. Its effect is this: when any is declared a heretic by the sentence of the judge, any man, by his own private authority, may seize, plunder, and kill him, as an enemy or robber, even though he be a clergyman. He may be capitally punished as a deserter, and attacked with impunity wherever he is found. That heretics may be thus seized on and plundered, by the private authority of any man, Innocent IV. openly determined. And this plunder of heretics, Brunus (a popish author) tells us, is of divine right. 'Heretics, by divine right, may be stripped of all their effects, as unworthy their possession. For the just shall devour the labours of the wicked; and therefore catholics may claim the places of heretics, because religion and the Christian faith is endangered by their impiety.'" (p. 288.)

"The last punishment of heretics is that of death, and that not the common one, but the most terrible that can be inflicted, viz. to be burnt alive." (p. 289.)

"Sometimes this punishment of burning is heightened by another kind of cruelty. In Spain and the Netherlands, lest they should speak to the spectators, when brought to the stake, and piously testify their constancy, they were gagged with an iron instrument, so that in the midst of their torments they could utter only an inarticulate sound. This also Simancus (a Romish bishop) pronounces, 'That obstinate heretics should be burnt alive, and brought to the stake gagged, that they may not offend the little ones.' This muzzle, or gagg, the Spaniards in their language call the Mordaza. If they could invent any thing more terrible, they would not fail to use it against heretics. This Carena testifies, affirming that the custom of punishing heretics with fire is most reasonable, 'because burning is the most terrible death, and therefore the most grievous of all crimes ought to be punished with it; so that if any punishment more terrible than this could be found out, it ought to be inflicted on heretics; and also because by this means the heretic and his crime are more speedily blotted out from the remembrance of mankind.'" (p. 291, 292.)

The diabolical arts used by the inquisitors, in order to induce their prisoners to give evidence against themselves, are well de-

scribed in the fourth book; and ought, if possible, to be made known to the whole of the Protestant world, for the purpose of putting them upon their guard against a religion which connects *all the deceivableness of unrighteousness*, with cruelties of the most shocking nature. But our readers shall judge for themselves.

"When the criminal is put in jail, he is brought before the inquisitor. The place where he appears before the inquisitor, is called, by the Portuguese, the Table of the Holy Office. At the farther end of it there is placed a crucifix, raised up almost as high as the ceiling. In the middle of the room there is a table: at that end which is nearest the crucifix sits the secretary or notary of the inquisition. The criminal is brought in by the beadle, with his head, arms, and feet naked, and is followed by one of the keepers. When they come to the chamber of audience, the beadle enters first, makes a profound reverence before the inquisitor, and then withdraws. After this, the criminal enters alone, who is ordered to sit down on a bench at the other end of the table over against the secretary. The inquisitor sits on his right hand. On the table, near the criminal, lies the missal, or book of the gospels, and he is ordered to lay his hand on one of them and to swear that he will declare all the truth, and keep secrecy.

"After taking this oath of declaring the truth, both of himself and others, the inquisitor interrogates him of divers matters. As, whether he knows why he was taken up, or hath been informed of it by any one or more persons? When, where, and how he was apprehended? If he says that he knows nothing of it, he is asked, whether he can guess the reason? Whether he knows in what prison he is detained? and upon what account men are imprisoned there? If he says he cannot guess at the cause of his imprisonment, but knows that he is in the prisons of the holy office, where heretics and persons suspected of heresy are confined, he is told, that since he knows persons are confined there for the profanation of religion, he ought to conclude that he also is confined for the same reason, and must therefore declare what he believes to be the cause of his apprehension and confinement in the holy office. If he says he cannot imagine what it should be, before he is asked any other questions, he receives a gentle admonition, and is put in mind of the lenity of the holy office towards those who confess without forcing, and of the rigour of justice used towards those who are obstinate. They also compare other tribunals with the holy office, and remind him, that in others the confession of the crime draws after it immediate execution and punishment; but that in the court of the inquisition, those who confess, and are penitent, are treated with greater gentleness. After this, he is admonished in writing, and told, that the ministers of the holy office, never take up any one, or are

used to apprehend any one, without a just cause; and that therefore they earnestly beseech him, and command and enjoin him, exactly to recollect, and diligently to consider his actions, to examine his conscience, and purge it from all those offences and errors it labours under, and for which he is informed against.

"After this he is questioned, with all the craftiness possible, on every subject which may be likely to criminate him, the inquisitors holding out the appearance of lenity or severity, as the case may require. If he is induced to confess, he is a penitent: if he persists in denying the crimes charged upon him, he is a negative heretic.

"Examinations and admonitions are repeated by the inquisitors as often as they think fit, for they are not bound to any certain number. But in these examinations, the inquisitors use the greatest artifice, to draw from the prisoners confessions of those crimes of which they are accused. And although they say that the inquisition makes use rather of prudence than art, yet they suggest several orders and artifices which must be used, and which they generally use in making inquisition.

"First, they observe this exactly, that as often as the criminals are judiciously interrogated, they must so often touch the holy Scriptures, swearing that they will declare the truth; so that an oath always precedes the deposition. The same also is observed towards the witnesses: yea, if the examination should be broken off, and what follows should be only a continuation of the former, they must take an oath before they are suffered to proceed. Besides, the inquisitors always admonish and exhort the criminals to confess simply, fully, and truly, whatsoever they have done against the Catholic faith, and especially to take care that they do not bear false witness either against themselves or any others. They must not give them occasion to behave indecently or rudely, or to utter reproaches; neither must they promise them impunity, or entire deliverance, whilst they are endeavouring to draw a confession from their mouths, lest they should prove liars, by promising what they may not be able to perform, or lest the criminals, under this hope, should confess things which they have never committed.

"But if the prisoners do not confess those things of which they are accused, as it may often happen, either because the accusations are false, or because they do not remember things, especially if at the distance of several years,—and what was said was not in the least premeditated, but inadvertently, and in common discourse,—they try every art to catch and ensnare these miserable criminals, already tired out by their vile imprisonment, and in a friendly manner speak to them thus: 'Do not be afraid openly to confess; if you did happen to believe these sort of persons, who taught such and such things, to be

good men. You believed them, and willingly heard them, and gave them somewhat of your substance, or received them sometimes into your house, or made confession to them, because you were a simple man, and loved them, thinking them to be good men, and knowing no evil of them. The same thing might have happened to persons much wiser than you, and so they might have been deceived. I have pity on you, and see your own simplicity hath deceived you; and though you are in some measure faulty, yet they are more so who have instructed you. Tell me, therefore, the truth, for you see I know the whole matter, that I may immediately free you, and shew you favour.' After this, he interrogates him, not so much concerning the fact, as the circumstances of it, that the person may believe he knows the fact already.

"Sometimes the inquisitor permits some person, who is not unacceptable to the prisoner, to go to him, and if it be needful, to feign himself one of his own sect, but that he abjured through fear, and discovered the truth to the inquisitor. When he finds that the prisoner confides in him, he comes to him again late in the evening, keeps on the discourse with him, at length pretending it is too late to go away, and that therefore he will stay with him all night in the prison, that they may converse together, and the prisoner may be persuaded by the other's discourse to confess to one another what they have committed. In the mean time, there are persons standing at a proper place, without the jail, to hear and to take notice of their words, who when there is need, are attended by a notary.

"This Eymeric taught was to be done in his time. But now, the person who thus treacherously draws out any thing according to his desires, from his fellow-prisoners, prays the jail-keepers, when, according to custom, he is visiting the prisons, to desire that he may have an audience; for this is the method the prisoners take. And when he goes out of his jail to give an account of his office, he discovers not only what he has heard from any of the prisoners, but also how they received the doctrine proposed to them, whether with a cheerful or angry countenance, and the like; if they refused to give them an answer, and what they themselves think of them. And the accusations of such a wretch they look on as the best and most unexceptionable evidence, although the person be otherwise of no manner of worth, credit, or regard." (p. 377—381.)

"They who have been lately in the prison of the Inquisition in Spain and Portugal, tell us of another method they make use of to draw a confession from the prisoners, viz. the inquisitor suborns a certain person to go and speak to the prisoner, and to tell him he comes of himself, and of his own accord, and to exhort him to tell the inquisitor the truth, because he is a merci-

ful man, and such fine tales. This is now particularly the custom in Spain and Portugal, as to those they call the new Christians. If the prisoner affirms himself to be a Catholic, and denies that he is a Jew, and is not convicted by a sufficient number of witnesses, they suborn one to persuade him to confess. If he protests himself innocent, the other replies, that he also hath been in jail, and that his protesting his innocence signified nothing. What, had you rather dwell for ever in a jail, and render your life miserable, by being for ever parted from your wife and children, than redeem your freedom by confessing the crime? By this, and other like things, the prisoners are oftentimes persuaded to confess not only real but fictitious crimes. And when their constancy is thus almost overcome, the inquisitor commands them to be brought before him, that they may make him a confession of their faults." (p. 382.)

But diabolical as these arts are, they fall short in horror to the process by torture. Of this shocking process, an account occurs at page 407. With the contents of this part of the work especially, the whole Christian world ought, if possible, to be made acquainted, in order to excite their detestation of a superstitious and bloody religion, which has, for many ages, sanctioned such cruelties as are a reproach, we will not say to religion, for they are opposed to whatever deserves that name, but to human nature itself.

"When the sentence is pronounced, by which a criminal is condemned to the torture, according to the manner of the inquisitorial law and process, it is immediately notified to the promoter of the exchequer, that he may either appeal from it, or demand the execution of it, as it is contained in the letters of the inquisition.

"Formerly, the torture was inflicted by lay judges upon heretics, or suspected persons, according to the constitution of Innocent IV.: but, because by this means secret matters were oftentimes divulged, and great inconveniences to the faith arose from hence, they afterwards thought it more convenient and wholesome, that the whole cognizance and full discussion of those crimes, which are merely ecclesiastical, should be confined to the inquisitors. And as this could not oftentimes be done without the question, it was therefore provided that the inquisitors and bishops might torture criminals for these offences. And upon this account they had this privilege granted them, that if at any time they should happen to contract any irregularity, they should mutually dispense with each other; as appears from the rescript of Urban IV. beginning, *Ut Negotium*. And this is the law now in practice." (p. 411.)

"After the sentence of torture is pronounced, the officers prepare themselves to inflict it. The place of torture in the Spanish

Inquisition, is generally an under ground and very dark room, to which one enters through several doors. There is a tribunal erected in it, in which the inquisitor, inspector, and secretary sit. When the candles are lighted, and the person to be tortured brought in, the executioner, who was waiting for the other, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all hid with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with greater horror, in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil." (p. 413.)

"The inquisitors themselves must interrogate the criminals during their torture, nor can they commit this business to any others, unless they are engaged in other important affairs; in which case they may depute certain good and skilful men for the purpose. Although in other nations criminals are publicly tortured, yet in Spain it is forbidden, by the royal law, for any to be present whilst they are torturing, besides the judges, secretaries, and torturers. The inquisitors must also choose proper torturers, born of ancient Christians, who must be bound by oath, by no means to discover their secrets, nor to report any thing that is said. The judges also protest, that if the criminal should happen to die under his torture, or by reason of it, or should suffer the loss of any one of his limbs, it is not to be imputed to them, but to the criminal himself, who will not plainly confess the truth before he is tortured." (p. 414.)

The author, after describing the pains taken by the inquisitors to cause those who are tortured, not only to accuse themselves, but to discover their companions and accomplices; and after mentioning several degrees of torture, that have been used, thus proceeds:—

"The stripping is performed without any regard to humanity or honour; not only to men, but to women and virgins, though the most virtuous and chaste, of whom they have sometimes many in their prisons. For they cause them to be stripped, even to their very shifts, which they afterwards take off, (forgive the expression,) and then put on them strait linen drawers, and then make their arms quite naked up to their shoulders. As to quassation, it is thus performed: the prisoner hath his hands bound behind his back, and weights tied to his feet, and then he is drawn up on high, till his head reaches the very pully. He is kept hanging in this manner for some time, that by the greatness of the weight hanging on his feet, all his joints and limbs may be dreadfully stretched, and on a sudden he is let down with a jerk, by slacking the rope, but kept from coming quite to the ground,

by which terrible shake, his arms and legs are all disjointed, whereby he is put to the most horrible pain; the shock which he receives by the sudden stop of his fall, and the weight of his feet stretching his whole body more intensely and cruelly." (p. 416.)

"Because negative heretics constantly deny the crime of heresy, and profess that they are, and always were, Catholics, and are willing to die in the faith of the Catholic church, they are first strangled before they are burnt. But Souza says, that heretics, convict and negative, if after they are delivered to the secular judge, they do not confess before him the Catholic faith, are burnt alive; because, as it appears that they are heretics, so, by being silent when they ought to answer, they are looked upon as obstinate. Thus it was actually judged by all the judges of the council of supplication in the city of Lisbon, when in an act of faith then celebrated, three men, Hebrews by birth, and called new Christians, were delivered over by the inquisitors to the secular court for Judaism, of which they were convicted; who, persisting in the negative, affirmed before the inquisitors that they were Christians. And being brought before the secular judges, and interrogated concerning the faith, would make no answer; upon which they were delivered over to the officers to be burnt alive, and were accordingly burnt alive." (p. 451.)

(To be concluded in the next.)

THE WORD OF GOD ILLUSTRATED.

Exposition of Matt. xvi. 27, *by an eminent Divine.*

THE Lord Jesus, to encourage his disciples to the practice of the difficult duties of daily self-denial, taking up the cross, and following him, the necessity of which he frequently inculcated; and to arm them against all the scoffs, reproaches, insults, and persecutions which he forewarned them they should meet with in the profession of his religion; frequently set before them his second coming, the strict process of the day of final judgment, and the glorious rewards he should then confer on his faithful servants. *The Son of Man*, says he, *shall come*, not in his present low and contemned state, but most magnificently arrayed both in his own glory and in his Father's; shall come, not attended by twelve weak disciples, but surrounded with numberless hosts of mighty angels. *He shall come in his own glory*, the glory peculiar to him as God-man; probably the majesty and splendour of his glorified body, a visible representation of which he exhibited in the transfiguration about a week after this discourse was

delivered. He shall come also *in the glory of the Father*, augustly arrayed with the inaccessible light wherein God dwells, (1 Tim. vi. 16—see Acts i. 11,) and which, darting through, and enlightening all space with its ineffable brightness, shall make even the sun to disappear. Withal, to render his advent to judge the world the more grand, he will come *with the holy angels*, attended by the whole host, (Matt. xxv. 31,) a vast train, ready to execute his commands. In this majesty, *the Lord* shall *descend from heaven with a shout, with the voice of the archangel*, and with the trump of God, (1 Thess. iv. 16,) making heaven, earth, and hell to resound. The dead of all countries and times hear their tremendous call. Hark! the living, filled with joy, exult at the approach of God; or, seized with inexpressible terror, send up doleful cries; and are all *changed in a moment*, in *the twinkling of an eye*. Behold the dead press forth from their graves, following each other in close procession! The earth seems quick, and the sea gives up its dead. Mark the beauty, the boldness, and the gladness of some, springing up to honour; but the ghastly countenances, the trembling, and the despair of others, *arising to shame and everlasting contempt!* See how amazed and terrified they look! with what vehemence they wish the extinction of their being! Fain would they fly, but cannot. Impelled by a force strong as necessity, they hasten to the place of judgment. As they advance, the sight of the tribunal from afar strikes new terror; they come on in the deepest silence, and gather round the throne by thousands and thousands. In the mean time the angels, having brought up their bands from the uttermost parts of the earth, fly round the numberless multitude, singing melodiously with loud voices, for joy that the day of general retribution is come, when vice shall be thrown down from its high usurpation, virtue exalted from its debasement to its superior station, the intricacies of Providence unravelled, the perfections of God vindicated, the church of God purchased with his blood, cleared of them that do iniquity, and of every thing that offendeth, and established impeccable for ever. Ps. lxviii. 1, *Let God arise, let his enemies be scattered. As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice.* Rev. xviii. 8, *For strong is the Lord God who judgeth.* And now the Son of Man appears on the throne of his glory, and all nations, princes, warriors, nobles, the rich, the poor, all entirely stripped of their train and attendance; and every external distinction stand naked and equal before him, silently waiting to be sentenced to their unchangeable state. And every individual is filled with an awful consciousness, that he in particular is the object of the observation of Almighty God, manifest in his sight,

and actually under his eye, so that there is not one single person concealed in the immensity of the crowd. The Judge, who can be biassed by no bribes, softened by no subtle insinuations, imposed upon by no feigned excuses, having been himself privy to the most secret actions of each needs no evidence, but distinguishes them with an unerring certainty. He speaks! *Come from among them my people, that ye receive not of their plagues.* They separate. They feel their judge within them, and hasten to their proper places; the righteous on the one hand of the throne, and the wicked on the other; not so much as one of the wicked daring to join himself with the just. Here the righteous, most beautiful with the brightness of virtue, stand serene in their looks, and full of hope, at the bar of God, a glad company; whilst the wicked, confounded at the remembrance of their lives, and terrified with the thought of what is to come, hang down their heads, inwardly cursing the day of their birth, and wishing a thousand and a thousand times that the rocks would fall on them and the mountains cover them. But in vain. For there is no escaping, nor appealing from this tribunal. Behold, with mercy shining in his countenance, and mild majesty, the King invites the righteous to take possession of the kingdom prepared for them from the creation of the world. But with angry frowns he drives the wicked away into punishment that shall have no end, no refreshment, no alleviation, *everlasting punishment!* O the rejoicing! O the lamenting! The triumphant shouting of ascending saints, caught up in the clouds to be ever with the Lord! The horror, the despair, the hideous shriekings of the damned, when they see hell gaping, hear the devils roaring, and feel the unspeakable torment of an awakened conscience. Now they bitterly cry for death, but death flies from them. Now they envy the righteous, and gladly would be such, but all too late! Lo, the Son of God bows his head, the signal for his servants, the heavens and the earth to depart, their work being at an end. See! with a terrible thundering noise the heavens pass away, the elements melt with fervent heat, and the earth, and all the works that be therein, are burnt up! The frame of nature dissolves! Earth, seas, and skies, all vanish together, making way for the new heaven and the new earth. It appears! The happy land of promise, formed by the hand of God, large, beautiful, and pleasant, a fit habitation for his favourite people, and long expected by them as their country. Here all the righteous, great and small, are assembled, making one vast blessed society, even the kingdom and city of God. Here God manifests himself in a peculiar manner to his servants, and wipes away all tears from off their faces, and adorns them with the beauties of immortality, glorious to behold. Here they drink fulness of joys from the

chrystal river proceeding out of the throne of God and of the Lamb, and eat of the tree of life. And *there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain!* But every one happy in himself, imparts the blessing to his fellows; for mutual love warms every breast; love like that which subsists between the Father and the Son, mutual conference on the sublimest subjects refreshes every spirit with the divine repasts of wisdom; and joys flowing from the tenderest friendships, fixed on the stable foundation of an immovable virtue, gladden every heart. All the servants of God serve him in perfect holiness, see his face, feel transports of joy, and by the reflection of his glory, shine as the sun in the firmament for ever and ever! *And there shall be no night there, and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they reign for ever and ever!* Happy day! happy place! and happy people! O blest hope of joining that glorious society! *All the servants of God shall serve him, and see his face.* Serve God, and see his face! What an immensity of felicity is here! Imagination faints with the fatigue of stretching itself, to comprehend the vast, the immeasurable thought?

THE WORKS OF GOD DISPLAYED.

OF THE CINNAMON TREE.

LAURUS CINNAMOMUM, or the cinnamon tree, is a native of Ceylon. It has a large root, and divides into several branches, covered with a bark, which on the outside is of a greyish brown, and on the inside has a reddish cast. The wood of the root is hard, white, and has no smell. The body of the tree, which grows to the height of 20 or 30 feet, is covered, as well as its numerous branches, with a bark which at first is green and afterwards red. The leaf is longer and narrower than the common bay tree; and it is three-nerved, the nerves vanishing towards the top. The flowers are small and white, and grow in large bundles at the extremity of the branches: they have an agreeable smell, something like that of the lily of the valley. The fruit is shaped like an acorn, but is not so large. This species may be treated like the green-house plants, but it is rather a stove plant in this country. Of its culture or propagation in its native places, no particular account has been given by botanical writers. We are informed, that as the tree puts out numerous side branches, with a dense foliage, from the very bottom of the trunk; this furnishes an opportunity of obtaining

plenty of layers, * and facilitates the propagation of the tree, as it does not furnish its seeds in any quantity for 6 or 7 years; when it becomes so plentifully loaded, that a single tree is sufficient almost for a colony. It seems to delight in a loose moist soil, and to require a southern aspect; the trees thus planted, flourishing better than others growing in loam, and not so well exposed to the sun. When healthy, it is (from layers) of a pretty quick growth, reaching, in *eight* years, the height of 15 or 20 feet, is very spreading, and furnished with numerous branches of a size fit for decortication. † The seeds, however, are a long time in coming up, and the plants make very small progress for the first year or two. "The birds appear to be very fond of the berries, and will probably propagate this tree in the same way they do many others all over the island; so that in a short time it will grow spontaneously, or without cultivation." *Cinnamon* is the under bark of the *cinnamomum*. The best season for separating it from the outer bark, which is grey and rugged, is the spring, when the sap flows in the greatest abundance. It is cut into thin slices, and exposed to the sun, and curls up in drying. The old trees produce a coarse kind of cinnamon; the spice is in perfection in the island of CEYLON, when the trees are not older than three or four years. When the trunk has been stripped of its bark, it receives no further nourishment; but the root is still alive, and continues to throw out fresh shoots. The seed of the tree, when boiled in water, yields an oil which swims at top, and takes fire. If left to cool, it hardens into a white substance, of which candles are made, which have an agreeable smell. These were formerly reserved for the use of the king of Ceylon. Cinnamon is a very elegant and useful aromatic, more grateful both to the palate and stomach than most other substances of this class. By its astringent quality it likewise corroborates the viscera, and proves of great service in several kinds of alvine fluxes, &c.

THE PROVIDENCE OF GOD ASSERTED.

A STRIKING PROVIDENCE.

‡ MR. THOMPSON was well known, not only to the parishioners among whom he lived, but to the neighbourhood at

* The word layers, in this place, means tender shoots or twigs of trees, laid on the ground, till having struck root, they are separated from the parent tree, and become distinct plants.

† Decortication. The act of stripping the bark or husk.

‡ Late of St. Gennys, in Cornwall.

large, for the great liberality of his character. He was literally what Paul describes, "As poor, yet making many rich; as having nothing, and yet possessing all things."

It was the uniform custom of this truly apostolic pastor, every year, at the close of harvest, to distribute the surplus of his glebe among the poor of his parish; after housing first the necessary supply of his own little household, which consisted but of himself, a man servant, and an old female housekeeper.

It so happened, however, that one year a peculiar circumstance occurred, which compelled him to depart from his usual plan. He had engaged, in the openness and generosity of his heart, to subscribe 30*l.* towards the expense of building a chapel in a distant town, where the parishioners were too numerous to be well accommodated in their own parish church. Having always the love of God, and the salvation of souls in view, he did not regret his promise; but, unable to raise the money by any other means than by breaking in upon the little hoard of his poor parishioners, he had no expedient but that of selling what heretofore he had always given away, and converting the corn into money to fulfil his engagement for the chapel. Instead, therefore, of calling his poor parishioners together, as usual, to take from the fields their harvest, he was obliged to invite some richer ones of the village to buy as much corn as would supply the 30*l.* which he had promised towards the erection of the chapel. The expedient was very painful to a man of Mr. T.'s feelings; but the obligation seemed unavoidable.

Having, by selling his corn, obtained the money, Mr. Thompson left his home with an intention to be himself the bearer of his benefaction. In his journey, which was about 20 miles, he overtook on the road a young lady mounted on a single horse like himself; and being a man of very cheerful and communicative manners, he accosted her with a degree of frankness which his age and profession might be supposed to authorize. "Well overtaken" said he, "fair lady, will you accept of an old man over the down for your companion. I am too old indeed to promise you much protection; but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady, feeling a strong prepossession in his favour, immediately thanked him, and accepted his company. She expressed much pleasure in his society, and as it appeared they were both going to the same town, they trotted on together. In the course of their conversation, which was about the best things, he told her his name, what a happy village of poor people his was, and how dear the parishioners were to him. But he avoided saying any thing which might lead her to imagine that their happiness resulted from his bounty, or that his conduct differed from that of his

neighbours. When they arrived at the town, and were about to part, Mr. T. acquainted his fellow-traveller with the name of the friend to whose house he was going; expressing, at the same time, his wish that he might see the young lady again.

The young lady was so much pleased with her companion on the road, that the same evening, in the course of conversation with her friends, to whose house she was come upon a visit, she could not help relating the circumstance respecting the very agreeable old clergyman she had met on the road, of the name of Thompson, and with how many pleasant subjects he had entertained her. "Thompson," cried the lady of the house, "I wonder whether he is a relation to the Capt Thompson we have been so many years inquiring for in vain. I have 30*l.* tied up in a bag by my late husband, due to the captain, who ordered it to be left till called for. I suppose the captain is long since dead, and his executor, whoever he be, knows nothing of it." "Who can tell," answered the young lady, "whether this Mr. T. may not be the very man? Suppose we send to call him hither." The lady of the house consented so to do, despatched a servant, requesting the favour of his company with which the good old man immediately complied.

In the course of conversation, the old lady of the house said, she understood his name was Thompson; and desired to ask him if he knew of a Capt. Thompson who was in the East-India service? "Yes," said the old gentleman, "for he was my brother." And he began to relate such circumstances of him as rendered the matter unquestionable. The lady was rejoiced at the discovery; "For," said she, "my late husband bought a small garden from Capt. T. and the captain hastening to sea before he had received the money, agreed for the purchase, the 30*l.* was left in his hands, which was put in a bag, waiting the captain's return. But this never took place. And at my husband's death, he left a strict charge to keep the money ready for him whenever he should call.

Mr. Thompson looked amazed at the discovery; his brother having been dead several years, and himself the only surviving relation, and the executor, and residuary legatee to his effects.

The first impression brought upon his mind, so soon as the lady of the house put the bag with the 30*l.* into his hand, was striking. He could not refrain, before them all, from breaking forth into expressions of devout gratitude to God; and falling upon his knees, with his eyes lifted up, he exclaimed, "Blessed be God! how gracious, how wonderful, thus to provide for my poor people at home! The money will be theirs again." He hastened home to his friend to inform him of what had happened; and so very full was his soul with joy upon this occasion, that as he entered his house, he cried out, "Praise God for ever! Tell

it in Gath; publish it in Askelon. Our God is a faithful God." His host was astonished, and, for the moment, thought him deranged But when Mr. T.'s first paroxysms of joy had somewhat subsided, and he related the event, his friend, as well as himself, found cause to say, "What hath God wrought!"

THE GRACE OF GOD MANIFESTED.

ACCOUNT OF RICHARD BURROWS.

Dear Brother Hamilton,

FOR some time past I have had lying by me the following memoirs, originally intended only for the satisfaction of a small circle, but being requested by many to give them publicity, I take the liberty of sending them to you for insertion in your Magazine, hoping, that they may be profitable to your juvenile readers in general, and more particularly to those whom I have the pleasure of addressing in this city; as in the deceased we see exemplified the uncertainty of life, and some of the advantages of early piety.

I remain, your obliged,
and affectionate Brother,
G. BURROWS.

Dublin, Jan. 1815.

My brother Richard was born in Sligo, Feb. 22, 1788, and was the fifth son of George and Eliza Burrows. When the Lord disposed my heart to seek his face, Richard was one of the first in our family to whom I made it known, encouraging him at the same time, to come and hear the gospel for himself. This he did and soon evidenced a deep concern for his soul.

Though he was then but eleven or twelve years of age, his good sense, and true sincerity, were so apparent, particularly at our class-meetings, that one who was further advanced in life, and longer favoured with such privileges, said, that he made him ashamed. He did not, however, uniformly advance with the same degree of steadiness in the heavenly way. The vivacity of his youthful mind led him, on some occasions, particularly when amongst his school-fellows, to a kind of gaiety, which proved injurious to his spiritual improvement, which he himself afterwards deplored. One evening, after conversing with a lad about his own age, who entertained false ideas of the people of God, he was led to reflect on the necessity of observing those things himself, of which he spoke so freely to his ac-

quaintance, and having returned home, he retired to his room, and was heard to weep and pray with great earnestness.

In March 1805, there was a blessed revival of religion among the young people of Sligo, through the instrumentality of Messrs. Graham and Ousley: Richard, among others, became much in earnest about his salvation, and regularly attended our juvenile meetings. He, (as well as others about his own age) sometimes raised his voice in prayer to God, who has said, "Remember now thy Creator in the days of thy youth, &c." Often have I been disposed to say, on such occasions, surely, this conduct is pleasing in the sight of him, who has said, "Suffer little children to come unto me, &c." I remember one evening particularly as he gave out and sang,

> "Here comes gracious Lord both wretched and poor,
> A beggar for crumbs and knocks at thy door, &c."

All present seemed to feel the melting quickening power of the divine Spirit. His mental powers appeared to expand every day,

> "His soul all harmony and love, did opening powers display,
> "Capacious, bold, and fond to rove, foretold a shining day."

However strange it may appear, one might think he had some presentiment of his approaching change. For some days before his illness, he was heard to speak more of eternity than usual. He said, "It is well for those who are in heaven." After great apparent thoughtfulness, he said again, "I wish I was in heaven." There was not, at this time, any appearance of dissolution about him: he advanced toward the stature of man, was pleasing in his figure, agreeable in his carriage, of good countenance, and ruddy complexion. It was indeed hoped, that Richard would long be the ornament of his family, and of civil and religious society. On the morning of Thursday the 17th of October, having been at a little distance in the country, he appeared unusually healthful and vigorous on his return,

> "The morning blush, adorned his face,
> And health beamed from his eyes."

His appearance so particularly attracted the attention of his parents, as to lead them (being then at breakfast) to unite with mingled tears, in grateful acknowledgments for such a gift from God. But, "in the midst of life we are in death." That very day, he was seized with an inflammation in his bowels, which terminated in death. Friday and Saturday, the disorder rapidly increased, notwithstanding he had the advantage of the best medical aid that could be procured. On Sabbath

morning symptoms of mortification appeared, and all hopes of recovery were cut off. O how clearly did I see that saying respecting man exemplified, "He cometh forth as a flower and is cut down, he fleeth as a shadow and continueth not." In speaking to him of the necessity of fervent prayer, he said, "I am striving to pray," expressing at the same time, his hope in God through our Lord Jesus Christ. Some time after, he said, with a firm tone of voice, "If I die it will be at his feet, and if I sink it will be in the vessel of the Lord." About two o'clock, the icy hand of death began to chill his mortal frame; but lifting up his languid eyes, he again, with yet greater confidence expressed his cheerful hope of a blissful immortality, and at about three o'clock, he quitted this scene of suffering, and entered into the joy of his Lord, Sunday, Oct. 20, 1805, in the 18th year of his age.

"Fair was the blossom, soft the vernal sky,
Elate with hope we deem'd no tempest nigh:
When, lo, a whirlwind's instantaneous gust
Left all its beauties withering in the dust.

BETTIE.

MEMOIR OF WILLIAM BURROWS.

My Brother William, was born about the middle of Aug. 1791. He was a twin, and his parents' youngest surviving child, and of course the object of their particular care and affection. He was about eight years of age when our family became acquainted with the Methodists. In his tender years, his mind was graciously impressed with spiritual and eternal concerns. He loved the ordinances of the gospel, and so great was his hatred to sin, that he reproved it in others without respect of persons, taking notice of what some term "little sins" as well as of more flagrant offences When thirteen years of age, he sometimes prayed at the children's meetings, and indeed with wisdom far above his years. He delighted much in private prayer, and reading the scriptures, particularly the psalms, on some of which he wrote paraphrases. He also composed some hymns, &c. in all which appeared a talent, that when matured would not have been contemptible. His genius for mechanism was more than ordinary, particularly in the cabinet work, some pieces of which done admirably in miniature, will be kept in our family, doubtless, to succeeding gerations. His genius also for painting appeared to some no less remarkable. However, it pleased the Lord in June 1806, to afflict him with the same complaint of which his brother Richard had died.

"Few years but yield us proofs of death's ambition
"To cull his victims from the fairest folds."

His pain was exceedingly great, but when we thought him on the verge of Jordan, and just about to launch away, in answer to prayer, God rebuked the disorder, though, alas! his recovery was but transient. On Saturday the 6th of September, the disorder returned with yet greater violence. He apprehended from the beginning of the relapse, that it was the harbinger of death, and not having then the witness of the Spirit of God, he manifested great concern for his eternal state. He continued much in fervent prayer, frequently saying, "Lord take possession of my heart, "Lord here's my heart 'tis all my store," &c. On the Sabbath he was despaired of by his physician. The edict had gone forth, and death received his commission. Brother Ousley, who was then in town, visited him frequently. About five o'clock on Monday, he found his mind unusually depressed with grief and fear. He asked him some questions, to which he answered in a manner becoming the importance of the subject, and then, commending him to God in prayer, he departed; when suddenly the Lord Jesus drew near, dispelled his gloom, filled his soul with love, and opened his mouth in praise. He then desired that Brother O. should be called back, that he might inform him of what the Lord had done for his soul. Some of his first words indicating the transport of his new born spirit were

"O for a heart to praise my God."

Being blessed with that faith, which enables its possessor "to smile at the drawn dagger," he cried out in triumph, "O death, where is thy sting? O grave, where is thy victory?" Turning to his sister, he entreated her not to weep, and then exclaimed, "Glory, glory be to God, he has taken away my sorrow, and filled me with peace and joy,

O for a thousand tongues to sing,
My dear Redeemer's praise."

Such expressions of joy, and manifest triumph, caused the tears of gratitude to flow from all present, while with lifted hands and hearts, we united to praise the Almighty on his account. Then, as if a veteran in the sacred cause, apparently forgetful of his extreme pain, he spent a considerable time in admonishing all present, and in a way peculiarly impressive and applicable to each character. To his sister he gave some important advices, intimating to her in a manner the most affecting, that she should be the next that would follow him.* To one

* She was then in perfect health and vigour; but, in some months after, she died happy in the Lord.

who said, "My dear what will you say to me?" he answered, "O put away your vanity and dress, and humble yourself under the mighty hand of God, for Jesus died for you." He addressed his mother with uncommon sweetness and affection, entreating her, not "to sorrow, as those who have no hope," and requested that during the time of his wake, they might be singing, praying, and rejoicing. Having sent for one of his companions, H—— A——, (since gone to the eternal world) he desired him to kneel down, and pray. After which, he charged him in a very impressive manner, never to turn aside from the right ways of the Lord, but to serve him with his whole heart. After exerting himself thus, he was much exhausted, and supposing that the mortal race was nearly run, and his conflicts just ending, he was heard to say, with a feeble voice, "Come Lord Jesus, O when shall I go."—And rejoicing in the blessed prospect which then presented itself to his view, with lifted eyes and a strong voice, said,

"I see a world of spirits bright,
Who taste the pleasures there:
They all are robed in spotless white,
And conquering palms they bear."

In sometime after, he added

"Angels now are hovering round us
Unperceived they mix the throng."

Panting to join the heavenly company, he again, cried out, "Come Lord Jesus, come quickly, and make no long tarrying." He then he asked a friend who stood by his bed side, "shall I soon go?" Being answered, "the Lord's time is best," he said, "Yes: Lord give me patience to wait thy time." After a considerable silence, lifting up his eyes to heaven, he said

"My hope is full, (O glorious hope)
Of immortality.

Adding,

"For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

In the solemn hour of midnight death made rapid advances; but, while silence prevailed around, and sullen gloom overspread the countenances of the individuals present, his happy soul enjoyed celestial light, and tasted immortal pleasures. Even then, with feeble voice, and faultering tongue, I heard him say, "Though I pass though the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod, and thy staff,

they comfort me." From about four o'clock he got some ease, and at a quarter past nine, his spirit struggled into life, and mingled with the blaze of day. Upon which, all present fell prostrate before the Lord, while upon the wings of faith and love, our spirits ascended with the new crowned victor to the skies, and with him, though in feebler strains, adored that Redeemer "who had loved him, and washed him from his sins in his own blood." Mr. O improved the circumstance by an appropriate sermon on John xi. 25, 26, "I am the resurrection and the life," &c. The word was attended with power, and two souls were brought, through the course of the night, into the liberty of the children of God. Thus, in the house of mourning was diffused the truest joy, and in this was the wish of the deceased fulfilled, that there should be singing, praying, and rejoicing. G. B.

MISCELLANEOUS.

Extract of a Letter from MELANCTHON *to* HENRY VIII. *King of England. Translated by the Rev.* PEARD DICKINSON.

Continued from page 90.)

THIS sophistry has not only attracted the admiration of men in England, as if it were indeed real wisdom, but at Rome it possesses absolute sway, where Cardinal Contaranus, Sadolet, and Pole, are varnishing over old abuses with new arts of deception. In Germany likewise, the minds of many amongst the nobility are depraved by the like sophistry. I do not wonder at all, therefore, that multitudes should be influenced amongst you by those delusions. And although, Sir, you neither want learning nor judgment, yet even wise men are sometimes withdrawn from the truth by persuasions of a plausible nature.

That remark of Simonides, the familar friend of the greatest men of his age, as Themistocles and others, is justly celebrated: 'Opinions, says he, often give strength to truth.' But then it frequently happens that false opinions assume a more specious appearance than truth itself. And this occurs more especially in the various controversies about religion, in which the devil transforms himself into an angel of light, and adorns false and erroneous opinions with all those deceitful colourings, which are in his power. How neat and elegant, for instance, are the cavils raised by Paul of Samosata against that declaration of

John the Evangelist, 'In the beginning was the word.' And yet they were full of impiety.

But I omit to cite other instances from different quarters. in the Act of the six Articles, we find many positions laid down in a sophistical and insidious manner. 'Confession, says one of the articles, is necessary, and ought to be retained.' Why does it not explicitly declare that a distinct enumeration of our sins is necessary by the authority of the divine law? The bishops knew well that this position must be false; they therefore employed general terms in order to blind the minds of the people. When the article peremptorily determines that 'Confession is necessary,' its obvious meaning is, that a distinct enumeration of our sins is necessary by the authority of the divine law.

The like artifices appear in their manner of treating the subject of *private masses;* although this article begins with a manifest falsehood, when it affirms that they ought necessarily to be retained. Who ever thought so for more than four hundred years after the times of the apostles, when there were no such things as private masses in being? But this is followed by other sophistical arguments, for the reason subjoined for retaining them is, that 'the people may receive divine consolations and blessings by them.' Why do they not add what particular consolations and blessings they are to receive? The bishops make no mention of either the application or merit of them; because they knew that it was not in their power indeed to defend them. They artfully therefore play with words, that they may the more easily extricate themselves, provided they should be reproached with an improper application of them. And yet they desire to establish such an application of them as arises from their being literally understood by the people. They certainly desire that an idolatrous persuasion which is attached to this practice, should be confirmed; as that the sacrifice of the mass merits for others the pardon of their sins, and the remission of their punishment; an alleviation of all the calamities to which they are exposed, and finally an accession of worldly gain in transacting the business of life, together with whatever else the anxious hopes of men have feigned as attached to this superstitious custom.

There is the like sophistry, when they go on to affirm that the marriage of priests is in direct opposition to the authority of the divine law. They are not ignorant of that passage in St Paul, which teaches, 'that a bishop ought to be the husband of one wife.' They know of consequence, therefore, that the marriage of priests is allowed by the authority of the divine law. But because, on the present occasion, they say that the vows of men are superadded, they again play with

words, for they do not affirm that their marriage is prevented by their vows, but they simply lay down this general position in the article, 'that the marriage of priests is in direct opposition to the authority of the divine law.'

In the next place, how much boldness and tyranny do the authors of this act add to their other proceedings, when they command that such marriages should be dissolved; and when they direct that those who refuse to submit to this condition should be put to death, while at the same time, the vows of celibacy, even supposing there were any thing in this superstitious practice, or that it be allowed to have any force, could only bind them so far as to prevent their continuance in their office, provided they were determined to enter into the marriage state. And that this is really the meaning of many synods and canons on this head must be obvious. O the guilt and iniquity of these prelates! The hardened impudence of Gardiner, who supposes by these artifices to blind the eyes of Christ, and to impose upon the judgment of the pious throughout the world!

I have mentioned these things for this very end, that having detected their sophistry, you may form a judgment of the inclinations and designs of the bishops. For if they were engaged with candour and sincerity in search of the truth, they could not make use of those artifices and impostures. As sophistry is illiberal and justly odious in all other matters, so more especially ought we to shun it in the affairs of religion; in which every attempt to corrupt or debase the heavenly doctrine, is an evidence of the highest impiety. The devil therefore himself, from employing this artifice, derives his name as a calumniator, for by various cavils and deceitful practices, he effectually destroys all religion out of the hearts of men.

Why do not the prelates ingenuously confess that their intention is to suffer no reformation either in the doctrines or worship of the church, because such a reformation will overthrow their dignity, their wealth, and their pleasures? Why do not others who have suffragans under them, declare that they maintain the present state of the church, on account of the advantages, quiet, and splendour, which they derive from it? Such a confession would be frank and ingenuous. But now while they pretend to be studious of truth and piety, and are forming foolish and ridiculous sophistries to conceal their designs, they nevertheless betray the actual propensities and inclinations of their minds. Nor do those sophistical arguments which they employ, at all conceal their errors, for the articles contained in the present act are both false and impious, how speciously soever they may have been proposed. It is therefore greatly to be wished that the bishop of Winchester had recollected that divine denunciation in the prophet Isaiah, "Woe unto you

that enact unrighteous laws. What will ye do in the day of visitation, and of approaching calamity! Woe unto you that call evil good," &c.

I now, therefore, must proceed to declare what has been the real state of things. It cannot be denied, that long continued and horrid darkness has prevailed in the church. Human traditions were not only employed, as furnishing various means of destroying the souls of the righteous; but what is still more horrible, the worship of God and all its various acts, were corrupted in a multiplicity of ways. Vows, donations to churches, various habits, a superstitious distinction in the choice of meats, vain repetions in prayer, abounded. Divine honours were offered to images and statues, and the saints were worshipped with manifest idolatry, while an ignorance of the worship of the true God prevailed, and an utter neglect of all such works as are agreeable to the truth. Finally, there was a great resemblance between these superstitious practices and the religion of the heathen nations. And indeed the same continues at Rome to the present day.

There was an utter ignorance of the true doctrine of evangelical repentance; of the forgiveness of sins, which is obtained by faith in Christ; of the righteousness which is of faith; of the just distinction which subsists between the law and the gospel; and of the proper use of the sacraments. The power of the keys was transferred to Rome, in order to constitute the tyranny of the Pope. An attention to ceremonies of merely human invention, was greatly preferred to the discharge of the several duties of civil life. To these errors were added in the clergy, a life polluted by various lusts, on account of the restraints of celibacy which were enforced by law.

God has, in some measure, now extricated his church from this darkness, since its doctrines have been purified and reformed. But, it must be confessed, that such inveterate errors were never detected by merely human diligence or application, but this light of the gospel which has again been manifested to the churches, is, indeed, the gift of God. For the Holy Spirit hath foretold, that in the last times much severer conflicts would take place between Antichrist and the pious, than in former ages; and the same prophetic spirit has likewise foretold that Antichrist, surrounded by a numerous and strong guard of prelates, hypocrites, and princes, should set himself to oppose the truth, and put its pious defenders to death.

And that this is the case at present, matter of fact itself declares. The tyranny of the bishops of Rome partly introduced those errors into the church of Christ, and partly confirmed them; and now it maintains them with all its might, agreeably to what the prophet Daniel has foretold. We rejoiced indeed

that you were separated from him, and hoped that in consequence of it the church of England would have been again in a flourishing condition. But your bishops, Sir, not being separated from the Roman Antichrist, continue to defend the idolatry, errors, and corruptions of the Romish Church. For the articles which have now been published, are selected from others with great subtlety, and they really confirm all human traditions, while their principal aim is to establish superstitious vows, celibacy, and auricular confession. And when they retain private masses, they not only guard their own authority, but give a security to all other errors. Thus have they artfully taken care that no reformation whatever should take place, while they have secured the safe possession of their dignities and wealth. Matter of fact plainly demonstrates that the bishops have acted in this manner. But who is there that does not feel grief at seeing the glory of Christ thus oppressed! And further, as I have already observed, the aim of the present act is not to treat merely of those articles which are expressly mentioned in it; but in truth, all the other articles or points of purer doctrine, are overwhelmed by it. But if modes of worship and rites of human invention are necessary, why does our Lord say, "In vain do they worship me, teaching for doctrines the commandments of men." And why does the apostle Paul so often manifest his detestation against human traditions?

It is not the will of God that modes of religion should be invented by the caprice and will of man, otherwise it might be concluded that all the religions which are in the world, were entitled to his approbation. "Lean not," says the voice of God "to thy own understanding." He has morever sent Christ to be our teacher, and has commanded us to hear him, and not to regard the inventions of subtle men, who aim at making those religious rites subservient to their own advantage.

Moreover, it plainly appears, that private masses, vows, celibacy, a distinct enumeration of our sins in auricular confession, are religious rites which have been instituted by men. For although the supper of the Lord was indeed instituted by Christ, yet private masses are actually an impious profanation of that solemn ordinance. For how much iniquity is there in the canon which relates to these masses, when it affirms, that, in the celebration of them, Christ himself is offered up, and that this act is a real sacrifice, which redeems both the living and the dead? These things were never instituted by Christ, nay, in a multiplicity of instances, they are in direct opposition to his gospel. It is not the will of Christ to be thus offered up by the priests, nor can the act of the offerer or the receiver, in this instance, be possibly a sacrifice for others. It is manifest idolatry, and it tramples under foot the doctrine of faith, and of the true use of the sacraments. By faith in Christ we

are justified, not by the act of the priest; and the Lord's supper was instituted that the ministers of Christ might distribute it to others, in doing which, such as are truly penitent are admonished to believe, that the promises of the gospel really belong to them, since an evidence is here set before their eyes, that we become the members of Christ, and that we are washed from our sins in his blood.

From this legitimate use of the Lord's supper, which was thus instituted in the gospel, and was observed by the ancient church for more than three hundred years, it is not lawful for us to depart. And it is an instance of impiety to transfer a divine ordinance to any other use than that for which it was ordained, agreeably to the second command in the decalogue. Since, therefore, private masses have, in many respects, widely departed from the original institution of our Lord, as in the act of oblation, in their being considered as a sacrifice, in their application; and, finally, in various other ways, they certainly ought not to be retained, but abolished. "Flee," says the apostle, "from idolatry." But that which takes place in these private masses is various and manifold; and it is no marvel that the Roman Pontiffs should defend it, because the Scripture says, that in the last times the most flagrant idolatry should reign within the church.

Moreover, how many manifest instances of wickedness are there in this one rite! These masses are converted into an instrument of gain, improper persons are compelled to partake of them, contrary to their own inclination; they are applied in behalf of the living and the dead; and, according to the representations of the priests, they ensure successful voyages to some men, and other things of a like kind to others. These are instances of wickedness which appear openly. There are others of a more secret nature, which are not less entitled to censure; but those who are not thoroughly acquainted with matters of this kind, do not therefore perceive them.

(To be concluded in the next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

AFRICA.

Cape of Good Hope.

Letter from Mr. B. Shaw, *to* Barnard Clarkson, Esq.

Cape Town, Aug. 1816.

Dear Sir,

FROM the shores of Africa, I once more sit down to write to my native land: if I had had more pleasing intelligence to

communicate I should certainly have written much sooner. But though I have not so pleasing a prospect before me as some of our Missionaries are at present enjoying, yet I am in hopes that the day is fast approaching when the shadows will fly away, and an open door be presented to me, that no man can shut. I have now been here more than four months, during which time I have generally preached three and sometimes four times in the week, and have cause to hope that my feeble labours have not been altogether in vain.

The last time I renewed the tickets (in the month of June) our society had increased to about sixty; that is, including Simon's town * and Wynberg †, at which places I have frequently spoken. But no dependence can be placed on a Military Society, as they are daily liable to be called away to some other station. Some weeks ago I met with the journal of the late Sergeant Kendrick, a copy of which I suppose has been sent to England: but as I fear the Editors have not time to abridge it, &c. I have made some extracts from it which will be sent to Mr Benson in a short time, for publication. Though many of Serg. K.'s superiors were much opposed to his preaching, forming classes, &c. while he was living, yet all of them, after his death, bemoaned the loss of so excellent a man. And when his body was mingling with the earth, he was pointed out by the rich and great as an example of the deepest piety, as well as a most faithful soldier: yea, even Lady Craddock, (the wife of his Excellency the late Governor, (spoke of him as a man whose equal in virtue, she believed the company had not seen. Should not some memorial of so holy a man, of so useful a member of our society, and of so public a character, be preserved? Most assuredly; and I am sure each one who may peruse it will say, *Let my last end be like his!*

Sunday, June 2, I walked to a retired spot of ground, for the purpose of meditation; but was much surprised at a peculiar kind of noise which seemed to be at some distance from me. I soon learned that the noise I had heard, was a Hottentot or slave dance; for the Sabbath being the only day that they can call their own, they had met altogether, (as is frequent with them,) at a short distance from the town, where they were making merry together. These poor slaves are the persons whom the Dutch are supposed to teach the Christian religion. It is not surprizing that these slaves embrace the doctrines of Mahomed: his priests are zealous in making known their sentiments, &c. but no Christian (so called) shews his zeal in teaching them his religion.

* 22 miles from Cape Town. † 5 miles from the Cape.

June 3. This being the first Monday evening in the month, we held a prayer-meeting, particularly for the success of the gospel among the heathen. I read the mission of St. Peter to the gentile, Cornelius; and the 72d Psalm, where those charming words are found, *His name shall endure for ever, his name shall be continued as long as the sun; men shall be blessed in him, and all nations shall call him blessed.* We found it good to draw near to God, with hundreds of our brethren in England, and hope that in answer to the prayers of his people he will deign

A sad benighted world to bless,
Which now in sin and error lies,

As my friend, the Rev. G. Thom, is about to take a journey into the interior, I intend, God willing, to accompany him; and as he kindly offered me his assistance in travelling, &c. I gladly accept thereof. This journey will, I hope, assist me much in the language; and I may, perhaps, be able to find a suitable place for a missionary. Having determined, in my own mind, if agreeable to the Committee, to go into the interior amongst the heathen, I wrote to His Excellency, asking his advice, respecting a station, &c. In the course of a few days I received an answer, stating that "His Excellency is not aware of any unoccupied point, where a Missionary might settle with advantage; he is nevertheless conscious that there is a wide field for the zealous exertions of those whose charitable endeavours are devoted to the propagation of the light of the gospel among the heathen; and he is well pleased at this opportunity of expressing his perfect coincidence in the sentiments you have expressed, viz. 'that industry and diligence in business are no small parts of the Christian religion; and that, except the heathen are rescued from indolence, as well as vice, they are but little better for their instruction.' His Excellency therefore repeats his wish to sanction your endeavours; but must leave it to your own judgment how to proceed in the arduous, but laudable task you have undertaken." This is the substance of the answer which was written by the Secretary, by order of His Excellency. If we could once have a settlement in the interior, the utility thereof would soon be discovered. Some of the Missionaries, who were in this Colony, have already gone amongst the Caffrees; and the day may be approaching when we shall be called to labour amongst them; and the nations almost unknown beyond them. But should I go into the interior, I must have help, "The disciples of our Lord," says Dr. Buchanan, "were sent forth *two and two.* This disposition may not perhaps at first view appear to some important; but it is replete with wisdom. The minister of the gospel ought

not to be left alone among a heathen people. The society of a friend and brother is needful; not only for comfort and encouragement in times of trial, but for admonition and rebuke, when zeal abates, and the work of the Lord begins to slacken in his hand. The comfort of such an association in certain circumstances cannot be described," &c. p. 10. My dear wife joins me in love to yourself and family, &c.

Your's affectionately,

B. Shaw.

P. S. I am busily preparing for a journey of two months, with a waggon and oxen, to form a settlement among the Great Namaquas, three weeks' journey beyond the bounds of the Colony; and have, therefore, scarcely time for any thing but to attend to my out-fit.

Letter from Mr. Shaw, *to* Mr. J. Bunting.

Cape Town, Aug. 30, 1816.

Rev. and dear Sir,

I HAVE had an interview with Mr. Schmellen, a Missionary belonging to the London Society. He has spent some years amongst the heathen in Great Namaqua Land, from whence he has come to Cape Town for necessaries, with his waggon and oxen, and likewise a dozen or more of his people. He assures me that there is a sufficiency of work for more Missionaries, and that the people are desirous of being taught. He very kindly offered to assist me in every possible way; assuring me that if I would accompany him to Namaqua Land, he would make me welcome to a part of his house; and after having remained with him a sufficient length of time to speak their language, he would then introduce me to other tribes where I might form a new settlement on what plan soever I thought most proper. This I considered as an opening made by the Lord; but obstacles began to be presented to my view, so that I feared, for a while, that I could not surmount them. I feared the expense which would unavoidably be incurred, and I was doubtful whether my dear wife would be willing to undertake so long and so dangerous a journey, to live amongst a savage people. For a considerable time I reasoned respecting the cost, and conversed with Mr. S. on the subject, and also with Mr. Thom. They assured me that although the waggon, oxen, tools, &c. would cost a considerable sum of money at the first, yet once being fixed, and having a portion of land under cultivation, for corn and vegetables, I should need but little from the Committee.

The manner of travelling in Africa being in waggons, in which the passengers sleep; and it being a journey of about two months, I did not dare to mention it to my wife. But Mr. S. coming to pay us a visit, when he spoke much of the state of the people, and their desire to receive teachers, my fears, were happily removed; for before he had finished speaking, my dear wife said, "We will go with you." On seeing that I was silent on the subject, she added, "The Lord is opening a way for us to go to the poor heathen; and if we refuse we shall offend him." On my mentioning the expense she said, "I am sure the society cannot be offended on that account, but if they should, tell them that we will bear all that we can of it ourselves; we each have a little property in England, and for this let it go." On hearing this my heart overflowed with gratitude to Him, who has the hearts of all men in his hand, and who can so influence the mind of a delicate female, as to cause her to be willing to sleep in a waggon for months together; to travel through a dreary wilderness amidst the howling of ferocious animals! to endure heat and cold; hunger and thirst; weariness and fatigue—in order to assist in teaching the dejected sons of Ham the way of salvation. I made it matter of prayer to the God of all grace, and after weighing it in my mind, with the greatest deliberation, I at last determined, by the help of the Lord, to enter into the field of action amongst the poor Namaquas.

Sunday, Sept. 1. Mr. S. spoke to the people who had accompanied him, by means of one of them who acted as interpreter. His people, however, did not need the interpreter, as they all understood the Dutch language: but Mr. S. was requested to do this, in order that the friends of Missions might have some idea of their manner of teaching those in Namaqua Land, who do not understand the Dutch. Mr. S. sat behind a table, his interpreter on his left hand, and the other Namaquas on the floor. The meeting was truly profitable; for though Mr. S. spoke with much animation, his interpreter spoke with much more, even to the astonishment of all who heard him. The sermon being ended, the Namaquas rose up and sung a hymn to the praise of Jesus, the sinner's friend. Oh! if this sight could have been seen in any of your Missionary Meetings in England, it would have had a more powerful effect than the most eloquent discourse.

2. I mentioned my design to a few in Cape Town, who love the cause of Missions, and they all highly approved of my undertaking. Mother Smith especially, whose character you are doubtless acquainted with,) helped me much, and employed some of her particular friends to purchase a waggon, oxen, &c. They deserve our warmest thanks. But no Missionary, says

Dr. Buchanan, should be left alone amongst a heathenish people. If another Missionary were sent to the Cape, he might act as I have done, (if full permission could not be obtained.) A member of our society, and the only one in this place, who is not connected with the army, has promised me that he will provide a room in his house, where the Missionary may abide, which will be a great saving to the society. The furniture which I purchased, on my coming here, will be left with this person, (Mr. William West,) and most of my books, &c. If the Missionary, who may come, cannot obtain liberty, [to preach in Cape Town] and there should not appear to be a favourable prospect, when we come with the Missionary waggon, from the Namaqua Land, he may return with me, as one waggon will be sufficient for us both, and will serve the purposes of two as well as one. Could you find a young man, who has been a farmer, wheelwright, or blacksmith, who has been accustomed to hardship, he will be the most proper person that you can send. If the Committee should be dissatisfied with what I have done, I hope you will plead my cause, and if I can do any thing towards defraying the expense of my out-fit, by the teeth of elephants, or the skins of wild beasts, I shall do it with the greatest possible pleasure. Not being allowed to preach to the heathen here, and there being so many different tribes who desire preaching in the interior of this country, I could not rest. Life was quickly passing away, and I appeared to be doing nothing.

Pray, Sir, excuse all inaccuracies, &c. for I am surrounded with business, in preparing for our journey, and the mail is to be closed in little more than an hour. Captain Young, a member of the St. George's society, has been here some weeks, and will sail in a few days. He now sleeps in our house, and he will give you any information you may need. My wife joins with me in love to yourself, partner, and Committee, and all who may inquire respecting us,

Your's most affectionately,

B. Shaw.

SIERRA LEONE.

A LETTER has been received from Mr. Davies, dated Free Town, Sept. 29, 1816. He is in good health, and expresses great anxiety to be assisted by a fellow labourer. Mr. Brown, who sailed on the 22d ult. will soon join him, should he have a favourable passage. The society appears to be in a good state, "gradually growing in knowledge and grace" The chapel is too small, and Mr. Davies proposes to commence a subscription in the colony for the erection of a new one.

Mr. Davies has transmitted a return of the Female Negro School: the total number of Girls on the 30th of August, was 159. Mr. Davies remarks, "Our intention in this school, is, to teach them to read, make their own clothes, wash, iron, and other things necessary for their station. They are taught the Scriptures, prayers, &c. and attend the church and chapel alternately."

ST. DOMINGO.

THE following is the correspondence which led, in the first instance, to the appointment of Methodist Missionaries for St. Domingo. Capt. Reynolds is a member of the Methodist society; and has long been very actively employed, in his voyages to different parts of the world, in promoting the interests of religion, in circulating the Holy Scriptures, distributing tracts, and collecting information of importance to Missionary Societies.

Ship Hebe, Port au Prince, July 13, 1816.

Dear Sir,

A few days ago, I took the liberty of leaving you a Bible, being a copy of an edition printed by the Committee of the British and Foreign Bible Society, in London, in the French language; and I was exceedingly sorry I had not the honour of presenting it to yourself. Since then I have called several times at your house, but had not the pleasure of meeting with you.

But the purport of the present, is to request you will have the goodness to inform me, if it be consistent with the Government of Hayti, and with the religious establishment of this Republic, to permit a *Protestant Missionary;* because if a Protestant Missionary were tolerated in this part of the island, I have no doubt, but one would be sent from England to the inhabitants, to preach unto them the unsearchable riches of Christ, and shew unto them the way of salvation by faith in the Lord Jesus Christ. We have Missionaries in all our English islands in the West Indies, who have been very useful in enlightening the minds of the people; giving them right views of God and his worship, with their duty to God and their neighbours.

I expect to sail for England on, or before the 20th instant, therefore your reply to the above inquiry will much oblige,

Dear Sir, your humble Servant,

(Signed) F. Reynolds.

To Monsieur Inginace,
Secretary of State, &c. &c.

P. S. I do assure you, I find it highly gratifying to see so many schools in this place.

ANSWER TO THE ABOVE.

(TRANSLATION.)

Port au Prince, July 18, 1816.

Sir,

I HAVE received with great pleasure, and I beg you will accept my thanks for the Bible which you had the goodness to send me; this book is scarce in this country, and if circulated would contribute much to the welfare of the inhabitants of Hayti.

In order to answer in the most explicit manner, the question contained in your letter of the 13th instant, I have not only consulted the Constitution of the Republic, but I have also taken the opinion of the President, on the admission into this country, of a Protestant Missionary; and, I have the pleasure of announcing to you, that if any would visit this capital, and preach therein the sublime doctrines of Christianity, they would be cheerfully and kindly received and tolerated, and would enjoy the two-fold advantage of serving our Saviour Jesus Christ, and of enlightening a people naturally well inclined, but to whom is wanting that knowledge, which is necessary to make us feel in our own souls the only true happiness of this world.

You are very kind in having taken notice of the number of schools in this city, for the instruction of youth. It is the same in all the towns of the Republic. But these establishments are merely for the elementary parts of education, *reading*, *writing*, and *arithmetic*; and we feel a total want of masters in all the sciences. If any persons acquainted with the most useful branches, would come and reside amongst us, they would meet with the greatest encouragement; and even the endeavour to procure them for us, would be a service to *the cause of humanity.*

Should your occupations in England allow you the opportunity to render us this important service, it would never be forgotten.

Be pleased Sir, to accept the assurance of the distinguished respect with which I have the honour to salute you.

(Signed) B. INGINACE,
Secretary to the Government.

Mr. Reynolds,
Commander (or Master) of the Ship Hebe.

POETRY.

Tributary Stanzas, to the Memory of Mr. HUGH SMYTH, *late of Ballymena.*

Oh dear to my soul! shalt thou moulder forsaken?
The arm of affection neglectful to save;
No—the harp o'er thy worth shall to rapture awaken,
And the tear of the muse shall be shed on thy grave.

And here gentle shade, shall she faintly endeavour
Thy worth to rehearse, in her artless attire;
In the record of mem'ry to fix it for ever,
And well might the theme suit a MILTONIC lyre.

For each noble trait that Jehovah, indulgent,
Bestows on his creatures, was centred in thee;
Unsullied in fame, and in virtue effulgent,
With manners as gentle—as gentle could be.

Thy life was a pure and a spotless example
Of excellence rare in mortality's sphere;
The smile of the orphan—a recompense ample—
For thine was by STEALTH to wipe misery's tear.

And thine was the task in the cold habitation,
Where tear-eyed affliction lay pale and distrest,
The bed-rid to soothe, with divine resignation,
And lull their misfortunes and sorrows to rest.

From the glance of thine eye so expressively beaming,
Vice shrunk back with terror, confounded and pale;
Thy heart with compassion and charity streaming,
Repined at distress when unable to heal.

On death's rugged bed, and thro' life's short endurance,
The rays of religion enlighten'd thy way;
Enliven'd thy soul with a blessed assurance,
Of raptures in bliss that shall never decay.

And friendship could wake from her fond recollection
Many deeds, honour'd shade! which the world never knew:
Then listen, well pleased, to her strain of affection—
And here shall the muse bid her lasting adieu.

And oft on the urn which thy ashes encloses,
Shall friendship's warm tears in profusion be shed;
And sacred the spot where thy form now reposes,
And peaceful the slumbers that rest on thy head.

And now shall my harp hang at rest on the willow,
Her faint effort ended when scarcely begun;
Her owner abandon'd on life's stormy billow,
Since the race of his kind benefactor is run.

JOHN ROGERS,

Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR APRIL, 1817.

BIOGRAPHY.

A Sketch of the Life and Character of LADY MAXWELL, *of Pollock;—late of Edinburgh.*

(Continued from page 106.*)*

THE above extracts, which are all that can now be furnished, must be taken as a specimen of her religious experience during the remaining thirty-one years of her life. For if indeed her Christian course could still be pursued, guided by the clue of her own diary, it would be found to be of the same kind; the same strains of humility, devotedness to God, constant assurance of sanctifying grace, accompanied by an ardent desire for greater conformity to the divine mind, would be those on which she would continue to speak; or rather these strains would be found gradually to rise in the scale, to notes more exalted and more divine. There was, in her experience, moments of mental depression, but not of unbelief; there was a deep consciousness of short coming, but no condemnation on account of backsliding. Her religion had its *varieties*, but these were the varieties of *advance*, the blade shooting into stalk, then the ear, and the ear gradually receiving the golden colouring of maturity and ripeness; her inward experience had its changes, but these changes were only those of the glorious rising morn, which shineth brighter and brighter to the perfect day.

The foregoing extracts will clearly shew the light in which Lady Maxwell viewed the communion of the body and blood of her Lord. She looked upon this as an act of obedience to a solemn binding command of her Redeemer, given at a time, and under circumstances so awful and endearing to Christians, as should cause it ever to live in their remembrance—she viewed it

as forming a bond of union among God's faithful followers; as being one of the nearest approaches to the Deity, and most intimate participations of himself; as furnishing one of the choicest means of grace, in which God seals his children; she moreover considered it as a practical avowal of the Christian's attachment to his Lord; and a public renewal of his covenant engagements. For her to have learned, that there were in the world Christian persons, professing the power of godliness, and declaring their love to Christ; zealous in their attendance on *prudential means* of grace, yet living in the glaring neglect of this *divinely instituted* ordinance, would have appeared to her such an anomaly in religion, as to involve in itself a palpable contradiction. These views were in no wise peculiar to herself. This is the light in which that ordinance is viewed by every serious person in Scotland, while its binding obligation on every Christian is acknowledged even by the profane. It is there considered as the *test*, or *sign* of church membership; and how far *any* kind of connection with the Christian church can constitute a member without this; or whether a person can be a member of the universal church of Christ *at all*, without commemorating his dying love, as opportunity may offer, are questions fairly open for discussion. The *stress*, likewise, which the ministers, north of the Tweed, lay on a proper observance of the Christian passover; explaining its nature, displaying its use, describing the qualifications necessary to a worthy and profitable participation of it, and urging its indispensable obligation; all of which are warranted by Scripture, and justified by the importance of the thing, have a tendency to awaken general attention, excite desire, draw a full attendance on those occasions; and as great expectations are raised, so spiritual profiting most frequently ensues. To this may be added, that the assistant ministers, whose services are necessary at Scottish Sacraments, bring forward a pleasing and instructive variety of talent. Its administration being in public, and unfettered by *forms*, which, however sound may be their words, have, in the opinion of some, a tendency to congeal the spirit of devotion, by a cold, tiresome monotony of expression, the perpetual recurrence of which impairs their solemnity, and dissipates their weighty meaning; and the ordinance likewise being received in the original scriptural *posture*—these things all together have a tendency to make the season interesting, and at least to resemble the communion of saints. But while these seasons have been peculiarly owned of God, both in quickening the pious, and impressing concern on the thoughtless, there have indecorous scenes occurred at Scottish *country* Sacraments; and it is to be feared, that the means which have been employed to cure the evil, have also destroyed the good, the wheat and tares having been plucked up together. Those persons, however, who gather their information of these times from the profane descrip-

tions drawn by the licentious author of "*The Holy Friar*," will be prepared to form an opinion of puritannic intellect and piety from the buffoonery of Butler in his Hudibrastic rant. But should it even be the case, that some of our northern neighbours place a Christian ordinance too high, elevating the *means* to a level with its Author and end, there is scarcely any danger of the professors in the southern part of the island carrying the matter to the same extreme. For it is truly lamentable to see, how many persons, of the reality of whose piety we could scarcely indulge a scruple, absent themselves from the Lord's table. Is this on account of a mistaken notion of the nature of it? Or is it because it is often administered, at such unseasonable times, that many cannot attend? or that after such a variety of other religious exercises, both ministers and people are wearied, and that hence the deadness, hurry, and slovenliness accompanying its administration, must tend to make it an unprofitable service? The plea of "unworthiness" is generally urged by neglecters of the Lord's table. But if the requisites for worthy communion be rightly stated by a national church, which justly boasts of the excellency and soundness of her formularies; viz. "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men:" certainly, those persons who do not repent of former sins; do not purpose to lead a new life; have not a lively faith in God's mercy; or a sincere desire for such a faith through Christ, &c. such persons, I say, are not only unworthy to partake of the Lord's body, but unworthy of any kind of connection with his church; so that what unfits them for the Lord's table, equally unfits them for any religious society; the requisites of the one and the other being perfectly the same.

From these observations, suggested by Lady Maxwell's covenant, and which it is presumed are neither unseasonable nor misplaced; we return to the subject of this sketch, who, from the commencement of her religious course, appears to have given herself *wholly* to God. Being then in the bloom of youth, a person cast in nature's finest mould; possessed of a mind superior both in its kind and its culture; each capable of raising admiration and commanding esteem; these, with other qualities, procured her various solicitations again to enter into the marriage state, by which she might have formed an alliance with the first families in the empire, and considerably elevated her rank: but as her time and her talents, so were her person and affections, offered a willing sacrifice to God; nor can there be a doubt that she never indulged a temptation to revoke the surrender thus willingly made.

The manner in which Lady Maxwell spent her time may now be detailed. She was an early riser; during the former part of her life she rose at four o'clock, and attended preaching in the Methodist Chapel at five, morning preaching being usual at that time, but at a later period of her life she did not rise quite so soon. The time between rising and breakfast was spent in devotional exercises. She breakfasted, in her earlier days, at seven, afterwards at eight o'clock; after which she discharged the duties of the head of a family, in the character of priest of her own house. From eleven till twelve was spent in intercession with God, for her friends, the church, &c. and the remainder of the forenoon was devoted to reading, writing, exercise, and the performance of acts of benevolence to such as might require it. She generally retired to her closet before dinner, and again as soon after dinner as was at all convenient. The evenings, when she was alone, were spent in reading, chiefly divinity; and after an early supper, she again committed her family into the kind keeping of that Great Shepherd who never sleeps—and then, having spent some time in praising the God of all her known and unknown mercies, she retired to rest, in full assurance of eternal salvation, should she never see the light of another day The history of one day may be considered as a fair specimen of the history of every day, and in this manner for the space of near 50 years.

"Her virtues walked their [daily] round;
Nor made a pause, nor left a void;
And sure the Eternal Master found,
His [various] talents well employed."

As she walked with God in her own dwelling, so her heart loved the very gates of Zion, and she shewed this love by attending the house of the Lord whenever her health would permit. She regularly attended the morning and evening sermon in the Methodist Chapel on a Sabbath-day, until declining health, limited her attendance to the morning in winter. She occasionally went to her parish church, almost constantly on sacramental occasions. On the Monday evenings she was present at the public prayer-meeting in the chapel, and afterwards stayed to the band-meeting, at which she always spoke with great freedom, whether the persons present were many or few, poor or rich; she always made it a point to speak at every love-feast which she attended. When nothing extraordinary prevented, the preachers in Edinburgh visited her ladyship on the Thursday in every week, on which occasion she met in *class* along with the preachers and such other religious friends as were frequently present on those days, for the two fold purpose of enjoying the privilege of meeting in class, and of sharing the company and conversation of the preachers and her ladyship. These class meetings were very

solemn occasions. It was here, in a very peculiar manner, that the clearness and extent of her views of divine things appeared, and the lustre of her Christian graces shone. Here was perceived the depth of her humility, the strength of her faith, the vigour of her hope, the fervour of her love, and the ardour of her zeal. Here it appeared, how dead she was to the world, how far she was saved from self, and how entirely she was losing herself in the will of God; there was no appearance of extatic rapture, but a deep serenity of mind, a constancy of peace, and an inexpressible fulness of love. It was here that she spoke the most freely of that union which she had with a triune God, and that communion which she held with each person of the Godhead *distinct*, in his operations and communications. She considered that the revelation, which God has made of himself to man, must needs be very partial; sufficient, however, for every practical and saving purpose—that no revealed truth is of a merely speculative nature, but that every one is designed to produce a practical influence on our mind or conduct, on our duties or privileges. The doctrine of three distinct, divine subsistences in the *one* indivisible God, is a revealed truth, and on the authority of that revelation the Christian believes it; but in her view, and in her experience, this grand truth was not merely believed, but *known*. The revelation of the doctrine is not for speculation; its direct influence on conduct is easy to see: then it must wear an important aspect on the Christian's privileges. It was in these meetings likewise, that most of the numerous preachers who have enjoyed the privilege, felt, as they seldom felt in any other place, such an over-shadowing of the divine presence, as seemed to annihilate every former attainment, and while it filled them with holy shame, they left the solemn scene determined to follow the Lord fully. The course which she took in relating her experience, was, not to confine herself to *present* views, desires, and enjoyments, but to detail the dealings of God with her since the last time of meeting, remarking on each particular day; the manifestations of divine goodness to her soul; noticing especially how her mind had been affected during public ordinances and private means; and adverting also to any exercise of soul which might have given occasion to less pleasurable sensations; and it was not uncommon to hear her, in these meetings, speak an experience, and express herself in language which appeared quite new, even to advanced Christians. Such for instance, that on such a day "I had a sweet sense of the presence of the Father, after which, the Holy Spirit drew nigh, and for the remaining part of that day I had full communion with Father and Spirit." That at such a time "I had much of the deep, inward teachings of the Son." "When in prayer, both Father and Son drew intimately nigh." And again, "All the Deity

made himself known, completely emptied me of self, and filled me with his fulness." It is much to be desired, that her own views on this singular and interesting subject, should be given in her own words; some endeavours have been made to procure this, but although her own writings must contain many passages to the point, yet the result has been only to obtain two extracts from her Diary, which scarcely touch the subject. As these may serve to shew the progressive state of her experience some years after the date of the last extract, and one of them only seven years before her death, they shall here be set down. The first was written at Coates, without date.

"Having complained in my last, that the Lord did not witness by his Spirit to the work of sanctification in my soul, his goodness now constrains me to say, that this is no longer the case. He shines *now* with meridian brightness upon his own work, and in his light I see light and full liberty to testify that the bitter root is destroyed. How shall I sufficiently praise him who has dealt thus graciously with me! The wonderful display of the power, glory, and goodness of Father, Son, and Holy Ghost, which I have enjoyed since the commencement of this year, though matter of unspeakable thankfulness, could in no ways satisfy me while a doubt remained of the Canaanites being wholly driven out of the land. For this, I besought the Lord with a degree of importunity which his own Spirit bestowed; therefore he listened to the prayer, and gave me the desire of my heart. For the sake of Jesus, I am now brought into the wealthy place, I am kept in the immediate place of the Most High; privileged to see the King in his beauty, with the land that is afar off. But although thus mercifully and bountifully dealt with, the Lord so manages the work, that I am kept from being high-minded—my soul is humbled in the dust before him; he makes me deeply to feel that I only stand by faith, and keeps me continually dependent on himself. Being, through abounding mercy, emptied of evil, I look forward and enjoy the pleasing prospect of being filled with all the communicable fulness of Jehovah."

The other extract is dated Friday, Nov. 16, 1808. "Of a truth, the scale of mercy hath greatly preponderated since the 8th current. I have dwelt in the secret place of the Most High, and abode under the shade of the Almighty; my fellowship with Deity hath been peculiarly near, solemn, and sweet, more so than words can express; with increasing power to realize the divine presence, to be all attention to an indwelling, in-speaking God. I have also been enabled to get through much business, some more immediately, and some more remotely connected with the work of God; his courts likewise have been to me as the gates of heaven." In this manner she was accustomed to speak in class, only with more copiousness, and still greater freedom.

Immediately after the meeting, she gave to the preachers, to pay into the hands of the respective treasurers, her usual contributions for the poor, and the support of the gospel; and then proceeded to inquire after the success attending their labours; the state of religion in each place in the circuit; how the classes in general were attended; and whether the work of God was prosperous in the Methodist connexion at large; and in these inquiries, she seldom lost sight of the sick and poor of the flock. In company, and at table, she gave every subject of conversation a pious and profitable turn, that all present might be benefited. And as on these occasions, some young female relations were frequently present, for whose spiritual good she was deeply solicitous, so she particularly suited the topic of conversation to their state and feelings; dwelling most frequently on the pleasantness of religion, and the doubtfulness of all piety which was not accompanied with a scriptural assurance of acceptance with God.

From the beginning of Lady Maxwell's widowhood, she resided in Edinburgh, or its vicinity, from which, however, she made occasional excursions to the south, sometimes as far as Bristol, as health or business might demand; and while she often made these visits useful to the bodies and minds of others, they were rendered peculiarly profitable to herself. But she had always much business on her hands at home, having to go through as much writing as might have employed a private secretary; yet as she rose early, applied herself closely, and did every thing by rule, she lived and did much in a short time, and was able to despatch the whole of her business with her own hand.

For some years previous to her death, her constitution became delicate; but while this imposed upon her a greater degree of care and attention to her health, it did not often confine her to her room. In the early part of spring, 1810, she suffered an almost total loss of appetite, which was necessarily followed by a growing weakness and gradual decay; and although every aid of medicine was tried, administered by the hand of a most able physician, who had long attended her, and to whom the peculiarities of her constitution were well known, yet her appetite could not be restored. Nothing, however, appeared to indicate a speedy dissolution, until within about a fortnight of her death, when one night she became so very feverish, and her pulse so high, that it was seriously feared that the time of her departure was come. At this time, her attendant requested that she might be permitted to call in some of her ladyship's relations, but received for answer, "No, it will hurry me. I feel such a divine calm, that I wish not to be disturbed." She afterwards recovered a little, but being incapable of taking nourishment, her delicate frame gradually sunk. She was frequently visited about this

time, by the Methodist preacher then in the city; to whom she appeared to suffer no pain of body, nor mental decay. She expressed her hearty thanks for every little attention which was shewn to her, and poured her solemn benedictions on all who came near her. As she was so very weak, the preacher who visited her, did not urge her to speak, but when she inclined to it of her own accord. Having on one occasion joined with her in prayer, he left her abruptly, as she appeared to be engaged in some mental exercise; when, as soon as he was gone, the physician came in, and inquired how she felt herself; she thanked him for all his kindness and attention, but assured him that her mind was so absorbed in divine things, that she could neither speak of the body nor of the world. At another time, she was asked by the preacher, how she was, but she had only strength to say, "God is with me." Two days before her death, he called upon her, when she desired him to be seated, and appeared very wishful to speak, but her strength was gone. She was only able to say, that through her affliction she had "had no painful exercise of mind;"—that her "confidence was unshaken," and her "peace inexpressibly sweet." She was visited again on the day that she died, when, without pain, and in the perfect use of her senses and faculties, she seemed to be gently breathing herself away; and on the afternoon of the same day, while one of the ministers of the city was engaged with her in prayer,

"She took her last triumphant flight,
From Calvary's to Sion's height."

Thus died Lady Maxwell, July 2d, 1810, in which the society to which she belonged lost its oldest member, the world one of its best inhabitants, and the church universal, throughout the earth, one of its brightest ornaments.

(To be continued.)

DIVINITY.

A DISCOURSE ON ROMANS v. 6, 7, 8.—

(Concluded from page 112.*)*

III. THE redemption of the world by the death of our Lord Jesus Christ, is an amazing and unparalleled display of the love of God. God commends his love to us, as the Creator and Preserver of all men. Having brought us into existence, he has been continually watching over us for good; he has upheld us in life, has delivered us from innumerable dangers, supplied all our

returning wants, and loaded us with innumerable benefits. Every day, every hour has brought new proofs of his goodness, and laid us under additional obligations. But what is all the love displayed in granting us temporal mercies and the blessings of this life, when contrasted with that love which induced the Father to give his well-beloved Son, to die for a ruined world.

Our Apostle, in the text, compares the love of God to man with the highest degrees of love that can exist between fellow-creatures; and shews that the latter are infinitely surpassed by the former. "Scarcely for a righteous man will one die." A *righteous*, man, or rather as δικαιος here means, a *just* man, is one who acts on the strictest principles of justice towards his fellow-creatures, who maintains his own rights and claims, and leaves others to maintain theirs. Of consequence, he avoids every thing whereby he might in any way injure others, every species of fraud, dishonesty, and injustice. Now, though such a person does no harm to any one, there is nothing particularly amiable in his character. His views and motives are wholly selfish; his virtue is merely negative; and he lays no one under any obligation to him. Hence, if such a person were exposed to death, we could not expect any one to offer himself as a substitute, and to die in his stead. He never had any claims on the benevolence and compassion of others; but having lived wholly to himself, he would remain unknown and neglected, and would die unlamented. The history of the world does not furnish us with one instance, wherein a person of this description was rescued from death by the voluntary death of a fellow-creature.

"Scarcely for a *just* man will one die; yet, peradventure, for a *good* man some will even dare to die." The character of the good man rises considerably above that of a just man. The good man not only abstains from all injustice, from every thing whereby others might, in any wise, be wronged or hurt; he not only gives to every one what is strictly his due; but he is kind, merciful, compassionate, benevolent; of a philanthropic disposition; desirous to the utmost of his power, of supplying the wants, alleviating the distresses, and promoting the happiness of mankind. His conduct will endear him to many; those who have been the objects of his benevolence will feel gratitude, and will be ready to express their sense of the obligations under which they lie. And perhaps, if such a person were sentenced to die, there might be found one who would even dare to die in his stead. The words suppose it merely a possible case, but not by any means common or probable.

The very highest display of love between fellow-creatures, can never go beyond this: "Greater love hath no man than this, that a man lay down his life for his friends," John xv. 13. Patriotism

has always been admired; and under its influence, many have willingly sacrificed their lives for the good of their country. The power of friendship also is remarkable; and the annals of history do present a few rare cases, wherein private attachments have been so strong and intense, that one friend has offered to rescue another by his own death.

The story of Damon and Pythias is recorded by Valerius Maximus, one of the Latin historians. Damon had been condemned to die by the tyrant Dionysius: he however obtained leave to go and settle his domestic affairs, on condition of finding some one, who, if he were not back to the place of execution at the stated hour, should die in his stead. For this purpose his friend Pythias surrendered himself to the tyrant's hands, pledging his own life for that of Damon; and when the latter returned within the limited period, Pythias expressed his disappointment, that he was not allowed to testify his affection by his blood.

The friendship of Nisus and Euryalus is celebrated by the poet Virgil. The former risked his life in endeavouring to rescue his friend from destruction, and both perished together.

Sacred Writ furnishes the example of Jonathan and David, whose mutual attachment would probably have induced the same display of love, had there been an opportunity, on either side.

In these instances, then, we contemplate the highest pitch which human excellence can reach; that a man should lay down his life for his benefactor, his country, or his friend. But allowing them all the commendation which is justly due, we are constrained to grant, that they lose all their charms, and sink into mere trifles, when contrasted with that love, wherewith Christ loved us.

"For when we were" neither *good* nor *just*, but "*sinners*," Christ died in our stead. Had the blessed Jesus condescended to die in behalf of holy, righteous, creatures, such as the angels who never fell, we should have admired his kindness and love. But the wretched character of those for whom he died, makes it abundantly the more remarkable. He died not for his friends, but for enemies; not for loyal, obedient subjects, but for daring rebels; not for pure, innocent, upright beings, but for guilty, depraved sinners; not for those to whom he was under any obligation, and who had merited some mark of his favour, but for those who had forfeited all claims to every blessing, and had deserved his displeasure and vengeance. He died instead of those who had abused his goodness, slighted his authority, broken his laws, sinned against their best friend, and requited his unnumbered benefits by the most flagrant acts of ingratitude, disobedience, and rebellion.

What then is all the love displayed among creatures, when compared with *this?* Did we ever hear of one who voluntarily laid down his life and died for an *enemy;* for one who had reviled, abused, insulted, and injured him? Did ever ungrateful, iniquitous conduct, elicit such a token of compassion and love from a fellow-creature? O no! Impossible! *Such love* could exist no where but in the Deity. In the contemplation of this glorious subject, we can only wonder and adore; our thoughts are lost, our ideas are confounded; and we sink, overwhelmed in the boundless ocean of divine goodness and love. I cannot here forbear quoting the beautiful words of our evangelical poet, Dr. Young:

> "Survey the wond'rous cure,
> And at each step, let higher wonder rise!
> Pardon for infinite offence! and pardon
> Through means that speak its value infinite!
> A pardon bought with blood; with blood divine!
> With blood divine of Him we made our foe!
> Persisted to provoke, though woo'd and aw'd!
> Bless'd and chastis'd, yet flagrant rebels still!
> Nor we alone; a rebel universe!
> Our species up in arms, not one exempt!
> Yet for the foulest of the foul he dies!"

Even an inspired writer, when animated with these glorious truths; finds language totally inadequate to express his feelings; and exclaims, "Behold, *what manner of love* the Father hath bestowed upon us!" "God *so* loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Beyond this God himself could not go; a greater gift he could not bestow on a perishing race: in the death of Jesus Christ, and the redemption of the world through his atoning sacrifice, we discover the uttermost display of almighty power and infinite love! Here then is ground for glorying. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father, to him be glory and dominion for ever and ever. Amen." Hallelujah. Glory to God in the highest!

We conclude with a few reflections, naturally arising from the whole. To every impenitent sinner we would say, "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" This effect his goodness ought to produce upon us. The death of Christ should convince us of the exceeding

sinfulness of sin, and of the extreme abhorrence in which it is held by Jehovah. It should lead us to forsake all our evil ways, and to turn to the Lord with true contrition and sorrow of heart, imploring mercy and forgiveness for the sake of Jesus Christ. For if we wilfully resist the Holy Spirit, by rejecting the overtures of mercy, and continuing in the service of Satan, we are left wholly without excuse; we shall have no cloke for our sin, but shall incur the tremendous doom of those who crucify the Son of God afresh, and count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace. Now therefore, while we still hear the invitations of the gospel, while it is still an accepted time and a day of salvation, let us return to the Lord, and he will have mercy upon us; yea, to our God, for he will abundantly pardon.

To every genuine penitent we would speak encouraging words. "Behold the Lamb of God!" He hath suffered, bled, and died for thee! He hath borne thy punishment, and paid thy debt! And what is requisite now, but faith on thy part? Believe then on the Lord Jesus Christ, as the only Saviour; as an able, willing, all-sufficient Saviour; as able, willing, and ready to save *thee*, and to save thee *now*; this hour, this moment, while thou feelest thy need of him. Why shouldst thou go on mourning, burdened and heavy laden? The will of God is, that thou shouldst even now rejoice in his pardoning love. Thy guilt, thy weakness, thy unworthiness, can be no hindrance at all, if thou art coming as a true penitent. A fountain is open for sin and uncleanness, therefore wash and be clean.

"Plunge into the purple flood,
Rise into the life of God!"

Believe this moment with the heart unto righteousness, and thou shalt be justified, for the sake and through the merits of Jesus Christ. "Be not afraid; only believe."

To such as can rejoice in the assurance of the divine favour, we would say, seek and expect all that fulness of blessings, which the Lord Jesus died to procure, and which he is ever waiting to impart. Pray that you may feel the utmost efficacy of his blood, in cleansing you from all sin, and the utmost power of his Spirit in destroying the works of the devil. Be not satisfied with a scanty salvation; never rest till you are completely delivered, not only from the guilt and power, but also from all the pollution of sin. Then shall Christ dwell in your hearts by faith; then shall you perfect holiness in the fear of God; then shall you comprehend what is the breadth, and length, and depth, and height; then shall you know the love of Christ, which surpasseth knowledge, and be filled with all the fulness of God!

Now unto God the Father, our Creator, Preserver, and Benefactor; unto God the Son, our Redeemer, Saviour, and Intercessor; unto God the Spirit, our Teacher, Comforter, and Guide; unto the co-equal and co-eternal Three in One, and One in Three, be all honour, praise, and glory, through the ages of eternity! Amen and Amen. W. P. B.

Ebenezer-Place, Plymouth, July 25, 1816.

THE TRUTH OF GOD DEFENDED.

HISTORY OF THE INQUISITION, &c.

(Concluded from page 119.)

THERE are several cases in which the dead, who are supposed to have been heretics, are proceeded against by the tribunal of the Inquisition. "Process, saith the author, is carried on against the dead, for the crime of heresy. Now, it may happen several ways, that a person may be judged a heretic after his death. First, If before his death, the inquisition against him was begun, and his crime appeared either by his own confession, or the evidence of the fact, or the legal proof of witnesses, and the criminal dies before the process is ended, either confessed and impenitent, or negative, or relapsed. Secondly, If being in jail for heresy, he kills himself; for by thus destroying himself he seems to confess the crime. Thirdly, If, though when alive, his heresy did not appear, and he was not accused of it, yet, if after his death, it at any time appears that he died a heretic, either by the depositions and attestations of others, or by facts, or deeds, or books composed by him, or by any other legal reasons. This process is carried on against the dead before this tribunal, chiefly for these three ends; that their memory may be condemned; that the heirs of the dead, or any other possessors of their effects, may be deprived of them; and finally, that the dead bodies may be taken up, cast out of holy ground and burnt, as it is determined by the first instruction of Seville.

"There was also an edict in England against the dead bodies of Bucer and Fagius. For when Cardinal Pool, the Pope's legate in England, went, after Queen's Mary's inauguration, to the University of Cambridge, to restore all affairs there, they began the process of taking up the dead bodies of Bucer and Fagius. The dead persons were cited by a first and second edict, and several witnessess produced against them once and again. When no one appeared, who would undertake their defence, they were at last condemned for contumacy, and on the said day,

sentence was pronounced, before all the orders of the university, and their dead bodies were ordered to be dug up, and delivered to the queen's officers. After some few days, whilst the sentence was sent to London, an order came from the queen that the punishment should be inflicted. Finally, on the sixth of February, the bodies were dug up, and a large stake fixed into the ground, in a certain part of the market-place, prepared for that purpose, to which the bodies were tied, and a large pile of wood placed round them to burn them. After this, the chests were set up on end, with the dead bodies in them, and fastened on both sides with stakes, and bound to the post with a long iron chain. After the pile was set on fire, they threw a great number of the books of the Protestants into it, which they had gathered together, which were soon consumed by the spreading flames." (p. 455, 456.)

From the chapter which is termed, "Of an Act of Faith," we shall furnish our readers with a few extracts.

"In most of the tribunals of the Inquisition, especially in Spain, it is a remarkable custom they use, viz. on the day before the acts of faith, solemnly to carry a bush to the place of the fire, with the flames of which they are consumed, who deserve the punishment of being burnt."

"The day before the criminals are brought out of jail, to the public act of faith, they part with their hair and their beard, by which the inquisitors represent, that heretics return to that condition in which they were born, viz. becoming children of wrath.

"All things being thus prepared to celebrate this act of faith, all the prisoners, on that very day which is appointed for the celebration of it, are clothed with that habit which they must wear in the public procession. But the custom in this matter is not the same in all the Inquisitions. In that of Goa, the jail-keepers, about midnight, go into the cells of the prisoners, bring in a burning lamp to each of them, and a black garment striped with white lines; and also a pair of breeches, which reach down to their ancles, both which they order them to put on. The black habit is given them in token of grief and repentance. About two o'clock the keepers return, and carry the prisoners into a long gallery, where they are all placed in a certain order against the wall, no one of them being permitted to speak a word, or mutter, or move; so that they stand like statues; nor is there the least motion of any of their members to be seen, except of their eyes. All these are such as have confessed their fault, and have declared themselves willing to return by penance to the bosom of the church of Rome. To every one of these is given a habit to put over their black garment." "The women are placed in a separate gallery from the men, and are there clothed with a black habit, and kept till they are brought forth in public procession.

" As for those who are designed for the fire, viz. such as have confessed their heresy, and are impenitent, and negatives, viz. such who are convicted by a sufficient number of witnesses, and yet deny their crime; and finally, such as are relapsed, they are all carried into a room separate from the others. Their dress is different from that of the others: they, are, however, clothed with the sackcloth, or kind of mantle, which some call Sambenito, others the Samarra, or Samaretta. And though it be of the same make as the Sambenito is, yet it hath different marks, is of a black colour, hath flames painted on it, and sometimes the condemned heretic himself, painted to the life, in the midst of the flames. Sometimes also they paint on it devils thrusting the poor heretic into hell. Other things may also be put on it, and all this is done, that persons may be deterred from heresy by this horrid spectacle." (p. 465—470.)

After giving a particular account of the misery and degradation, which those not sentenced to flames have to endure, the author proceeds to observe, that " the sentences of those who are appointed to death are read over, the conclusion of which is, that the inquisition can shew them no favour, upon account of being relapsed or impenitent; and that therefore it delivers them over to the secular court, which they earnestly entreat so to moderate their punishment, as to prevent the effusion of blood, and danger of death. When those last words are read, one of the officers of the holy office gives each of them a blow on the breast, by which he signifies, that they are left by the inquisition; upon which one of the officers of secular justice comes to them and claims them. If any of them are in holy orders, they are degraded, and deprived of all their orders, before they are delivered to the secular arm. After this they read the sentences against the dead. At last, these miserable wretches are brought to the secular judge to hear the sentence of death; and when they come before him, they are severally asked, in what religon they desire to die. Their crime is never inquired into, because it is not the office of the secular magistrate to ask, whether those who are condemned by the inquisition, are criminal. He is to pre-suppose them guilty: and his duty is to inflict the punishment appointed by law, upon those who commit such crimes of which they are pronounced guilty by the inquisition. When they have answered this one single question, they are soon after tied to a stake, round about which there is placed a pile of wood. Those who answer that they will die Catholics, are first strangled; but those who say they will die Jews, or heretics, are burnt alive." (p. 477, p. 478.)

In different countries, different methods are used in the celebration of an act of faith.

From the short Memoirs of persons who have suffered inquisitorial persecution, we select the following for insertion. The account is well authenticated, and committed to the durable page of legitimate history. It is called, "*An Account of the Proceedings of the Court of Inquisition at Lisbon, against Elizabeth Vasconellos, an English woman.*"

"Elizabeth Vasconellos, now in the city of Lisbon, doth, on the 10th day of December, Anno 1706, in the presence of John Milner, Esq. her Majesty's consul-general of Portugal, and Joseph Wilcocks, minister of the English factory at Lisbon, declare and testify;

"That she was born at Arlington, in the county of Devon, and a daughter of John Chester, Esq.; bred up in the church of England; and in the eleventh year of her age, her uncle, David Morgan, of Cork, intending to go and settle in Jamaica, as a physician, by her father's consent, he having several children, took her with him to provide for her. In 1685, they went in an English ship, and near the island they were attacked by two Turkish ships; in the fight her uncle was killed, but the ship got clear into Madeira; and she, though left destitute, was entertained by Mr. Bedford, a merchant, with whom, and other English, she lived as a servant till 1696. In that year she was married, by the chaplain of an English man of war, to Cordoza, Vasconellos, a Physician of that island, and lived with him eight years, and never in the least conformed to the Romish church.

"In 1704, her husband being gone on a voyage to Brazil, she fell dangerously ill, and, being light-headed, a priest gave her the sacrament, as she was told afterwards; for she remembered nothing of it. It pleased God she recovered, and then they told her she had changed her religion, and must conform to the Romish church, which she denied, and refused to conform; and thereupon, by the bishop of that island, she was imprisoned nine months, and then sent prisoner to the Inquisition at Lisbon, where she arrived the 19th of December, 1705. The secretary of the house took her effects, in all, above 500*l.* sterling; she was then sworn that that was all she was worth, and then put into a strait dark room, about five feet square, and there kept nine months and fifteen days.

"That the first nine days she had only bread and water, and a wet straw bed to lie on. On the ninth day, being examined, she owned herself a Protestant, and would so continue: she was told, she had conformed to the Romish church, and must persist in it, or burn. She was then remanded to her room; and after a month's time brought out again, and persisting in her answer as to her religion, they bound her hands behind her, stripped her back naked, and lashed her with a whip of knotted cords for a considerable time; and told her afterwards, that she must

kneel down to the court, and give thanks for their merciful usage of her, which she positively refused to do.

"After fifteen days, she was again brought forth and examined, and a crucifix being set before her, she was commanded to bow down to it and worship it, which she refusing to do, they told her that she must expect to be condemned to the flames, and be burnt with the Jews, at the next *auto de fe*, which was nigh at hand: upon this she was remanded to her prison again for thirty days; and being then brought out, a red hot iron was got ready, and brought to her in a chaffing dish of burning coals, and her breast being laid open, the executioner, with one end of the red-hot iron, which was about the bigness of a large seal, burnt her to the bone in three places, on the right side, one hard by the other, and then sent her to her prison, without any plaister, or other application, to heal the sores, which were very painful to her.

"A month after this she had another severe whipping as before; and in the beginning of August she was brought before the table, a great number of inquisitors being present, and was questioned whether she would profess the Romish religion or burn. She replied, she had always been a protestant, and was a subject of the Queen of England, who was able to protect her, and she doubted not would do it, were her condition known to the English residing in Lisbon, but as she knew nothing of that, her resolution was to continue a protestant, though she were to burn for it. To this they answered, that her being the Queen of England's subject, signified nothing in the dominions of the king of Portugal; that the English residing in Lisbon were heretics, and would certainly be damned; and that it was the mercy of that tribunal to endeavour to rescue her out of the flames of hell; but if her resolution were to burn rather than profess the Romish religion, they would give her a trial of it before hand. Accordingly the officers were ordered to seat her in a fixed chair, and to bind her arms and her legs, that she might make no resistance, nor motion, and the physician being placed by her, to direct the court how far they might torture without hazard of life, her left foot was made bare, and an iron slipper red hot, being immediately brought in, her foot was fastened into it, which continued on burning her to the bone, till such time, as by extremity of pain she fainted away, and the physician declaring her life was in danger, they took it off, and ordered her again to her prison.

"On the 19th of August she was again brought out, and whipped after a cruel manner, and her back was all over torn, and being threatened with more and greater tortures, and, on the other hand, being promised that she should be set at liberty if she would subscribe such a paper as they should give her,

though she could have undergone death, yet not being able to endure a life of so much misery, she consented to subscribe as they would have her, and accordingly, as she was directed wrote at the bottom of a large paper, which contained, she knew not what; after which they advised her to avoid the company of all English heretics; and not restoring to her any thing of all the plate, goods, or money, she brought in with her, and engaging her by oath, to keep secret all that had been done to her, turned her out of doors, destitute of all relief, but what she received from the help and compassion of charitable Christians.

"The abovesaid Elizabeth Vasconellos did solemnly affirm and declare the above written deposition to be true, the day and year above written.

"JOHN MILNER,
"JOSEPH WILCOCKS.

"*Lisbon, Jan.* 8, 1707. (N. S.)
"A copy examined from the original. "J. BLISSE."

The absurd and unscriptural doctrine, that none can be saved out of the church of Rome; a doctrine which fixes an unpassable gulph betwixt protestants and papists, would, if founded in truth, justify all the horrid cruelties which have been ever inflicted by inquisitors, on those who have dared to dispute the truth of their *decisions*, *whipping*, *torturing*, and *burning alive*, if *necessary* to save men from eternal burnings may, and ought to be, resorted to, and that upon the principles of reason, justice, and even mercy. Popery, that shocking corruption of Christianity, is a *bloody*, *persecuting* religion, and consequently cannot be that of the "Prince of Peace," who came, "not to *destroy men's lives*, *but to save*." In proportion to the power of the adherents of popery, (with a few honourable exceptions,) while God, in his inscrutable providence, shall suffer it to exist, as the grand civil and religious bane of the world, they will continue to persecute. They have long believed, that, by subjecting to the most cruel torments those whom they denominate heretics, they have performed an acceptable service to Him, whose "*tender mercy is over all his works!*" Protestants can, and do, from principle, tolerate papists in the exercise of their religion, heathenish and absurd as many of its rites and doctrines are: but when was it known that they, from principle, tolerated protestants? or when did they not persecute them, when they imagined they could do so, with safety, to their persons and property?

The chapter, by the editor, on the re-establishment of the Inquisition in Spain, is well written, and abounds with important information. We could wish to see it published in a separate pamphlet, at this important crisis, when popish claims to civil power continue to be urged; for the information of our unsus-

pecting and honest countrymen, too many of whom form their ideas of popery from the professions of those papists who live under the mild and tolerating government of England. It would give them to see what popery is, when not controuled by protestant laws, and what it would be, should it ever gain the ascendency in this or any other protestant country.

It is proper to observe, that the author gives his readers proper references to the sources from which he drew the principal part of his matter for "The history of the Inquisition." Those sources are principally popish, and hence cannot be suspected of affording any favourable colouring to the conduct of Protestants.

The original work deserves the encomium passed upon it by the celebrated Mr. Locke, who asserted, in a letter to the learned, upright, and ingenious author "that it was fit to be translated into the vulgar language of every nation, that all might understand the anti-christian practices of that execrable court," viz. the court of Inquistion.

THE WORD OF GOD ILLUSTRATED.

RFELECTIONS ON JOHN xiv. 27.

"*Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you,*"

WHAT an important legacy is this! How invaluable in its nature; how various in its application! Let us suppose a man burthened with a sense of sin, dreading the wrath of an offended God, anticipating the horrors of hell, and exclaiming, "Wretched man that I am! how shall I escape? What must I do to be saved?" To such a one suppose Christ saying, "My peace I give unto you;" what a burden would the man feel to drop from his conscience: the gracious assurance would instantly silence the voice of the accuser, calm the tempest in his bosom, and inspire it with tranquillity and peace. Suppose another distressed and oppressed with poverty; dark clouds of affliction gather round his path, and threaten to overwhelm him; he sickens with apprehension; but Christ extends the hand of compassion, and while raising him from the dust, addresses him and says, "My peace I give unto you;" his gloomy apprehensions are immediately removed, and he finds himself rich indeed! Another is engaged in the cares of life, he is exposed in a peculiar manner to the seductive smiles or terrifying frowns of the world, which harass him with a thousand fears; what a sacred pleasure, what a firm

support, would a faith in this promise of the Redeemer give him, "My peace I give unto you." No one ever did so much, and sacrificed so much for peace, and no one ever had such a peace to bestow as Christ. All the unregenerate profess to be seeking peace, but the frequent returns of disappointment they meet with, proclaim them to be strangers to her paths, and confirm the sacred declaration, "There is no peace to the wicked." Christ is the only foundation of true peace. "In the world," he said to his disciples, "ye shall have tribulation, but in me ye shall have peace;" and they experienced the faithfulness of his promise: they were troubled on every side, yet not distressed; perplexed, yet not in despair; sorrowful, yet always rejoicing; poor, yet possessing all things. St. Paul, in his chains, was far more to be envied than his cotemporary Cæsar in his purple. Peter in prison is happy, while Herod his persecutor sinks the unlamented victim of pride and avarice.

"My peace I leave with you." How inestimable the legacy, exceeding the riches of Peru! How extensive the power of him who leaves it, surpassing the most celebrated hero of antiquity! The power of the mightiest potentate ceases with his life; his abilities no longer benefit his people. It was not so with Christ; his death was their life. "My peace I leave with you." How important the promise! It implies security. It is as if some mighty host should engage constantly to surround, to watch over you, to protect you: it is more; for the hand of time would shortly sweep them from the earth, but the peace which our Lord gives to all his followers shall never die. It is as if some rich friend should assure you of the regular supply of all your wants: it is more; for time would exhaust his treasury, and reduce you to want; but this is an inexhaustible treasury, whose stores can never be diminished by time, where there is

"Enough for all, enough for each,
Enough for evermore."

"My peace I leave with you." The peace which Christ leaves is the same in its nature with that he himself enjoys to an infinite extent. Christ feels a peace, which results from uncontroulable power, perfect holiness, and infinite wisdom; a peace arising from his being above disappointment, from an assurance that all his designs shall be accomplished; a peace of immortality, of consummate felicity.

"Not as the world giveth give I unto you." The principles of Christ were offered to the world; he came to revolutionize the world; to introduce a new code of laws; to establish doctrines and maxims, which were in direct opposition to the laws, maxims, and customs of the world. "Not as the world." The world violates its engagements, it promises only to deceive: which of

its promises does it not break? its prince is styled the Father of Lies; but the word of Christ is inviolable, firmer than the foundation of the heavens. "Not as the world." The world never gives, but it requires in return what far exceeds in value the treasures it has to bestow. Does it bestow riches? they drown in destruction and perdition. Splendour?—it corrodes with disappointment. Pleasure?—it destroys as the canker-worm. When Jesus Christ bestows his blessings, he only takes away what would prevent our possession of them, in order that our enjoyments of them may be real, full, and permanent. "Not as the world." The world is all delusion, a bubble in the hand, a shadow. Not so Jesus Christ; his religion is free from guile, and the blessings it proposes are substantial and enduring. The world gives, but it is not in its power to continue the things it bestows; Jesus Christ will eternally continue his blessings to his obedient, persevering people. The world imparts its gifts indiscriminately; not so Jesus Christ. None participate of his peace, but those who obey him: "great peace have they that love thy law, and nothing shall offend them." The world frequently withdraws its gifts, and leaves those who once rejoiced in their possession, to perish in ignominy and disgrace. "Had I served my God," exclaimed a celebrated cardinal, "as faithfully as I have served my king, he would not have forsaken me in my old age." But Jesus Christ is the same yesterday, to-day, and for ever. The world will soon have done giving, for the world passeth away, and the glory thereof: but Christ will be ever giving to all eternity.

THE WORKS OF GOD DISPLAYED.

An Account of a Volcanic Eruption, extracted from a Weekly Newspaper.

"DREADFUL ERUPTION.—A volcano broke out at the mountain of Tomboro, in the island of Sumbawa, near Java, in April, 1815, the eruption of which was by far the most violent that ever happened in the history of the world; far exceeding in the extent of its effects, any of the eruptions of Vesuvius, Ætna, or Hecla There is undoubted testimony of its having been heard at Forts Marlborough and Pedang, in the island of Sumatra, near a thousand miles from the mountain. At Ternati, 700 miles distant, the explosion resembled a firing at sea, so that a vessel was ordered to chase in direction of the sound, to discover its cause. At Batavia, 600 miles off, the sashes of the windows

were so shaken, that they required to be fastened; the quantity of ashes thrown out are almost incredible. At Bannioangie, a town of Java, 180 miles off, the whole country was covered to the depth of eighteen inches. At Macassar, 220 miles distant to leeward, the Company's cruizer, Benares, had some parts of her deck covered a foot thick: the quantities within a hundred miles of the volcano were most tremendous, and filling up deep vallies; even the contour of the coast being altered by them. As they were lighter than water, they swam about the sea resembling islands, so as to stop the progress of the ships; the darkness produced by the vast quantity of dust in the air was terrific. At Macassar, 220 miles off, on the 12th and part of the 13th of April, it was pitch dark, so that persons could not see their hands in the middle of the day: the destruction to the unfortunate inhabitants in the vicinity of the mountain has been dreadful. At Sanguar, a town about 15 miles off, men, horses, cattle, houses, extensive forests, and whatever came in the way of a whirlwind occasioned by the eruption, were carried in the air and never heard off. Of all the inhabitants of the towns of Tomboro, and Pecate, which amounted to 12,000 persons, only twenty-six remained, who fortunately had gone a journey to the eastward at the time. A dreadful famine has been the consequence; all the corn, fruits, and animals near the spot have been destroyed, the springs covered up, and wherever water could be found, it had become of so noxious a quality, as to occasion immediate sickness to those who drank it; the cattle and horses at a considerable distance, have died for want of food in melancholy numbers. Even the Rajah of Sangier, one of the richest and most powerful nations of the district, lost a daughter from starvation; and the mortality would have been still greater, but for the humanity of the Lieutenant-Governor of Java, T. S. Raffles, Esq. who, on hearing the situation of the explosion, anticipated its dreadful consequences, and sent some vessels laden with rice to the wretched sufferers."

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

(Continued from page 75.)

THE oxen of Ceylon are remarkably small, generally of a black colour, and in size scarcely exceed our calves of a year old. They are far from being well-shaped, as they are thick and squat, and have a hump on their shoulders. They are as inferior in quality as in size to the cattle of Bengal and the Coromandel coast; and are to be had for ten or twelve rupees, or rix-dollars, about one pound five-shilling sterling. The beef is sometimes, however, fat and tolerably good, and forms the chief food of the European soldiers stationed on the island.

These bullock, though small, are very useful. They are employed in all sorts of work to which they are adapted, in drawing artillery, and conveying burthens which are too large for the coolies to carry. The want of proper roads, however, makes these people be employed to do much of the work which would otherwise be imposed on the oxen. Their common method of carrying burthens is on their heads, or suspended to each end of some pieces of bamboe laid across their shoulders; and it is really astonishing to see what loads they will bear in this manner, even under the fatiguing heat of noon. Though they may find considerable difficulty in lifting the load at first, yet when once set agoing, they will travel at the rate of four or five miles in the hour for a whole day. The spring in the pieces of bamboe, by yielding to their motions, greatly facilitates the carriage of the burden. When the roads will admit of it, and the loads are too heavy for the coolies, the bullocks are employed to draw them in carts of a particular construction, known on the island by the name of *bandies*. These vehicles are very long, narrow and clumsy. The body of the bandy rests on a strong beam, which projects like the pole of a carriage. To the extreme end of this pole a piece of wood, about six feet long, and very thick, is attached crosswise. Under it are hoops fixed for the necks of the cattle, which are kept fast by pegs. By this means the whole weight of the load rests on the neck and shoulders of the oxen, while they drag the cart along. The sides of the cart are composed of thin boards, of the skins of buffaloes, or split bamboes; while a strong post of wood is placed at each end of the four corners to give it a shape and hold these firm. The bottom is either of boards, or interwoven bamboes: the axle-tree and wheels resemble those of the Irish truckles, or cars, being blocks of wood rounded.

Buffaloes, being much larger and stronger than the oxen, are much more frequently employed in drawing burthens. These animals are found in great numbers on the island, both in a wild and tame state, and are all of the same species and appearance. They are fierce and rough, extremely obstinate and untractable, with a wild forbidding countenance. Even such of them as are trained to the draught, and familiarized to the people, never lose their original habits, but are always dangerous to meddle with or to meet in the fields. In shape, they are broad before, and narrow behind, and their legs are thick and short. They always carry their heads low: their horns are black and very thick, shooting out backwards to a considerable length, and bending towards the shoulders. The buffaloes do not employ their horns offensively in the same manner as our bulls, but first run headlong at their object and trample it under foot: and after this is accomplished, they get down on their knees and endeavour to

bring their horns into such a position as to gore their victim. It is always dangerous to meet with these animals, particularly for a European, to whose complexion or dress they have the greatest antipathy. A scarlet coat is the chief object of their resentment, and renders them perfectly outrageous. This unaccountable aversion to red is extremely vexatious to military men. I have myself frequently experienced it, and been obliged to escape as fast as I could from their fury: at one time I was saved only by the spirit of my horse. Their fierceness surpasses that of almost any wild beast, as it can never be totally subdued either by gentle usage, or the sense of fear.

The buffaloe is of a dirty grey or mouse colour; the hairs, or rather bristles, are thinly scattered over his thick coarse skin. The flesh and milk, though sometimes used, are very rank and disagreeable. These animals are very dirtily inclined, and are constantly to be seen like hogs wallowing up to the neck in mud and water.

The markets of Ceylon are well supplied with pigs, and they can be always had at very reasonable prices; the smaller ones at about five shillings, and even the largest never sell for more than ten. The pigs here are usually about the size of our small greyish ones.

Few parts of India produce a greater variety of wild animals than Ceylon; and its forests are rendered extremely dangerous by beasts of prey and noxious reptiles of various sizes. Many wild animals are also offered to the use of man; and afford subsistence to the tribes who, like them, range the forests.

Varieties of deer and elks are every where met with in the woods and jungles. One species of deer is particularly calculated to attract attention. It is a very small creature, in size not exceeding our hare; it is called by the Dutch the *moose-deer*, and by the natives, *gazelle*. In every thing but in size they are complete deer; and their sides are beautifully spotted, or streaked like the fallow-deer. It is usual for the natives to catch them, and bring them down in cages to our markets, where they are sold at about a shilling a-piece. Their flavour is much stronger than that of the hare, and when stewed they are excellent.

Rabbits are not natives of Ceylon, and even if they were introduced, it is probable they would soon be destroyed by the wild beasts and reptiles, which would every where assail them above ground, and even persecute them in their burrows.

Hares, of exactly the same species with our common hares in Europe, abound in every quarter throughout the island, in greater numbers than I have ever seen elsewhere. About Colombo one may easily shoot a dozen in a few hours.

The wild hog is much more esteemed than the tame. The wild boars add much to the dangers of the Ceylonese forests; they are

very large and fierce, and boldly attack those who fall in their way. The natives are particularly afraid of them, and think it an exploit of no small intrepidity to hunt them.

The smaller species of tiger also infests the woods, but seldom ventures to attack a man. The larger kind, called the royal tiger, is not an inhabitant of the island, which is a circumstance extremely fortunate for the natives, as from the woody nature of the country, these ferocious animals would have every opportunity to commit their ravages with impunity on the human species.

The tiger-cat found here is about the size of a lap-dog, and presents both in shape and colour exactly the appearance indicated by its name. It is very wild, and extremely difficult to tame, though from its size it is not a dangerous animal.

The leopard is a native of the island, though rarely met with.

There are no foxes in Ceylon, but their place is amply supplied by an immense number of jackals. These animals very much resemble the fox, but are far bolder and fiercer. It is always by night that they approach the villages in large packs, making a loud and horrible noise like the screaming of children, which they increase as soon as they have found carrion, or any other sort of prey. It is a striking trait of their savage character, that they continue to keep up this frightful noise, even while they are devouring their food. As soon as the uproar of the jackals is heard, all the dogs of the village, as if by one consent, instinctively sally out to attack them, and drive them back into the woods.

The hyena and the bear, though natives of Ceylon, are very rarely met with; a few only being found on the north east-side.

A great variety of monkies are found in swarms over the island, and some of the species are uncommon. The *wanderow* is remarkable for its great white beard, which stretches quite from ear to ear across its black face, while the body is of a dark grey. Another species, of a very large size, is distinguished by a black body, and a white triangular beard with a purple face. There is also a large greenish monkey, which inhabits the woods here. The *rillow* is a very large species, not less than our larger dogs. It is distinguished by long parted hair lying flat on its forehead. This species is extremely numerous, and a great annoyance to the corn-fields and gardens, which they rob in the face of the owner, while they deride him by antick gestures.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

ANECDOTE OF THE CELEBRATED LEIBNITZ.

THIS illustrious Scholar and Mathematician, in the early part of his life, paid a visit to Italy. While sailing in an open boat from Genoa to Lucca, a violent tempest arose, and the mariners, ignorant and superstitious, imagining their passenger to be a German and a Protestant, conceived that the tempest was a sign of the wrath of heaven for admitting a heretic into their boat. It was proposed by one of them, more bigotted than the others, to propitiate the Deity by throwing the heretic, like another Jonah, into the waves. The conversation was carried on in Italian, of which they supposed Leibnitz to know nothing; and the proposal was at last acceded to by all the crew, two of whom rose to carry it into execution. Leibnitz, who had heard and understood the whole, had, in the mean time, pulled out a rosary, of which he had taken the precaution to possess himself when he first came into the country, and began to tell his beads with every mark of devotion. This saved his life, for the crew were struck with horror at their supposed mistake, and consequent intention of throwing a pious Catholic into the sea. The tempest soon after abated, and the boat reached her destination in safety.—*Fontenelle's Eloge de Leibnitz.*

AWFUL JUDGMENTS.

THE principal man-servant at a respectable farm house, in the parish of New Church, Carmarthenshire, while lamenting his absence from Abergwilly fair on Wednesday se'ennight, used such horrid oaths and imprecations, as called forth from a servant in the same house a remark, that if he continued to utter such profane and blasphemous expressions, he would certainly go to hell. To this he presumptuously replied, that hell would just suit him, as there was plenty of fire to light his pipe. He then repaired to an out-house, in which a carpenter was at work, and from thence to the cart-house, where, in the course of a few minutes, he was found dead

We add the following similar and awful occurrence, which, it appears, happened the same week.

A Farmer, near Godstone, in the county of Surry, whilst walking over a field with some other farmers, or farm-labourers, picked up a blighted ear of corn.—With his eyes directed towards

Heaven, he exclaimed—"*Art thou not ashamed*, God Almighty, *thus to blast the fruits of the earth?*" He had scarcely uttered the words, when he fell down a corpse!—*From an evening paper.*

MISCELLANEOUS.

Extract of a Letter from MELANCTHON *to* HENRY VIII. *King of England. Translated by the late* Rev. PEARD DICKINSON.

(Concluded from page 136.*)*

ORDINANCES of religious worship ought not to be instituted at the will or pleasure of man, without the express command of God. When men, therefore, independent of this, presume to offer up an oblation, and by this superstitious act, aim at making a sacrifice, they greatly err; and they vainly imagine, that private masses should be consecrated, because, as they suppose, God is willing to be worshipped by this rite.

We see that these masses are procured at a vast expense, by silver, and gold, and costly preparations. And the sacrament of the host is carried about dressed up in silver and gold, in order that it may be adored by men; an use this for which it is certain, on the other hand, that the sacrament was never instituted by our Lord.

Since, therefore, the divine command expressly enjoins us "to flee from idolatry," this idolatrous practice ought not to be retained. And I wonder why the authors of the act, of the six articles, should affirm that these masses ought necessarily to be retained, when it is evident, that in former ages there were no such things in the church. What! is it possible that any thing essential to the worship of God, should have been wanting to the church for more than three hundred years after Christ? Is it possible to affirm any thing that is more absurd?

We perceive, notwithstanding, that they are maintained by the most strenuous efforts; a practice which is persevered in by some, because they are under apprehensions through fear of losing their gain; by others from the supposition that they are subservient to the inclinations of the people, who reluctantly suffer themselves to be deprived of the supposed help which they derive from them. And men are influenced by these considerations to retain them, rather than by any real or solid arguments whatever. On the other hand, the reasons are clear and immoveable why they ought to be abolished. For in the first place, the use to which they are applied is impious. The act of the priest cannot merit grace for another; but a man becomes

just, or is justified by his faith. Nor is it the will of God that any man should put his trust in any religious ceremony, but in the benefits derived from Christ alone. And certainly the application of them for the dead is a practice full of error. In vain, therefore, are all the sophistical arguments that are invented to excuse such an application of them. It is a fact, that no one amongst the whole body of the people thinks otherwise than that they are indeed profitable to the universal church. The canon respecting the mass, openly professes this. Why do these subtle men, therefore, play with words, denying that they themselves make any such application of this sacrifice, and at the same time, they know that by their deportment, they actually confirm the errors of the people? This must be the case, notwithstanding that they themselves should maintain different sentiments. Although it may be asked, how few are there amongst them who actually think otherwise?

Let all dissimulation be banished from the ordinances of God, and let us make that use of them which the Sacred Scriptures teach us, and which is agreeable to the custom established in the primitive church for several ages. Why has the presumption of man thus departed from the practice of the ancients? And why is the error of others, who have changed the institution of Christ himself, maintained to this present time?

Now, though any one should feign, with respect to private masses, that he made no such application of them, as has been condemned above, and yet, however, persists in celebrating them in such a manner, apart by himself, as if he thought that their oblation was an act of worship that God requires. This, likewise, must be condemned, because the modes of divine worship are not to be instituted by the will of man, without an express command from God.

I therefore beseech you, by the regard which is due to the glory of Christ, that you would not persist to defend the article concerning the mass, which is enforced by the present act; but suffer this point to be more diligently discussed by pious and learned men. The arguments which we have adduced on this head, have the clear and strong evidence of the primitive church in their support; and I hesitate not to oppose them to the judgments of all those that have arisen in succeeding generations, who have corrupted the doctrines and ancient rites of the Christian Church, by introducing a multiplicity of errors.

The other articles may soon be despatched, for there is no need of any long arguments in discussing them. Vows, which, in their own nature, are impious, fictitious, impracticable, or impossible, ought not to be kept.

There is no doubt that the general opinion which prevails amongst all orders of men concerning them is, that though they are indeed acts instituted by men, yet they are, never-

theless, to be regarded as pertaining to religion, or the worship of God. Such are the sentiments entertained by those who hold the most moderate language. Others go further, and are much more erroneous, when they assert that these acts are instances of religious perfection, and merit life eternal. The divinely-inspired Scriptures often censure all these opinions. "In vain," says Christ, "do they worship me, teaching for doctrines the commandments of men." And the apostle Paul says, that these superstitious observations are the "doctrine of devils," because they falsely ascribe to merely human rites a religious honour which does not belong to them, by considering them as acts of divine worship; and thus they cast a cloud upon the faith, and bring confusion and obscurity on those acts of true and genuine worship which are agreeable to the command of God. The apostle, likewise, in the Epistle to the Colossians, says, "Let no man deceive you by a feigned or voluntary humility," &c. Why, therefore, do you enact such decrees. Those corruptions, therefore, which spring from human traditions, are, in reality, instances of a superstitious or impious kind of worship.

These are followed by many other evils. How much superstition is there in the whole of the monastic life; the profanations attendant on the different masses; the invocations of saints; the various kinds of habits; the groundless distinctions which have been made with respect to meats; and the superstitious prayers which are offered up without measure? These causes are sufficient alone to prove why these vows are in themselves, vain and of no force. What shall we then say? That the far greater part of these men are allured to enter upon this way of life, merely for the sake of a maintenance, and then a superstitious regard for their vow is employed as a pretext to keep them in it.

With respect to the vows of celibacy, we may add, that all are not capable of them, as Christ himself hath said, "All men cannot receive this saying." Now these vows which cannot be observed without sin, ought to be abolished. But we have enlarged sufficiently on these things elsewhere.

I wonder exceedingly, notwithstanding this, that by the act of the English Parliament, vows taken by the priests, should be considered as more rigorously binding than those taken by the monks, since the canons themselves have determined, that those vows should be obligatory on the Presbyters only, and that merely for so long a time as each is supposed to continue in the ministry. And I openly declare, that I trembled while I was reading this article. It prohibits marriage, and dissolves those which have been already solemnized, and then subjoins to the whole, the sentence of death. Now though pious priests have elsewhere been put to death for the crime of marriage, yet no

one legislator has hitherto ventured to commit such a law to writing. For the most of them perceived that all men who were in their senses, or that possessed any degree of moderation, would view such cruelty with detestation; and they likewise dreaded the just censures of posterity. Who would believe that in the church, where lenity ought more especially to be shewn towards the pious, such cruelty could possibly exist, as that the punishment of death should be enacted against those very persons merely on account of the crime of marriage?

But it may be again alleged, they violate their vows; for I apprehend that the bishops will bring this charge against them. In the first place, such vows, as I have said above, are vain and of no force, since they are acts of false worship, and are impracticable or impossible in themselves. In the next place, even though they were of any avail, they cannot bind those who relinquish the ministry. Lastly, if, in this instance, the bishops would pay any regard to the consciences of men, they would hereafter ordain Presbyters without constraining them to take such vows, as it appears was formerly the case, from the ancient canons, when many were ordained without them. And it further appears, that these good men continued in the exercise of their ministry, notwithstanding that they had afterwards entered into the marriage state; a fact which is confirmed by the testimony of the 28th section of that chapter which relates to the deacons.

And here I am in doubt with respect to what I should complain of in the conduct of the bishops. I cannot accuse them of ignorance in this article. No one is ignorant of the command of God; "To avoid fornication, let every one have his own wife." There is no one who is so blind, as not to see what kind of life those who have taken the vows of celibacy lead. The complaints of the good are well known, and the base wickedness of the bad is likewise manifest. But perhaps these Romish Prelates maintain the opinions of Epicurus, and judge that God is not offended with the lusts of men. If this be indeed their way of thinking, truly the cause which we are pleading before such judges, will be attended with some difficulty.

I know that celibacy is much more adapted to maintain the splendour of the bishops, and to support the different colleges and religious houses, as well as to secure their own opulence. This, I think, is the real cause with some of them, why they are so extremely averse to the marriage of the secerdotal order. But, alas! how wretched must the state of the church be, if the laws themselves are constrained to become subservient, not to truth, or the will of God, but the unrighteous advantages of men! They err indeed, who suppose that it is lawful for them

to enact laws in opposition to the command of God and the law of nature, provided such laws become serviceable to the maintenance of their wealth.

And I truly from my soul lament, illustrious Sovereign, both your own lot and that of the Church of Christ. You have given evidence that you disapprove of the tyranny of the Bishop of Rome, and you rightly call him Antichrist. In the mean time you defend those laws of the Roman Antichrist, which are the very nerves of his power; you maintain private masses, the vows of celibacy, and other superstitions. You threaten with the most cruel punishments good men, and the members of Christ; you oppress the truth of the gospel which was shining in your churches. This, Sir, is not to abolish, but to confirm the Roman Antichrist.

I beseech you, therefore, for the sake of our Lord Jesus Christ, that you would not pollute your conscience, by defending those articles which the bishops have published respecting private masses, confessions, vows, the celibacy of the clergy, and the withholding of the sacrament in both kinds from the people. It is no light sin to confirm the idolatry, the errors, the cruelty, and the lusts of Antichrist. Were the Bishop of Rome inclined to hold a general council, what other articles of any consequence, could he frame and impose upon the world, than those which your bishops are recounting.

Acknowledge, I beseech you, the strategems and snares of the devil, whose usual practice it is, more especially to attack and tempt the rulers of mankind. And since he has always been the enemy of Christ from the beginning of the world, he principally labours to effect his design by employing all manner of subtlety and craft, that by disseminating impious opinions, and exciting men to idolatry, he may cast the reproach upon Christ. And, next to this, his chief aim is, that mankind may be polluted by atrocious slaughters and various lusts. To accomplish these things, he makes a vile use of the talents of hypocritical men, and the strength and resources of potentates. Agreeably to this, the history of all ages demonstrates, that great empires have cruelly raged against the church.

But God has, however, brought over some princes from this host of giants, to his church; and it is his will that such should know and acknowledge the doctrine which is agreeable to the truth, and the various branches of his genuine worship. Thus, for instance, Abraham instructed Abimelech, and Joseph the Kings of Egypt. Daniel inclined the Kings of Chaldea and Persia to acknowledge the true God. And Britain gave to the world Constantine, a pious prince. I would much rather, Sir, have you found in that assembly, than amongst the enemies of Christ, who are contaminated with idolatry, and sprinkled with

the blood of the pious; on whom God will himself inflict punishments, as he openly declares in his word, and as the many examples which occur in history demonstrate.

I again therefore entreat you, for the sake of our Lord Jesus Christ, that you would soften and correct the decree of the bishops. May you, in this instance, become subservient to the glory of Christ, and attentive to your own welfare and that of your churches. May you be influenced by the fervent desires and prayers of the people of God, throughout the world, who are very numerous, and who unitedly wish that some of the sovereigns may employ their authority in effecting a genuine reformation of the church, in removing the impious ceremonies, and in propagating the gospel of Christ. And may you have some regard for those pious men who are now in bonds for the sake of the gospel, and who are indeed the real members of Christ.

If the sentence passed by this act be not reversed, the cruelty of these bishops will prevail and extend itself without end. For the devil employs them as the slaves of his enmity and rage against Christ, and impels them to murder the members of his mystical body. The people of God all unite to entreat and beseech you, not to prefer their impious and cruel sentences and their sophistical cavils, to our earnest solicitations and entreaties, which are founded in truth and righteousness. Should they succeed in obtaining their suit, God will doubtless greatly recompense you for your piety, and your goodness shall be celebrated by the tongues and pens of the righteous. For Christ will sit in judgment on those who have deserved well or ill at the hands of his church. And while letters continue in the world, the memory of such important events shall be preserved to the latest posterity. And when we become subservient to the glory of Christ, and our churches are indeed the churches of Christ, there never will be wanting to us proper persons to patronize our righteous cause, and those who shall have it in their power to crown, with just applause, such as deserve well, while the authors and instigators of cruelty are branded with reproach and censure.

Christ is now going about hungry, thirsty, naked, in bonds, complaining of the rage of the pontiffs, and the most unjust cruelty of many kings, requesting that the members of his mystical body may not be torn to pieces, but that his true churches may be protected, and his gospel respected and honoured. To confess, to receive, and to cherish him, is the duty of a pious king, and, indeed, the most acceptable worship and service that we can render to God. Farewell.

November 1*st*, 1539.

OF PLAINNESS AND SIMPLICITY IN PREACHING THE GOSPEL.

To Mr. B.

Dear Sir,

IN preaching the Gospel of our Lord Jesus Christ, it is of great importance for a minister to make himself perfectly understood by all who hear him. We who live in the present enlightened age cannot be sufficiently thankful to the Great Head of the Church, that, in his providence, he has been pleased to raise up such a number of conscientious men, who "declare unto *us* all the council of God," with the greatest fidelity, and who address their congregations in language simple, chaste, and energetic. Their "speech and preaching are not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power." But, Sir, there is a danger, lest young ministers should depart from this simple mode of address; and hence a caution on this subject now and then, from yourself, or your brethren, who have been long engaged in the work of the ministry, would not be without its use.

Perhaps ministers are not sufficiently aware what a degree of plainness the lower classes of mankind require; they should keep it in remembrance that these, in general, make the great bulk of their audiences.

It is not uncommon to hear persons complain that their ministers make use of words, and terms of art, which they do not understand; and which must, therefore, render their discourses to them, in a great measure, unintelligible. A height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, are really the same as speaking in an unknown tongue, though the language used be the language of the country. Mr. Flavel observes, "That the devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art above their hearers' capacities. Thus they paint the glass, but keep out the light thereby."

The late Rev. Job Orton, having once preached concerning the *primitive Christians*, some poor people meeting his maid servant the next day, asked her, Who those Christians were of whom her master spoke so much in his sermon? Being unable to inform them, when she came home she asked him the question. He told her they were the *first* Christians; and from that time he resolved to use the latter term instead of the former, and adopted this as a stated maxim, "never to use a hard

word in a sermon when an easy one can be found, which as well expresses the meaning." To expose the folly of ministers introducing *Latin* quotations into their discourses, he related the following anecdote. A clergyman, who was appointed to preach the Assize sermon at Shrewsbury, when the judge happened to be a *Welshman*, having quoted a great many Latin sentences, an old woman, as she came out of the church, expressed her displeasure with some warmth, by saying, "If it had not been for this *Welsh judge*, we should not have had so much *Welsh* in the sermon to-day."

A pious young man, who was preparing for the ministry, and is now an inhabitant of another world, makes the following judicious remarks in a letter to a friend. "You remember I heard Mr. ——— on the night previous to my departure: I did not say much of his manner, but I thought it neat, and the sermon far better than I expected; but I must not be understood to approve altogether of Mr. B.'s preaching. I think in particular he has one great fault, that is, *elegance*—he is not sufficiently *plain*. Remember, we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen man; to point out the way to eternal life; to exhort, to cheer, and support the suffering sinner; these are the glorious topics upon which we have to enlarge, and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let all eloquent preachers beware, lest they fill any man's ears with sounding words, when they should be feeding his soul with the bread of life! Let them fear, lest, instead of honouring God they honour themselves! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is committing a deadly sin. Remember, however, that there is a medium, and that vulgarity and meanness are cautiously to be shunned: but while we speak with propriety and chastity, we cannot be too familiar nor too plain."

If the above hints, addressed to those who are employed in preaching the gospel, meet with your approbation, you will, perhaps give them a place in the Methodist Magazine.

I remain, dear Sir,
your's respectfully,

Bedford, Dec. 1815. J. C.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ASIA.

CEYLON.

Extracts of Letters from Mr. HARVARD, *to* Mr. BRADNACK.

Columbo, April 9, 1816.

O! COULD one of us just come to you next Conference, we would "*a tale unfold*" which would make half the connexion desirous to seize the present golden opportunity, and to offer themselves for this island.

Exert yourself in our behalf, and find out, at least, six more Missionaries. They might come out in a Government Transport, at half the expense at which we came out.

Glory be to God, we are getting on most pleasingly in Columbo, and have the prospect, at least, of a good work. Several of our young men appear to be under a divine influence. Our Sunday School has been made very useful, both to the Children and to the Teachers; it has brought some serious young men forward, whom otherwise we would not have known. These we have formed into a weekly class; and we have often blessed seasons with them. One of them appears to be on the threshold of the gospel kingdom. Our new chapel will, we hope, give a lift to the cause when it is opened. It will be a very compact estate. We have laboured hard to raise a House for God, and we have succeeded far beyond our original expectations. The only thing we want, and now pray for is, that God would give us a *Church to put into our Chapel*, and make us useful, in hewing out many lively stones from nature's quarry; so shall we rejoice in the day of the Lord, that we have not run, neither laboured in vain. Shall we see a revival of experimental religion in this country? O Lord, thou knowest! and thou hast sent us here, having animated our hearts with a desire for it. Let us die rather than lose our earnest desires for real spiritual conversions among the people with whom we labour. We, in the general, enjoy good health, but are greatly relaxed. This is a most charming climate. O for more help! God shall bless us, God shall bless us, and all the ends of the earth shall fear him. I sent you in a box, a robe of a Budhist Priest, (to my father.) In my next I will give you some account of this Priest, —he is now training up for Christian baptism.

I am your's, affectionately,

W. M. HARVARD.

Columbo, June 10, 1816.

YESTERDAY I had the pleasure of witnessing the baptism of another Budhist priest, of great rank, which took place in the Fort Church, in the middle of the morning service, before his Excellency the Governor, the Chief Justice, and a large congregation. The sight was pleasing beyond description. O, that you could but have been present! It would have furnished you with many an idea suited to your various missionary meetings. His servant who, Elisha like, was of the same priestly order with his master, was baptized at the same time. This priest* has been converted by '*pleasing union of effort;*' and brother Clough and I, having been parties concerned, were obligingly invited (one of us) by the senior chaplain, to stand as joint Godfather to him with the Rev. Mr. Bisset, in whose name he was baptized *George*. I was glad of the opportunity, and readily accepted the office; but, as I intend to send you a detailed account of him, and the progress of his conversion, in another letter, by this conveyance, I need not here enlarge. He speaks a little broken English, and I felt much gratified last night when he came to hear brother Clough preach at our place: after the service, he came up to me, and said, in broken English, '*I very glad! I very glad! you my godfather.*' Pointing to me, he said to the friends, '*This my godfather! I very glad!*' We all shook hands with him, and felt what I cannot express, in welcoming him as *a new Christian!* O, could our dear friends have seen his *cheerful smile*, *his venerable bald head*, and *his hands clasping his Bible*, as though proud of his new faith, and exulting at having found the way of salvation! Methinks the consideration that there are thousands of such priests, whose conversion is equally possible, and much more probable than his was; methinks, I say, that this consideration would electrify with the most powerful feelings of zeal for God, and would thrust out from their enviable situations many of our preachers, whose cry would be, 'here am I, send me to the poor Budhist priests of Ceylon!' Our language to them is, Come over, dear respected brethren, come over and help us! '*The fields are white already to the harvest: the harvest is great,*

* From another quarter we learn, that the first religious impressions made upon the mind of this priest, were produced by his reading the New Testament. His attention being awakened, he applied for information to the clergy and missionaries, to whom he had access. His conversations with them were frequent and numerous, and his inquiries and objections very acute; until, at length, the truth of God prevailed. His name, we believe, before his baptism, was *Nadoris de Silva Samara:* and his high priestly rank was known by the title, *Maha Nayeka*. In 1808, he left Ceylon, with eighteen pupils, to finish his religious studies in the Budhist religion, at *Amerapoora*, in the kingdom of *Ava*.

but the labourers are few: surrender yourselves into the hands of the Lord of the harvest, that he may send you out into his harvest. Even so, Lord Jesus, Amen.'

Thanks be to God, this is one of the most pleasing periods of my life: and when I look at the *beams*, and *rafters*, and *tiles*, &c. &c. of our house and chapel, &c. and reflect that they all belong *to our blessed Conference* at home, and that God has made us the honoured instruments of raising the old-fashioned standard in the metropolis of Ceylon, I am inexpressibly happy, and cry out, in the language of the poet, 'What am I, O thou glorious God, and what my father's house to thee?' &c. The Chief Justice thinks there ought to be a *similar establishment for our mission, with a press, &c. &c. at Jaffnapatam;* and I hope to see the day when this shall be the case. Our newly arrived brethren, Messrs. BROADBENT and CALLAWAY*, are now at our house: the other two wait at GALLE till the Conference. By them I have received a letter from the Committee, directing my removal to Madras, to open a mission there, and accompanied with a license to go on the continent. You will easily suppose it was like a thunderbolt to me, who had expected now, for a little while, to enjoy a little comfort of the estate, &c. which, in the year that is past, has caused me so much labour and anxiety; but I felt no discontent; and my mind was so sweetly turned towards Madras, as really to make it an object of desire. I immediately applied to some of our principal characters for letters of recommendation, intending to set off without delay after the Conference. But how mysterious are the ways of Providence! an universal opposition among our great men, has been made to my present removal: hence, I suppose, I shall not go this year; but I *hope* to go the next; and that the Committee will send out a clever young man to Columbo, to go with me (do urge this) as a colleague. I send you this unfinished letter,

I am your's, &c.
W. M. HARVARD.

* From these two brethren, important and interesting letters have been received, chiefly relating their voyage; and also from Mr. HARVARD. We purpose to lay them before our readers as soon as possible. The Committee have also received a most pleasing and encouraging letter from Sir ALEXANDER JOHNSTON, the Chief Justice of the Island, bearing a most honourable testimony to the zeal, diligence, prudence, and good conduct of the Missionaries, as also to the great success of their labours; and expressing a strong desire for more Missionaries, of the same description and connexion, to be sent to their assistance. Some other important communications have also been received.

Extract of a Letter from Mr. M. HEAD, *to a Friend in Jersey.*

Bahamas, August 18, 1816.

Dear Friend,

THIS is Lord's day, about five o'clock, here, your bed-time in Jersey; for our time is four hours and a half later than with you. We have just come to an anchor for the night; we have been enduring a tremendous storm; I am on my way to Long Island, my new circuit. I left Abaco about a fortnight ago: We have a neat little chapel there. After being out about a week, we landed at New Providence. The Bahama Islands are computed to be about 500 in number, large and small; but I can venture to say there are many more, some of them mere rocks. At this season of the year it is very dangerous to go out of harbour, for the hurricanes are expected every hour. I left New Providence, though since, I am no further than a hundred miles from it this evening. What a Sabbath hath this been! nothing to be seen but water and rocks, and a heavy storm almost all day. Oh! what courage, faith, patience, zeal, and prudence are necessary for a poor Missionary in this part of the world! This is our hottest time of the year; many officers, as well as inhabitants, have observed to me they never remembered such a hot summer in their lives. After preaching we are obliged to change all our clothes. Our hours for divine service on the Lord's day are, five in the morning, when a prayer meeting is held; nine, for preaching, and at four in the afternoon; we have also preaching three times on the week evenings. This is in Providence, but we preach more on the neighbouring isles, so called. Through mercy I have enjoyed good health, and thanks be to the Lord, he has preserved me hitherto in the midst of fevers and contagious disorders of various kinds, which are incident to a country like this. I can assure you, no person has any business here except he is prepared for death every moment.

Thursday, 22d. The captain offered to take any letter which I might have to forward to England, for he has charge of the mail, and is going to land me, and then go to the furthest isle in the Bahamas to meet the British Packet. The Packet never comes further than the first island towards Jamaica; the coast is so dangerous that a vessel is kept on purpose, with a good pilot. I waited on his Excellency the Governor, to get permission to go in her, and to be at Long Island. He very readily granted my request, and gave the Captain orders; therefore it is one consolation, I am favoured with a good vessel, and good pilots; one on board, and the best of all, in heaven. We have had tremendous storms: the storms here are not as at

home, for in a moment, when all appears fair, the thunder, lightning, and wind, come and knock the vessel on her beam-ends, except all sails are let go in a moment. Through mercy I can sit up in the cabin and read, and walk the deck a little; but it is oppressively hot, so that there is no shewing on deck by day: poor black men chiefly steer by the direction of a white man below, in the cabin stairs. When I consider how the Lord has preserved me amongst contagious fevers, and the effects of the sun, I am quite astonished at his goodness; and it is my grief that I do not love him more than I do. I feel my mind drawn to covenant afresh with him from this hour, and to be more zealous in his vineyard, and to give my soul more fully to him. I believe it is my duty to work for God while I have it in my power. I intend to spare no time or strength, but to devote the whole to him on Long Island, come what may. I am inclined to think I shall not stand it long, but let God look to that; and his will be done.

Friday, 23d. I expect to land to-morrow, if the breeze continue; we have had a long passage ever since Sunday morning the 14th, but the will of the Lord be done in all things.

I remain, your's, in the best of bonds,

MICHAEL HEAD.

NEW SOUTH WALES.

INTELLIGENCE has at length been received of the arrival of Mr. Leigh at this distant colony. He landed there in July, 1815, and commenced preaching at Sidney, and some other places. The vessel in which he sailed left New South Wales in September, 1815, but Mr. Leigh postponed writing until the Packet sailed. By that conveyance he sent his letters and journal, but as the Packet met with some accident at sea, they have not yet been received. After so long a delay, it is however very satisfactory to hear of the arrival and the commencement of the labours of this Brother; and also a pleasing account of his diligence in religious duties during the voyage, from the person who made this communication.

CEYLON.

Extract of a Letter from Mr. CARVER, *to* Mr. BUNTING.

Point de Galle, June 28, 1816.

Rev. and dear Sir,

GRATEFUL to Almighty God for bringing us to our desired haven, I hasten to acquaint you with our safe arrival at

the island of Ceylon. We have been brought on our way by a gracious Providence, and have realised the promise of our blessed Lord, "Lo I am with you." When we first set out, it was deeply impressed on my mind that the prayers of our dear brethren and fathers would be answered in our behalf, and we should reach our destination in safety. Now, having experienced the goodness of God, I would offer my sacrifices of praise, and say, "Hitherto hath the Lord helped us." On Tuesday, April 23d, we embarked at Table-bay, but were three days in clearing the land. On the 26th we took our departure from the Cape, and having very favourable winds, made the Isle of France in 15 days; although this passage is generally 30 days. On the 11th of May we discovered land, and next day came to harbour in Port Louis. At this place we remained until the 21st. We (crossed) passed the Equator on the 2d of June. We fell in with a cluster of Maldive islands in the morning of the 8th, and on the 11th *came in sight of* Ceylon. Any attempt to describe our feelings would fall far short of what we experienced on beholding the object which led us from our native country, and the subject of our prayers for six months during our voyage. To Him that brought us in safety, be everlasting praise. As we approached Point de Galle, no one on board knew the passage into the harbour, and no pilot coming off in time, we were in great danger among the rocks and breakers, which presented an alarming appearance on every side. In consequence of not knowing the proper channel, the vessel fell to leeward of the harbour, and we were obliged to cast anchor in a very dangerous situation, in the midst of a strong current running four or five miles an hour, accompanied with a strong wind and heavy swell. Night coming on, we committed ourselves to him "Who rides upon the stormy skies, and calms the roaring seas." A boat came for the mails, and I sent a note to brother Squance, acquainting him with our arrival. Early next morning our dear brother S. came to us in a boat, to take us all on shore. He welcomed us with joyful affection. While making for the shore a very heavy storm of rain and wind overtook us, and tossed our boat about like a feather. At this time we were not informed, that two of our brethren, on their first arrival, had been driven from this place sixteen miles down the coast, and nearly lost. We had confidence that *He*, who had brought us thus far, would not suffer us to be dashed upon the rocks. We found brother Erskine rather indisposed, but happy that the Lord had answered his prayers by sending help from England. During the voyage we had not the liberty of preaching, but here we found ourselves again placed in a land of equity, where inveterate malice has been baffled, as you will know by this and the letters of the

other brethren. Our dear brethren, worn out by incessant labour, were glad to have help. Brother Callaway preached on the evening of our arrival, from 1 Sam. vii. 12. On Sunday I preached in the church from Acts xxvi. 17, 18; and brother Broadbent, at the Mission-house, in the evening, from Eph. iii 8. Brothers Callaway and Broadbent are gone to Columbo to assist the brethren till Conference, which is to be held on the same day as Conference in England. Brother M'Kenny reached this place before us, and landed at Batticaloe, where he remained a short time, and then proceeded to Jaffna. All our dear brethren are well, except brother Erskine, who is recovering from a slight indisposition by removing to Columbo. Chapels are building at Jaffna and at Columbo, which are expected to be finished in a short time. Since our arrival the Lord appears to own his word. Many of the soldiers meet in class, and others are beginning to inquire "Men and brethren, what shall we do to be saved?" Many of the soldiers appear to be serious; we invited them to come to the Mission-house, and we would endeavour to give them more instruction. Some of them have waited on us, and appear resolved to give themselves to God. One soldier was in great distress at the class-meeting; next morning he came with a countenance expressive of the feelings of his heart, to tell us God had set his soul at liberty! The day after, he brought another with him, who was convinced of his dangerous state while I was preaching on Sunday evening. May God enlarge his kingdom, and bless us more and more.

From the brethren's letter it appears there are five American Missionaries at Columbo, two for Bombay, and three for Jaffna. The governor has made them some grants of lands, and some Portuguese churches. I have been engaged in reforming the school at Galle. It contains about 40 fine boys; many of them the sons of Modeliers or head men. Some Malabar boys read English, Cingalese, Malabar, and Portuguese. As far as I can learn, many schools are badly managed; indeed the native teachers appear too indolent. Those who petition to become school-masters are sometimes very little informed about either themselves or God. If you ask them what they mean by promising to teach Christianity, they know no difference between Christ and Budhu; only they will promise to teach any thing we tell them. We have seen one of the temples of Budhu. Nothing can be more ridiculous than the manner in which they are decorated. The painting is like the first efforts of genius. Budhu you have frequently had described. He is a huge figure, well represented by Cordiner in his history of Ceylon. The priests appear an easy, indolent

race of men, and seem wrapped up in heathen darkness. Most of them differ in their accounts about their god. Their system provides the wicked with plenty of room in a state of misery, furnishing not less than 136 hells. O! that God would give us power to speak in their language, that we may be the favoured instruments of turning many from darkness to light.

According to the instructions of the Committee, I endeavoured to obtain some information of the present state of the island of Madagascar, and the probability of establishing a Mission there. An opportunity presented itself during our stay at the Isle of France. Mr. Le Brun (Missionary from the society instituted 1795) whose kindness has laid us under great obligations, sent a note to Mr. Telfair, deputy secretary, including a card with the names of the Missionaries. In answer to which he received an invitation for any of the Missionaries to go and see him at Mocka, his country residence. On the 17th May, Mr. Le Brun accompanied me to his house, which was eight miles into the country. After breakfast Mr. Telfair conducted us to the governor's house, Reduit, two miles from Mocka. The governor received us very kindly, and immediately entered into conversation on the subject of Missions. He is particularly desirous a Mission should be established on the island of Madagascar, *which may introduce some of the useful arts.* He also wishes them to make the Mauritius their head quarters. He has corresponded on that subject with *the* Missionary society, and I am informed by Mr. Le Brun, that *he* was sent out to open the way, and that *other Missionaries* are preparing. His Excellency is in possession of considerable information concerning that extensive island, and has MSS. of a Vocabulary, Grammar, and Dictionary, of the Madagascar language, which he proposes printing. They were collected by a French gentleman, and have cost nearly twenty years assiduity and labour. I think these works are in 9 folio volumes, written in the French and Madagascar languages, which with notes, &c. contain a mass of materials to form a copious history of that interesting country. The island has been represented as very unhealthy; but his Excellency remarked that, in the interior, the air is very salubrious, and the country so fertile, that every necessary of life is produced in abundance. Mr. Telfair has visited the island, and confirms the statement. He states there is a stripe of low land which encircles the whole island, and extends into the country five or six miles, and sometimes more. In certain seasons of the year, these grounds are overflowed by the rivers which pass through them, which no doubt is one reason why Madagascar so long has been accounted an unhealthy place. But should a Mission be established there, the Missionaries will proceed immediately into

the interior. When the French had possession of the Mauritius, they considered one half of the island of Madagascar belonging to the crown of France, and frequently made attempts to settle in it. The English now claim all the east side of the island from Cape St. Mary, the southermost point, to Cape Ambro, on the northern extremity; and advancing into the interior as far as the ridge of mountains which divides the island. There is one powerful prince on the west side of the mountains, and his kingdom, the kingdom of Ova, is in the middle of the island. The king of Ova has lately conquered two other kings to the northward, and added their possessions to his own; which prince is on friendly terms with the English, and his Excellency has little doubt but he would afford protection in his dominions to any English Missionaries who may be sent.

My paper is nearly done, therefore I must hasten to a conclusion. Upwards of a week is elapsed since I wrote the former part of this letter, therefore I have added another sheet. Since we landed we have been fully employed, preaching, teaching, and learning. I have nearly translated a sermon into Portuguese, which I mean to read in a few days. Last Sunday, July 7, after preaching in the church, I went and preached in the market (Bazaar) by an interpreter. The natives paid very serious attention, and behaved in a very becoming manner. I intend to preach again in the Bazaar on Sunday, July 21. We have a good day-school at Galle, attached to the Mission, which promises much good. Many of the headmen's children come to learn English. We preach to them every Saturday, by an interpreter. At present there appears a good work among the soldiers, many of whose wives also regularly attend preaching, and some are *under deep convictions.* We had an opportunity of speaking to some of them, whom we desired to come to class-meeting. Many officers attend our Sunday evening's (lecture) preaching, and are very favourable to the attendance of the men.

ROBERT CARVER.

Extract of a Letter from Mr. CALLAWAY, *to the Committee.*

Columbo, July 8, 1816.

ON Saturday the 11th of May we plainly saw the Island of Bourbon. About noon the Isle of France was in sight; but we did not attempt to make the harbour until the following morning. The next day at an early hour we made sail for Port Louis. A line having been sent to Mr. Le Brun, a Missionary belonging to the London Society, the next morning he

was so kind as to send off a canoe to let us know he was waiting to receive us. Brothers Broadbent and Carver immediately went on shore. Brother Jackson and myself having found the residence of Mr. Le Brun we met our brethren there. He invited us to lodge at his house while we continued at Port Louis. The kindness and polite attention of this worthy man will never be forgotten by us. He has several congregations, principally of coloured people; some prosperous schools; and really a good prospect. On Thursday the 21st of May we embarked once more for Ceylon. Mr. Le B. "accompanied us to the ship." About sun-set we left the island with a fresh fair wind. The following week we enjoyed a most favourable breeze. Under the line the heat was not near so oppressive as in the Atlantic ocean. On the 27th of May we were nearer the sacred spot where the mortal remains of our ever beloved father Dr. Coke were deposited in the deep, than at any other time. Like John the Baptist, or St. Stephen, he was snatched away when, apparently, his assistance was most required! but, "What I do thou knowest not now, but thou shalt know hereafter," is the language of him who calls, qualifies, prospers, and rewards, his servants. All his steps are directed by infinite wisdom, almighty power, and boundless love. When we cannot comprehend, let us believe, wonder, and adore.

On Wednesday, the 12th of June, it was supposed we were not far from the coast of Ceylon. Most of the sails were furled at night. About 10 the next morning land was discovered from the fore-top-mast, right before us. It was the coast of Caltura, only about 15 miles south of Columbo. We bore away for Point de Galle. The coast had a most beautiful appearance —low land covered with wood, near the sea, and mountains in the interior. About six in the evening we anchored in the roads at Point de Galle, at the distance of several miles from the fort. We sent a note on shore to our dear brethren; and the next morning, at an early hour, our beloved brother Squance paid us a visit. Soon after we left the ship several heavy showers of rain fell: and the sea ran unusually high. We were sorry to find that brother Erskine had been poorly for some time past. I was gratified on hearing that brother M'Kenny had had a comfortable passage from the Cape to Batticaloe; and that he is now with brother Lynch at Jaffnapatam. The same evening it fell to my lot to preach. It was pleasing once more to enter upon that delightful work in which I had been so frequently blessed, and of which I had been entirely deprived for six months before. On Saturday, the ship being now near the shore, we brought all our baggage in safety to land. On Sunday we enjoyed such means of grace as refreshed and comforted our souls. At the church in the forenoon bro-

ther Squance read prayers, and brother Carver preached. In the evening brother Broadbent addressed a good congregation in a large hall belonging to the house where our brethren reside. We soon received a letter from brothers Harvard and Clough, at Columbo, requesting two of us to join them as speedily as possible. Brothers Carver and Jackson were appointed to continue at Galle, and brother Broadbent and myself to repair to the assistance of our Columbo brethren. Brother Squance regularly preaches extempore in Portuguese, to a good congregation at Galle. A small class is also established there.

Parting with our brethren at Galle on Monday morning the 24th of June, brothers Erskine, Broadbent and myself set out for Columbo. Brother Squance accompanied us to the first rest-house. In the course of our journey to Columbo we had to travel in general over a tolerable good road, not far from the sea. On the right a continued range of forests presented themselves to view, occasionally interrupted by a fine lake of water. At Amlamgoddy we visited a newly erected Budhist temple. It consisted of three rooms within each other. The second door was guarded by images of two lions and two frightful figures of the devil, grasping each, two prodigious serpents. The walls within were covered with pictures of a great variety of narratives. Several of these were explained to us by the priest through the medium of our interpreter. In the inner room there are three images of Budhu, of excellent workmanship; one in a reclining posture, 18 feet long; another sitting; and opposite to the latter is the third standing. The priests told us they had been baptized when infants; but were now Budhists. They told us there were 136 hells, and 22 heavens!! This village contains a large population, and would be one of the best places under heaven for a Missionary to learn the language and be useful. About 12 miles from Columbo we were met by our beloved brother Clough; and were much pleased by the accounts he gave us of the prosperity of the work of the Lord, and the prospects that lie before us. Mr. Armour was waiting for us at Galkese, a village about six miles from Columbo. In the evening we safely arrived at our newly erected and most convenient Mission-house. The following morning we waited on the Hon. and Rev. Mr. Twisleton, who, you know, has invariably distinguished himself by his attention to the welfare of our brethren; and by his attachment to the cause of Missions.

The Rev. Mr. Bisset, private secretary to his Excellency the Governor, also favoured us with an interview. The invaluable services this gentleman has politely rendered towards promoting the cause of God among those to whom we are sent, are duly

appreciated by our brethren at home and abroad, and for which they cannot be too grateful. I saw also at their residence five American Missionaries who have been here a few months. Some of them are about to remove to Jaffna; a piece of land and some decayed churches being granted them.

I am sure you will feel mingled sensations of pleasure and pain when you read an extract from the Rev. Mr. Baldeus's account of Jaffna, which is now in the press, and of which you will receive many copies. London 1703. This station was once in a most flourishing condition under the Roman Catholics. It has gone to ruin through neglect. Mr. Lynch is now on a journey to observe their present state. As the work is before me I trasmit a naked extract. "The whole number of the villages amounts to 159, of their own churches 34, besides Dutch and Portuguese churches. The first six will give you a specimen of their great importance 100 years ago:—

	Auditors.	*School-boys.*
Telipole - -	2000	1000
Mallagan - -	600	200
Mayletti - -	1600	750
Achiavelli - -	900	500
Pondevil - -	1000	600
Batticotte - -	2000	900

The first and last of these churches are granted to the Americans. They are stations of the highest importance.

At Columbo we have a most compact and convenient establishment. I know you will feel unspeakable delight when you receive our brethren's detailed account of their plan. Indeed in every place, unless we have something of the kind, all the usefulness of a Missionary will fall to the ground. You will soon receive a correct plan of the estate. However, I submit a rough sketch:—the premises are spacious. The chapel is nearly finished.—We are living in the dwelling-house. In the printing office three presses are commonly at work. The Cingalese New Testament, at the Bible Society's expense, is rapidly going on. We expect to cast Malabar and Cingalese types for our own use. We shall have a convenient book-room, Sunday-school-room, and other offices. In short, no place could be better adapted to the purpose. On Sunday the 30th of June, brother Broadbent and myself were introduced by the Rev. Mr. Bisset to his Excellency the governor. While we had the honour of being in the company of his Excellency, he was pleased to suggest several advices relative to the care of our health; his particular wish that the place of brother Ault should be supplied; the pleasure he felt that the number of our Missionaries was increased, &c. I trust that when the prayers of the Methodist connexion are offered up for kings, and all that

are in authority, his Excellency Governor Brownrigg is never forgotten. His readiness, together with the kindness of Lady Brownrigg, in assisting us to promote the object of our Mission, and their benevolent attention to the comfort and support of our brethren, have already procured them the gratitude and esteem, of all who regard with delight our Missions in Ceylon. Just before we left England you will remember we were solemnly charged to write home only such accounts of the customs of the country as were to our own knowledge true. Our venerable father, Mr. Benson, told us that the practice of *Worshipping the devil at Ceylon*, had been strongly denied. I have to assure you that on inquiry of the brethren here on the subject, they declare that such abominable ceremonies are very frequent; that they have often witnessed these scenes with their own eyes. When a person is taken ill, the inhabitants of the house believe it is a visitation of the devil. A man is then employed to dance in the house during a whole night—he is dressed in the most frightful manner that their wild imaginations can devise. A continual noise is kept up the whole time by musical instruments. These customs are exactly calculated to make the sick person abundantly worse, instead of better. Not unfrequently these poor creatures are frightened almost to death. Indeed in some few places in this island devil-worship is so general, that the religion of Budhu is almost unknown.

We shall all write, no doubt, when we get settled in our respective stations. In all probability particular attention will be paid to Jaffnapatam, Columbo, Galle, Matura, and Batticaloe. As we have a reinforcement of Missionaries, I doubt not, we shall be able to do great things the next year, through the influence of the Holy Spirit of God. We cannot have too many preachers. Here is abundant work for ten times the number we have. I hope the Committee will never be straitened for want of young men to join us. Blessed be God we have every encouragement in our labours of love. If I were in England again at this moment I would volunteer to embark, and use all my persuasions to incline as many youths as possible to accompany me. The harvest is great; the labourers are few. The Lord send forth more labourers into his harvest! We expect some assistance next year from several who have begun to taste the good word of life. There are natives of the island, who when qualified and commissioned by the God of all grace, will be delightfully employed in calling to repentance those who sit in darkness and in the shadow of death.

At Ramisseram there is annually a remarkably grand festival. People come in great numbers from the continent to perform their devotions. Sir Alexander Johnston recommends that a mass of tracts be taken there by a Missionary, and distributed on that occasion. By this means it would be easy

to ascertain the strength of their attachment to idolatry, and their objections to the truth as it is in Jesus.

Thus I have transmitted a short outline of our labours and prospects. I believe from my heart that I am in my place. I believe God will do great things in this island. The fields are white unto harvest. The heat is by no means so powerful as I expected. The thermometer on an average in Columbo is about 84. My health was never better than since my arrival. All my brethren are well also, except brother Erskine, who has been poorly some time. He removed with us to Columbo for the benefit of a change of air.

The Lord, I trust, is still carrying on his work in England. Happy land! the praise of the whole earth. Send us all the accounts you can gather of what God is doing, as often as possible, "The best of all is, God is with us." The brethren join in expressing their christian love to the respective members of the committee; and return them their hearty thanks for their late supply of publications. My paper warns me to conclude. The Lord guide us by his counsel, and receive us to glory!

POETRY.

"THE DAY IS FAR SPENT *."

ARISE our souls; the King's highway
With growing ardour tread,
Ere nature's fleeting powers decay,
Or mortal vigour's fled.

Full long we've loiter'd on the road,
And slept the golden hours;
Nor upward look'd to His abode
For *renovating* powers.

The orb of day, our path around,
Has wasted half his beams;
Nor could the lofty clarion's sound
Awake us from our dreams.

Now stretching forth, the shades of night,
In distant prospect gloom,
To chase the orient pearl of light,
And shroud us in the tomb.

With speed redoubled may we run
In wisdom's peaceful ways;
And grace divine, our setting sun,
Will gild with heavenly rays.

Newbury. L.

* Particularly applicable to the shortest day of the Year.

GEORGE HANSBROW.

A Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR MAY, 1817.

BIOGRAPHY.

A Sketch of the Life and Character of LADY MAXWELL, *of Pollock;—late of Edinburgh.*

(Continued from page 152.)

LADY MAXWELL'S person was a little taller than the ordinary size, slender, regular in its form, just in its proportions, and remarkably straight; her complexion inclining a little more to dark than light. Her features quite feminine, yet bold, every line full of meaning, and strongly marked with intelligence. Her eye was quick and penetrating, yet full of sweetness. And when she was bordering on her seventieth year, time had neither impaired her sight, nor drawn furrows on her countenance; while she sat andwalked as erect, and moved with as much ease and grace as when in her twentieth year. The amiable part of her manner was scarcely perceived by strangers at first sight, in consequence of a superlative dignity in her mein, which appears to have been so natural, that on very few occasions she could forget it; and this was thought by those who knew her the least, but ill to comport with that high degree of piety to which she laid claim. Acquaintance, however, broke this charm, ventured within the imagined magic circle, and experience corrected the errors of misconception.

Her *dress*, which was as much dictated by conscience as formed on taste, was *very plain*, being without ornament, or any thing which could only serve for shew; yet it was a plainness of her *own*, equally removed from the formal costume of the Quaker, and the frippery of fashion, escaping at the same time the unconscientious expensiveness of both. Much has been said and written on the subject of dress in reference to religious persons, yet

the evil continues with undiminished vigour. Nor is the evil confined to those, who, if we may use a certain phraseology, *are conformed to the* WORLD; for there are many who, while they contend for a particular cut, or shape, and reject with indignation certain appendages of dress as sinful ornaments, yet in the richness and expensiveness of their own articles of dress, added to a perpetual and unnecessary change of apparel, shew that an enlightened conscience has little to do in regulating their conduct in this matter. For while the funds of various noble institutions, which have for their objects the improvement of the temporal, moral, and spiritual condition of a disordered world, are suffered to languish for want of supplies, the most extravagant sums are annually lavished on that which an inspired apostle calls a "*vile body;*" and perhaps much of this unnecessary expense is on a "*neat*, and elegantly *plain dress;*" but from which it is very evident, that there is as great a rage for change in attire, and for personal adorning in these plain persons, as among the guady butterflies of fashion—would such but combine with their present plainness, the least possible change and expense, the grand design would be secured, and until this be the case, the rejecting of ribbands and lace, ruffles and lappells, is a mere straining out a gnat and swallowing a camel. The evil complained of, which seems to arise from an excessive frivolity of mind, will scarcely be cured by that portion of light and grace which professors ordinarily content themselves with the attainment of; nor yet by that share of judgment which is generally exercised by the mass of mankind. It seems to require the exercise of *good sense* as well as piety: where there is a want of taste for an inward adorning of the heart with a meek and quiet temper, and of the mind with stores of useful information, mental deficiencies must be supplied by bodily adorning: hence it so frequently occurs in society, that persons, from whose exterior appearance we should expect much, on a nearer approach, the inexpressiveness of every feature of the countenance, the frivolity of their conversation, their ignorance of every thing worth knowing, prove their minds to be as naked of adorning, as the oak in winter is of foliage, and bespeak their mental capacity an intellectual vacuum. Lady Maxwell did not degrade herself from her rank, nor detract from her personal appearance by plainness of dress; but she found that she could relieve many a suffering creature, and give education to many an orphan child, with what numbers expend in useless dress, whose income was as much below her own, as was their situation in society.

Her talent for *conversation* was very remarkable, calculated at once to profit and delight. It might be said of her, as Dr. Johnson said of the Rev. John Wesley, "That she spoke well on every subject." For although in one sense she was out of the world,

she was by no means unacquainted with it, nor yet of those leading events which in continued succession engage the public mind; while in the early part of her life, she appeared to have amassed a considerable fund of original observation on things, manners, and men. She was also well acquainted with the general circle of British literature in its various departments, and possessed a memory *retentive* of important facts, and *ready* in supplying at the precise moment, the idea or illustration which was then wanted. She had no partiality for controversy on any subject, and mostly avoided disputable points. When, however, she was called to give an opinion on such subjects, she would do it with ease and clearness—and by adverting to the data of her own reasoning—to the procedure of her understanding from one link to another of that chain of ratiocination which it had formed, she seldom failed to conduct the minds of others to the same conclusions with those of her own. Her command of language in conversation was not less extraordinary; the characteristics of which were, perspicuity, purity, and elegance. Her words in general were so well chosen, that a person of taste would have been ready to conclude, that had she ransacked all the Lexicons of the language, she could not have selected words more justly to express her sense, or to convey the precise ideas she intended to communicate, than those which she employed. With the exception of a very slight Scottish accent, her enunciation was as pure and elegant as her language:—her manner of speaking was ease and dignity in the closest combination; she was always ready, but never rapid. She was never observed to faulter, hesitate, or trip in the pronunciation of a word, nor ever to change a word, half-expressed, for another which might be deemed more suitable. She was never obtrusive in conversation, and never loquacious; seldom descended from the elevation of her rank and character; and on no occasion transgressed the laws of the best breeding; but by asking pertinent questions, and suggesting useful topics, she rather invited the conversation of others, than monopolized it herself.

She was perfectly at home on every subject possessed of rational interest; but in every company, and on every occasion, piety to God, and good will towards men, were her favourite themes. Religion, indeed, seemed like her native element, in which she lived and moved, encompassing her like an atmosphere, and accompanying her in all her revolutions in the world and the church: every subject was made to converge to, and terminate in, that great *one*, the enjoyment and practice of which is the chief end of man. On the doctrines of the gospel she spoke with clearness and precision; envincing on some occasions a wonderful degree of discrimination. On subjects of Christian *experience*, she would have been the fit and equal companion of

a Fenelon, a De Renty, or a Fletcher. The high and deep things of the kingdom of grace were dwelt upon and treated by her with the easiest familiarity. When she expatiated on that grace which had so emptied her of self, so deadened every feeling and affection to the world, and so spiritualized all her mental powers—which had given her union with God so close, and fellowship so intimate; aged Christians appeared in her presence to be children, having only learned the first principles of the doctrine of Christ. Her noble conceptions of experimental truths were embodied in language so appropriate and clear; the pious feelings of the Christian were described so rationally and justly, that faith in her seemed to be sense, all spiritual and invisible realities appearing in sight, and God seen by the eye of a mortal. When dwelling on *practical* religion, piety in her hands assumed a more pious appearance; the reasonableness of godliness became more reasonable, while its native beauty seemed to acquire new and fresher charms. Of very few could it be said with a less degree of poetic licence, than of her, that

"Truths divine came mended from her tongue."

The conversation of such a person must always have been engaging, instructive, and profitable to pious persons, although it could seldom be enjoyed even by those without feeling such a mental and religious inferiority as made them dwindle in their own sight into perfect insignificancy. And if any religious person has experienced feelings different from those of pleasurable in Lady Maxwell's company, let them attribute it to the above-mentioned cause.

To some persons, perhaps, a part of the above may appear of minor importance. But if the design of Biography be not to amuse merely by a relation of striking incident, nor yet solely to perpetuate the memory of the dead, but to *instruct* the living, by an exhibition of models of propriety and excellency—excellency, which is uniform, being carried into the very minutiæ of life, as well as extending to concerns of greater importance; it is to be hoped, that to younger readers at least, the notice of these things may not be without its use.

Lady Maxwell's *piety* was sound, deep, and consistent. Her conversion to God was genuine and clear, although the time and the circumstances of that important change cannot be detailed. *Humility*, which is the first grace implanted in the Christian's mind, and the first feature formed in the Christian's character, and which lies at the root of every other grace, had a conspicuous situation in her temper and conduct. This grace, however, had to display its beauty under some unfavourable circumstances. For as there was nothing in her person, or her early habits, congenial to such a temper, so there was something of such com-

manding dignity in her whole mien, that it is said, that when very young and at school, she maintained such an overbearing superiority of spirit, as held all her companions in respectful awe, and led them to keep a measured distance. Nor did that mighty moral change which divine grace had wrought in her soul, completely efface all traces of her early habits. For it may be said, almost without a figure, that there were, on some occasions, such an inexpressible air and dignity in her manner, as might have awed sovereignty itself to a respectful distance, and caused it to sink in conscious inferiority. But all this was in a *manner* the very opposite of that amiable spirit that always breathed in her heart. It is also true, that Lady Maxwell did not comply with that custom of *shaking hands* at meeting and parting, which obtains among many religious persons; and some might deem this a want of Christian condescension. But to say nothing of this practice being in many cases a mere formality, it may be necessary here to observe, that Lady Maxwell cherished the nicest sense of what she conceived to be *propriety* in character and action—studying what was proper for her as a *female*, a Christian, and a lady of rank; considering at the same time, that what was proper for her in any one of these situations, was not at variance with what was due from her in any of the others. In conversation, for instance, she was never *masculine*. And as the female never was lost in the philosopher or divine, so in action the titled lady was never entirely merged in the Christian. This she would have considered as a departure from propriety, which was neither warranted by the usages of civilized nations, nor demanded by the genius of Christianity.

(To be concluded in the next.)

DIVINITY.

A SERMON UPON THE NATIVITY.

Preached by ANTHONY FREASON, *in London, about the year* 1654.

"Wherefore in all things it behoved him to be made like unto his brethren."
HEB. xi. 17.

THE high feast of our Saviour is called by Chrysostom the great Metropolitan feast. For, as to the chief city, the whole country resorts; so all the feast days of the whole year, all the passages and periods of the blessed œconomy of that great work of our redemption, meet and are concentred in the joy of this feast. Only take away this from us, a *Child is born unto us*, the

Son of God is made like unto us, and you will ruin the whole plan of our redemption. We were miserable, naked sinners, enemies to God, at such a distance from him, that David in his 49th Psalm says, "Man that is in honour and understandeth not, is like the beasts that perish;" but now by Christ's assimilation to us, we are made like unto God; we are exalted by his humiliation, raised by his descent, magnified by his minoration, lifted up on high to a sacred emulation of the angelical state. And we will celebrate this festival with songs of triumph; for it rejoices our hearts, that we are now constituted the brethren of Christ, he being made like unto man, that men may be made like unto him; so like as to be his brethren. His obedience lifted him up to the cross; and ours must lift us after him, and be carried on by his exaltation to the end of the world. If in all things it behoved Christ to be like unto his brethren, which is the benefit conferred on us, heaven and earth will conclude, men and angels will infer, that it behoves us to be made like unto Christ. My text is equally divided between these two terms, Christ and his brethren. That which our devotion must contemplate in Christ is,

I. His divine nature.

II. His human nature; for we find him here flesh of our flesh, and bone of our bone, made like unto us in all things.

III. The union of both, expressed in his assimilation to us; and the assumption of our nature. All these things fill us with admiration; but the 4th and last raiseth it yet higher, (and should excite our love to follow him in his obedience,) and that is,

IV. It *behoved him*: So that the dispensation of so wonderful and catholic a benefit must be thus translated, as a matter of duty. The end of all, of our creation, of our redemption, of his assimilation to us is our salvation; and all this terminates in *the glory of God.*

In the first place, in an holy ecstacy we cry out with the prophet, Who is this that cometh? Who is he that is to be made like unto us? To lead captivity captive; to bring prisoners to glory; to destroy death; to shut up the gates and mouth of hell? These are great and wonderful things; not within the sphere of common activity. We see here, verse 10, that many sons were to be brought to glory; but sin stood in the way to intercept us, the fear of death to enthral us, and Satan ready to devour us. And what were we? Corruption was our mother, and worms our brethren; when laid in the balance, we were lighter than vanity: men fallen below the condition of men; lame and impotent, not able to move one step in these ways of glory, living dead men. Who will now stand up for us? Who will be our captain? We may well demand, Who is he? Some angel sent

from heaven, or some great prophet? No; angels, glorious creatures indeed they are, celestial spirits, ministering spirits; in all purity serving God, the God of purity: ready at his beck, with wings indeed, but not with healing under them; they are secondary lights, but too weak to enlighten so great a darkness. They are *angels that do his will;* yet they are but finite agents, and so not able to repair an infinite loss. They, in their own nature, are mutable, and so not fit to settle them who are more mutable, more subject to change than themselves; not able to change our vile bodies, much less to change our souls, which are as immortal as they; yet lodged in tabernacles of flesh, which will fall of themselves, and cannot be raised again but by his power whom angels worship In prison we are, and miserable captives; so deplorably lost, that the whole hierarchy of angels could not help us. Not an angel, not Moses, not a prophet, but the great Prophet who was to come; the Angel of the Covenant, even God himself. The Scriptures teach us there is but one God; and yet there are three persons spoken of under the titles Father, Son, and Holy Spirit. We must then find out which of those persons is he. Not the Father, for *when he bringeth his first begotten into the world, he saith, Let all the angels of God worship him.* Not the Holy Ghost, for we hear him as an herald, calling to us, *To-day, if ye will hear his voice, harden not your hearts.* He, as Christ's vicar upon earth, supplieth his place, and comforteth his children. It must then be the Son of God, the middle person, the office will best suit him, to be the Mediator between God and man. Christ, then, the captain of our salvation, is the Son of God. But God hath many sons, some by *creation*, as angels, Job xxxviii. 7, and Adam, Luke iii. 38: some by *title*, as magistrates, Psalm lxxxii. 6: some by *adoption* and *regeneration*, as all true believers and holy persons. But Christ is the Son of God in a very different sense, even his *only begotten Son*, having a singular and incommunicable sonship: "Begotten, not made; being of one substance with the Father, by whom all things were made;" the *brightness of his* Father's *glory, the express image*, not of some, or any of his qualities, but of *his person;* the true stamp of his substance, begotten as brightness from light, the character from the type, the word from the mind, which emblems do not yet fully declare him. *For who*, what, *shall declare* his generation? The manner is only known to the Father who begat, and to the Son who is begotten. If thy busy curiosity lead thee further, there is a cloud cast, a vail drawn. The Son of God himself says, *I proceeded forth and came from God: I came forth from the Father; and am come into the world.* My Father *loved me*, and I had *glory with him before the foundation of the world. I and my Father are one.* And who is more fit to teach than he who came from the bosom of the Father? Who

more fit to give laws than God himself? What tongue of men or angels can so well express his will, as the Word who was made flesh, and dwelt amongst us. Or what expedient could Wisdom have found out so apt and powerful to draw our love out of those labyrinths and mazes wherein it wandered, to take it from those painted and false glories, and bring it back, and fix it on that which is eternal as this, to bow the heavens and come down, in our flesh, as man, to instruct men; to gain them in their own likeness; to tell them he was not that only which they saw, but of the same essence with his Father, which they could not see! So that here are majesty and humility joined and united in one, to draw us out of darkness into that great light which shall discover and lay open to us the deformity and deceitfulness of these flattering objects in which our thoughts, desires, and endeavours, meet as in their centre. And if this infinite and inconceivable love of God in manifesting himself in our flesh, do not draw and oblige us; if these bonds of love will not hold and fetter us to a regular obedience, which must begin and perfect our peace, then we are past the reach of any argument which men or angels can bring, and no chains will hold us but those of everlasting darkness. And indeed his eternal generation by itself would but little avail us; for majesty is no medicine for our malady. We, who are children of time, have need of a captain who must be born in time. We were filled with a bold and foolish ambition, to be gods: and this disease became epidemical; we all would be independent, our own lawgivers, our own god. Pride threw us down; and nothing but humility, the death of the Son of God, could raise us; by the union of the Godhead with our nature, there was a near conjunction of heaven and earth. A sign from heaven is a great grace: but we would have a sign from earth too: and here we have it; he was made like unto his brethren. God amongst men, God on earth, is a sign indeed.

In the next place, as Christ is God of his Father, so he is man, of his mother; the Son of God, and the Son of Mary. Will you have a sign? here it is; a sign to be adored and wondered at; a sign to be spoken against, said old Simeon; a sign profound, from the deep abyss of God's mercy. Behold the heavens are the work of his fingers: yet he suffered himself to be fashioned in the womb of a virgin, digested into members, knit together with sinews, built up with bones, covered with flesh, inveloped in skin, raised up to the perfect similitude, drawn down to the low condition of his creature. He would be any thing but sin to rescue man from sin, and to save him. He would descend as low as death and the grave, to raise man to a capability and hope of heaven and immortality. A wonderful condescension! a wonderful fall; from his throne to the womb; from his dwelling place

on high, to dwell with flesh; from the song of angels, 'Glory to God on high;' to the shepherds' declaration, 'We have seen him in the manger;' from the seraphim's *Holy, holy, holy,* to the Jews' *Come down from the cross:* this was a wonderful descent! Nor could we think that God could do, but that we know he can do more than we can think. Where was that hand that made and fashioned us, that meted the heavens, that measured out the waters, that weighed the mountains in scales! Where is that voice that thundered on Sinai, that mighty voice! Where is that God who was from everlasting? Do we not gaze, and put on wonder? Do we not tremble to say it? And yet to say it aright is salvation. Majesty lay hid in humility, that power was in frailty; that voice in an infant not able to speak. The God of spirits was incarnate in flesh; he that was invisible was seen; he that could not be touched was handled. He that was from everlasting had a beginning: he that was the Son of God was made the Son of Man, *like unto his brethren.*

We cannot put on too much caution and reverence when we speak of God. Majesty is at such an infinite distance from us, that it is far safer for us to worship and adore it, than to discourse of it. The Christian world hath been too daring and bold with him, to speak of him what they please, and then to teach him to speak; to make a language of their own, and say it is his, although the words be such as were never heard from heaven, nor can be found *in the book of the Generation of Jesus Christ.* If we be his disciples, when we speak to him, or of him, let us use his own words; for then he will better understand us, and we shall better understand one another. For, when we set up with a mint of our own, and take to ourselves the royalty of coinage, whatsoever we work out, we send abroad as current, though the character and stamp present more of our own image than of his. When we will be over-witty, commonly we are *overseen. God is made like man:* words which, if they were not his, we should not dare to speak them. But, as he descends so low as to take our likeness, he also takes this language in good part, and is well pleased to hear these words from us, because they are his own; *a Man of Sorrows; a Worm, and no Man: a despised, rejected Man:* he will have us call him so; he hath put such words into our creed, and counts them no disparagement. He set a time for it, and when the appointed time came, he was made like unto us; and all generations may speak it, to his glory, to the end of the world. Before, he appeared, darkly wrapped in types, veiled in dreams, beheld in visions; to shew us that he appeareth in the likeness of our flesh; that he speaketh, and suffereth in our flesh, is the high prorogative of the Gospel. And here he publisheth himself in every way of representation. He is a Shepherd, to

guide and feed us; a Captain, to lead us; a Prophet, to teach us; he is a Priest, and he is a Sacrifice for us; he is Bread, to strengthen us; a Vine, to cheer us; a Lamb, that we may be meek; a Lion, that we may be valiant; a Worm, that we may be patient; a Door, to let us in; and a Way, through which we pass into life. He is any thing that will make us like him. Sin, error, and the devil, have not appeared in more shapes to deceive and destroy us, than Christ hath to save us.

Lastly, never was righteousness in its perfection but in him. Among all the heresies the Church has had to cope with, we read of none that called his holiness in question. And all this for our sakes: that in his meekness, we may shut up our anger; in his humility, destroy our pride; in his patience, check our forwardness; in his compassion and bowels of mercy, melt our stony hearts; and in his perfect obedience, beat down our rebellion. He appears under no other covert, than that of our flesh, so like us, that we may take a pattern by him.

This, indeed, may seem an indignity to God: and, in all ages, there have been some who have thought it so; but shall his honour be the less because he hath laid it down for our sakes? Shall he lose the esteem due to him because he stooped so low for our advancement? Or, can we be afraid of that humility which purchased us glory, and returned in triumph with the keys of hell and of death? He made himself a Shepherd, and laid down his life for his sheep; and shall we make this an argument that he is not a King? No: to us his humility is as full of wonder as his majesty. And, when we see him born in a stable, cradled in a manger, wrapped in swadling clothes, poor and despised, and hanging on the cross, we are not ashamed of him, but wonder heightens our joy, and joy raiseth our wonder: we cry, with St. Augustine, "Oh, prodigy! Oh, miracle of mercy! Oh, the strangeness of this new birth!" With the wise men, we open our treasures, and present him gifts, and worship him as a King, though we find him in a manger. And this is a sign from the depth, from the low condition of our flesh; as saith the apostle, *made like unto his brethren;* or, as David speaketh, *a body hast thou prepared me;* so like unto us, that the devil himself took him for no other than a man, and was entrapped with the outward garment or veil of his flesh: venturing upon him a man, he found him a God: and striking at him as the first Adam, was overcome by the second, beat down, and conquered with that blow which he levelled at him. But, as Christ hath taken our flesh, must he take our soul too? May not his Divinity supply the place of our better part? Shall we not free him from those passions and affections, which, when they move and are hot within us, our common apology is, that we are but men? No: for Christ's incarnation will draw together and unite both body and soul. Christ came to save both, therefore he took both, that he

might free the body from corruption, and the soul from sin; refine our dross into silver, and our silver into pure gold; raise our bodies to the immortality of our souls, and our souls to the purity of angels. He is "perfect God, and perfect Man, of a reasonable soul, and human flesh subsisting." And now, having taken from man what constituted man, why may he not receive the same impressions of love and joy, grief and fear, anger and compassion —even those affections which are seated in the sensitive parts? Behold him in the temple, with a scourge in his hand, and you will see he was angry;—go with to Lazarus's grave, and you will see his sorrow dropping from his eyes;—mark his eye upon Jerusalem, and you will see the very bowels of compassion;—follow him to Gethsamane, and there he began to be grievously troubled. Tertullian saith, "Behold, here is this whole trinity in our Lord: first, the rational part; for he teacheth what he had learnt; disputeth with the Pharisees, and instructeth the people in those ways which reason commendeth as the best and readiest to lead them to the right end. Second, the spirit which breatheth itself forth in woes and severe invectives against the Scribes and Pharisees. Third, the ardency of his appetite: he desired, he earnestly desirsd to eat the Passover with his disciples. We may be bold to say it (and it is not blasphemy to say), angry he was; and rejoice he did: he breathed out his desires, and grieved, and feared; and he that, as God, could have commanded more than twelve legions of angels, as Man had need of one to comfort him. He was like us *in all things*; but with this great difference: in him there was no disorder; not the least stoop from reason; there was no storm in his anger; no excess in his joy. He was like unto us in his passions, but not misled by his passsions like us. We are never long the same men; but one passion or other riseth in us, troubleth us awhile, and so maketh way for another. Such a perplexed medley, such a heap of contradictions is man! Thus it is with us; but our Saviour's passions were like straight and even lines, drawn to the right centre. His anger, was placed on sin; his love, on piety; his joy, on the great work he had to do. His fear was his jealousy lest we should fall from him; when he grieved, it was because others did not do so; when he seemed most moved, he was in better temper than we are when we pray. All our qualities he had, which implied no defect of grace, nor detracted from his all-sufficient, satisfactory righteousness. He had those affections which might make him sensible of smart, but not obnoxious to sin. And, in him, they were not passions, properly so called, but natural operations, which did shew him to all the world (as if saying), Behold the Man! And thus he condemned sin in the flesh, in those punishments which his flesh endured. The blow for sin was fastened in his own side, when sin touched him not; taking upon

him our nature, yet without sin. Saint Paul tells us, he was like us in all things, *yet without sin.* His miraculous conception by the Holy Ghost was a sure and invincible antidote against the poison of the serpent, and so presented him an innocent and spotless Lamb, fit for such a sacrifice. We have found our captain, Christ Jesus, like unto us in all things: yea, in all the innocent infirmities of our nature. We have considered him in his Divine nature, the height of which no mortal eye can reach; and we have looked at him where he might be seen, and heard, and felt—in his human nature. We must now, with a reverent and fearful hand, but lightly touch those things which point out the union of both natures in one Person.

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

Review of "Sermons by the late Rev. CHARLES WESLEY, A. M. *Student of Christ-Church, Oxford, with a Memoir of the Author, by the Editor."*

THE Editor, who has now favoured the Public with those Sermons, the greater part of which had lain by in manuscript, for almost eighty years, gives, in the introduction to them, an excellent and well-written epitome of the author's life. To those who are not conversant with the larger account of him, written by Dr. Whitehead, the greater part of this epitome will come with the charm of novelty. The Editor, who we suppose to be a near relation of the character delineated, would probably have used stronger colours, had no such relationship subsisted. But enough is said to convince every pious and discerning reader, that the Rev. Charles Wesley possessed uncommon worth, as a man, a Christian, and a minister of the gospel.

After giving a short account of Messrs. JOHN and CHARLES WESLEY's visit to, and return from America, the Editor thus proceeds:

"The popularity of the brothers on their return to their native country, raised a strong spirit of prejudice and persecution scarcely to be imagined in this age. The churches were so crowded that it was complained there was not room for the best of the inhabitants. They were charged with delivering new doctrines from the pulpit, by strictly inculcating the old; and they waited on the Bishop of London (Dr. Edmund Gibson) to answer the complaints he had heard alleged against them respecting their preaching the absolute assurance of salvation. His

Lordship's words were memorable: "If by assurance you mean an inward persuasion whereby a man is conscious to himself, *after examining his life* by the law of God, and weighing his own sincerity, that he is acceptable in his sight (a phrase used by our Church,) I do not see how any good man can be without such an assurance!' They replied, 'This is all for which we contend; but we have been accused of antinomianism for preaching it in the words of the Eleventh Article of our Church. *(Justification by faith.)* Indeed, by delivering the doctrine without enjoining good works, many have been made Antinomians in the reign of Charles I.' They requested his Lordship not to receive an accusation against Presbyters but at the mouth of two or three witnesses, which he promised to do; and he dismissed them amicably. Their lives, as well as rules, were a sufficient proof that they were zealous of good works." (Introduction, p. 22, 23.)

The steps by which the Wesleys were led to decide in favour of itinerant preaching, are briefly, but well described by the Editor. The following judicious observations merit the greatest publicity.

"The labouring poor are the most numerous class in every country; they are not less necessary to the happiness of a nation than to the higher ranks of society. In the year 1738, their education was totally neglected; few of them were taught the duty of attending churches, and there was no possibility of doing them good but by some extraordinary mode of communication, as their ignorance and vicious habits removed them out of the reach of those salutary methods appointed by government.

"It was a matter of national importance, that so large a part of the community should be instructed in the principles of religion, and the social duties of life; and it is in this point that the names of the Rev. John and Charles Wesley, and the Rev. George Whitefield, will be peculiarly held in honour by the candid and unprejudiced.

"They directed their labours to those who had no instructor; to the highways and hedges; to the miners in Cornwall and Newcastle, and the collieries in Bristol. These unhappy creatures married and buried among themselves, and often committed murder with impunity. It was always dangerous to pass their woods till these clergymen visited them; and, by their active and unremitting endeavours, a sense of morals, decency, and religion was introduced: the ignorant were instructed, the wretched relieved, and the abandoned reclaimed. In this arduous task, they not only met with opposition from the clergy, but shameful treatment from the magistrates, who (to the disgrace of the times be it mentioned), so far from restraining a lawless mob, assembled

to abuse them, encouraged and often instigated their excesses." (p. 27, 28.)

Though we take it for granted that many of our readers, who, both in public and in private, are often comforted and edified in the use of the author's inimitable hymns, will purchase this volume, we cannot deny ourselves the pleasure of inserting a few more paragraph's from the Editor's introduction.

"The character of the brothers was distinctly different: John was born with a temper which scarcely any injuries could provoke, ingratitude ruffle, or contradiction weary. This disposition peculiarly qualified him to govern; but he was so far from arrogating authority, or demanding submission, and his gentleness and forbearance rendered him so much the object of love amongst the people who placed themselves under his care, that they considered

'Their sovereign pastor as a sovereign good.'

"It has been remarked, that public men do not often shine in private life. Though he regarded 'all the world as his parish,' and every man as his brother, he was amiable in his domestic circle, and kind to his relations, especially to those who were dependent upon him, or whom he thought neglected or oppressed. Charles was full of sensibility and fire; his patience and meekness were neither the effect of temperament or reason, but of divine principles. John affectionately discharged the social duties, but Charles seemed formed by nature to repose in the bosom of his family. Tender, indulgent, kind as a brother, a husband, a father, and a master; warmly and unalienably devoted to his friend, he was a striking instance, that general benevolence did not weaken particular attachments, discerning in the character of men, incapable of disguise, and eminently grateful. The peculiar virtue of John was forgiveness of enemies. He has been frequently known to receive, even to his confidence, those who had betrayed it, and basely injured him. They not only subsisted on his bounty, but shared his affection; nor was it easy to convince him that any one had wilfully deceived him; or, if it were attested by facts, he would only allow that it had been so in that single instance.

"Equally generous and kind was his brother respecting enemies, and capable of an entire reconciliation; but he could not replace his confidence where he had experienced treachery. This formed some variation in their conduct, as also the higher church principles of Charles, who manifested them to the last, by desiring to be buried in consecrated ground.

"His most striking excellence was humility: it extended to his talents as well as virtues: he not only acknowledged and pointed out, but *delighted* in the superiority of another; and if

there ever was a human being who disliked power, avoided pre-eminence, and shrunk from praise, it was Charles Wesley.

"'In their lives they were lovely, and in their deaths they were not divided.'

"As a preacher he (Charles) was impassioned and energetic; and expressed the most important truths with simplicity, brevity, and force.

"Most of these sermons were delivered in his early youth, when he was in America: the thirteenth sermon, by the Rev. John Wesley, was never published amongst his works. They are presented to the Public by the widow of the Rev. CHARLES WESLEY." (P. 31—34.)

The number of sermons contained in this volume consists of thirteen, each of which is written upon some remarkably important subject. In the first, the great wisdom of winning souls is well described. After pointing out the method to be used, in order to win souls, the author adds:

"But is not this a higher degree of wisdom than any one born of a woman hath yet attained? This is the inference that a man of reflection would naturally draw from what has been said of it. Who is sufficient for these things? Who is equal to so vast an undertaking? We have heard, indeed, that it is easy for a designing man to lead others whither he pleases, if his object be evil, to bring them just into what opinions he chooses, and set their affections by his own. But he who has seen how slowly a confused apprehension is cleared, or a prejudiced judgment rectified, and how unwillingly men admit a truth which they have long despised, even as it were a sword piercing through their hearts to rend asunder a darling error; he who has observed that a wicked man is almost as easily induced to cut off a right hand, or pluck out a right eye, as to set his affections on things above, and mortify his beloved lusts; in a word, he who knows that the persuading an ungodly man to be happy, is the persuading him out of his fancy, judgment, and inclination; all which must take an entirely contrary bias, must undergo such a change as is from death to life; he knows that the winning a soul is a work of no common, no human agency; and that, after every help of nature and art, after the closest observation both upon men and things, and even the longest experience, 'With man this is impossible, but with God all things are possible!' This is our anchor; this bids us go and prosper; this commands us not to doubt, but when we have ourselves fled to the Rock of Ages, and the Holy Spirit hath given us grace unto salvation, then he will intrust others to our care. What though we can do nothing of ourselves, 'We can do all things through Christ strengthening us!' What though we are not able to turn away the least in our enemy's army, He who is with us has counsel and might for

the war, and his power is sufficient for us! Never will that power forsake the duly prepared and commissioned labourers in the harvest; but as their days so shall their strength be: they shall reap if they faint not." (p. 15—17.)

After very properly maintaining that all are not authorized to assume the office of the ministry, the author says, "Here a general commission is given to all the servants of Christ to tread in his steps, to do what in them lies in their several stations to save the souls for whom Christ died. We are, it is true, ambassadors of Christ, and, as such, are intrusted with many powers, which those who are not his appointed ministers, are not intrusted with: but what Scripture denies any man the power of beseeching others for Christ's sake to be reconciled to God! God forbid that we should thus outrage the feelings of our fellow Christians, that we should magnify our office, by speaking as from God what God hath not spoken, as to exclude any who go not beyond their measure, from the wisdom of winning souls." (p. 18, 19.)

(To be concluded in our next.)

THE WORD OF GOD ILLUSTRATED.

Elucidation of St. Matthew xxv. 1—13. *from* Dr. Dodd's *Commentary.*

"IN this parable, by the *kingdom of heaven* is meant the gospel kingdom; the kingdom of grace in its last dispensation, when it is about to be swallowed up in glory. By the ten virgins are meant the complete and general number of all Christian professors; the church of God upon earth, mixed with good and bad; and as an equal number of each is mentioned, it may perhaps be insinuated that the number of those who will be saved, is not inferior to those who will be lost. By their taking the lamps, and going forth to meet the bridegroom, is meant their taking upon them by baptism, and their leading their lives in, the outward profession of the Christian faith. By the bridegroom is meant the Lord Jesus, the everlasting bridegroom of his spouse the Church. By the *foolish virgins* are meant mere professors; Christians only in name, who have a lamp without oil, faith without love. By the wise virgins are meant real Christians, who to an outward profession join inward holiness, who have not only the form but the power of godliness; faith which works by love, a life beautified by the fruits of the Holy Spirit, whose gifts and graces particularly are figured out to us by the oil. By the slumber and sleep of them all, wise as well as foolish, is meant

death, the common lot of good and bad. By the midnight *cry to go forth and meet the bridegroom*, is meant the last awful summons to judgment, the archangel's trumpet, and the voice of God. By the solicitude of the foolish virgins, the discovery which nominal professors will make too late, of their deficiency in holiness. By the reproof of the wise is shewn the impossibility of transferring good works from one to another, and of consequence the absurdity of the Popish doctrine of supererogation; since no man at that day will be found to have more than enough for himself. By the admission of the wise to the marriage feast, is meant the happy entrance of true Christians into bliss eternal, with their all-glorious Bridegroom; and by the exclusion of the foolish, the everlasting banishment of the strangers to true holiness from that bliss. And as the parable represents the suddenness of Christ's coming, it shews us both the folly and danger of delaying repentance to a death-bed, and powerfully enforces habitual watchfulness, both in the acquisition and exercise of grace, upon all men in every age, from the uncertainty of life;—for the day of death is to each one of us as the day of judgment. Accordingly the application of the parable is, *watch, therefore*, &c. ver. 13.

The reader will find these particulars more fully explained in the 16th sermon, vol. ii. of Dr. Dodd's Discourses on the *Parables*, and in Archbishop Tillotson's sermon on this parable.

THE WORKS OF GOD DISLAYED.

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

(Continued from page 169.*)*

A VARIETY of porcupines, racoons, armadilloes, squirrels, and mungooses, are found in Ceylon. The porcupines are easily caught, and are frequently kept tame in the houses.

The squirrels are very destructive to the gardens, which they invade in multitudes, and devour vast quantities of the fruit. The black squirrel of Ceylon has a red nose, and is remarkable for being three times as large as our common squirrel, and for having a tail twice as long as its body. The small striped squirrel is very playful, and is constantly seen squeaking and skipping about among the trees.

The Indian ichneumon is a small creature, in appearance between a weazel and a mungoose. It is of infinite use to the natives, from its inveterate enmity to snakes, which would other-

wise render every footstep of the traveller dangerous. The proofs of sagacity which I have seen in this little animal are truly surprising, and afford a beautiful instance of the wisdom with which Providence has fitted the powers of every animal to its particular situation on the globe. This diminutive creature, on seeing a snake ever so large, will instantly dart on it and seize it by the throat, provided he finds himself in an open place where he has an opportunity of running to a certain herb, which he knows instinctively to be an antidote against the poison of the bite, if he should happen to receive one. I was present at an experiment tried at Columbo to ascertain the reality of this circumstance. The ichneumon, procured for the purpose, was first shewn the snake in a close room. On being let down to the ground, he did not shew any inclination whatever to attack his enemy, but ran prying about the room to discover if there was any hole or aperture by which he might get out. On finding none, he returned hastily to his master, and placing himself in his bosom, could not by any means be induced to quit it, or face the snake. On being carried out of the house, however, and laid down near his antagonist in an open place, he instantly flew at the snake and soon destroyed it. He then suddenly disappeared for a few minutes, and again returned as soon as he had found the herb and eat of it. This useful instinct impels the animal to have recourse to the herb on all occasions, where it is engaged with a snake, whether poisonous or not. The one employed in this experiment was of the harmless kind, and procured for the purpose.

The flormouse, or flying fox, like the bat, partakes of the appearance both of the bird and quadruped; and its name is derived from the great resemblance of its head and body to the fox. Its body is about the size of an ordinary cat: the wings, when extended, measure from the tip of the one to that of the other upwards of six feet; and the length of the animal from the nose to the tail, of which it has barely the name, is about two feet. The flormouse lives in the woods, and perches on the tallest trees. While asleep, or inactive, these animals suspend themselves by the feet from the branches, and continue to hang in this manner as if they were dead. The night is the season of their activity: at that time they fly about with a horrid noise, and devour all the fruit which they can come at. To prevent their ravages, strong nets are thrown over the fruit trees, and a sort of rattle, made of pieces of board, so contrived as to clap together and frighten them away by its noise.

The flying foxes also see by day, and often fly about observing where fruit is to be found; but they defer their attack upon it till night, and generally keep among the thick woods till dark. They are very numerous in this island, and I have often seen them in such flocks as we are accustomed in Europe to see rooks in the

neighbourhood of an extensive rookery. It was my intention to have one of this species shipped over to Europe, and for this purpose I had killed one as it hovered over my head in the neighbourhood of Nigumbo; but the smell was so intolerable that it was impossible to preserve it even for the shortest time.

The rats are very numerous, and exceedingly troublesome. There are several species, besides those common in Europe: the most observable are the blind-rat, the musky-rat, and the bandy-coot. The blind-rat lives in the fields, and burrows in the earth like the mole, chiefly about the banks of rivers. Like the mole it is instinctively warned to shun the surface of the ground by a membrane which closes over its eyes as soon as it becomes exposed to the rays of light: and from this it derives its name.

The bandy-coot is as large as a middling-sized cat, the body very thick and round, and the head greatly resembling that of a hog; it also makes a grunting noise like that animal. When closely pursued or attacked, the bandy-coot becomes very fierce, and turns furiously on its assailants.

The musk-rat, or perfuming shrew, is very small, with a long snout, much extended beyond the under jaw. In running about it makes a squeaking noise like the squirrel, but much shriller and louder. From the intolerable smell of musk which accompanies and remains behind, these animals wherever they go, they are very disagreeable inmates; and there is scarcely a house, in Columbo particularly, which has not been strongly scented by them in every corner. Many articles are rendered entirely useless by the smell of musk which they communicate in merely running over them. For it is a certain fact, that of so penetrating a nature is their effluvia, that if they even pass over a bottle of wine ever so well corked and sealed up, it becomes so strongly tainted with musk that it cannot be used; and a whole cask may be rendered useless in the same manner.

When I arrived in Ceylon in the latter end of the year 1796, the houses were terribly infested with rats. This was in a great measure to be attributed to the slovenliness and negligence of the Dutch; for though vanity induced them to keep their rooms for the reception of company sufficiently clean, the other parts of their houses, particularly their go-downs or out-houses for their servants and slaves, were so dirty and full of old lumber as to harbour all sorts of vermin, nor were the dogs and cats of the country of much service in destroying them. Since the residence of the British officers on the island, their terriers have been continually employed in clearing the houses of rats, the number of which have sensibly diminished. More attention is also now paid to the cleanliness of those apartments allotted to the servants, who naturally follow the example of their masters, and are consequently much more cleanly in the service of the English than the Dutch.

The *talgoi* is a species of the ant-eater; and destroys the ants in the same manner as the others, by laying his slimy tongue before their nests, and drawing it back into his mouth as soon as he finds it covered with those insects.

The birds of Ceylon are a very numerous class. All sorts of our domestic poultry, turkeys excepted, are natives of the island; and there are few birds found in our woods or marshes that do not here abound. Ducks, geese, pheasants, parrots and parroquets are all found in great numbers, both wild and tame; and usually in flocks.

The *lowrie* or *lory* is a species of parrot, and varies in its size. There are several varieties of this species.

Snipes are found in great plenty in the hot season, which is the best time for shooting them. The painted snipe is a very beautiful and striking bird. In size it differs little from our common snipe; only the bill is somewhat shorter, the body and wings are spotted with red, yellow and black spots, which give it a very fine appearance.

The florican is a species of the crane kind, about the size and weight of a large capon, and is esteemed excellent eating. It lives among the woods which skirt the banks of pools or lakes. The neck and body are longish, but not so slender in proportion to their length as those of the crane or heron.

The banks of rivers and lakes abound with storks, cranes, herons, and water fowls of various descriptions.

Wood peckers are found with beautiful top-knots of a golden colour.

Pigeons, both wild and tame, form a prominent part of the birds of Ceylon. The most remarkable species is the cinnamon pigeon, so called from being particularly partial to the cinnamon woods. It is of a beautiful green colour, and is as large as our common fowl. This species swarms in Ceylon at all seasons of the year; they are often shot by the Europeans, and are highly esteemed for the table. It is remarkable of these pigeons that they never alight on the ground, but perch on high trees, particularly on the Banyan-tree.

There is another species of pigeon of a greyish colour, which is nearly as large as that described; and the woods every where abound with smaller pigeons of different kinds and various colours. The small green dove and a greyish red species are numerous.

I have been told that the pelican is a native of this island, but I never saw it. There are a few partridges, of the small red-legged kind, found on the west coasts between Nigumbo and Manaar. Many attempts have been made to propagate the breed more extensively here; and general Macdowal was at particular pains in procuring them from Tutocoreen and other parts on the

opposite coast, when they were let loose in the cinnamon gardens to breed.

Among a great variety of smaller birds, we particularly distinguish the honey-bird. It is so called from a peculiar instinct by which it discovers the honey concealed in trees. As if designed for the service of the human species, this bird continues to flutter about and make a great noise till he has attracted the notice of some person, and induced him to follow the coursse it points out to him. It then flutters before him, till he has led him to the tree where the bees have lodged their treasure. The man then carries off the honey, leaving a little for the use of the bird, which silently and contentedly watches till it is permitted to enjoy its reward. As soon as it has eaten up its portion, it renews its noise, and goes in quest of another tree, followed by the man, who finds a guide here provided for him by nature.

The crows here, as in every other part of India, are exceedingly impudent and troublesome; and it is found very difficult to exclude them from their houses, which, on account of the heat, are built open, and much exposed to such intruders. They are so audacious, that, like the fabled harpies, they will frequently snatch bread and meat from the dining table, even when it is surrounded with guests. In shape they exactly resemble our common crow, but in size are generally smaller. They abound in every town, fort, and village, on the island: as if particularly addicted to the society of man, they are continually seen hopping about among the habitations, and are very rarely to be met with in woods or retired places. These birds, however, though so exceedingly troublesome, and continually on the watch to pick up every thing that comes within their reach, still are not to be considered as an unnecessary pest entailed upon the inhabitants of that part of the globe. The crows, in fact, are very important benefactors to the Indians, and by their utility amply compensate for their troublesome knaveries. As they are all voracious devourers of carrion, and instantly eat up all sorts of dirt, offal, and dead vermin as soon as they appear; they carry off those substances which, if allowed to remain, would in this hot climate produce the most noxious smells, and probably give rise to putrid disorders. On this account the crows are much esteemed by the natives, their mischievous tricks and impudence are put up with, and they are never suffered to be shot or otherwise destroyed.

The kites and vultures are very destructive to the feathered tribes of the forest; but where troops are encamped, are, like the crows, very useful in removing all noisome matters.

The Indian roller is a bird remarkable for the beauty of its plumage: its tail is ornamented with two feathers of singular appearance and remarkable length.

The yellow-crowned thrush, which is here kept in cages, is remarkable for its powers of imitation, and can readily repeat every note which it hears. It is called in Ceylon, the Miner, and is blackish with a yellow bill and head.

Among the smaller birds, the tailor-bird is particularly remarkable for the art with which it constructs its nest. This bird is of a yellow colour, not exceeding three inches in length, and slender in proportion. To prevent the possibility of its litttle nest being shaken down, it contrives to attach it in such a manner to the leaves of the tree, that both must stand or fall together. The nest is formed of leaves which it picks up from the ground; and it contrives, by means of its slender bill and some fine fibres which it uses as needle and thread, to sew these leaves to those growing on the tree with great dexterity. Hence it receives the name of the tailor-bird. The lining, which consists of down, adds little to the weight of the nest, which is scarcely felt on the twig that supports it.

Two species of fly-catchers are found in Ceylon. They are remarkable for the enormous length of their tails, which gives them the appearance of arrows while they dart through the air. In the tail of one of them are two feathers, which exceed the other in length by at least nine inches.

The swallows found here are of the same species as ours. They never quit the island. Two species of the peacock are produced in Ceylon: the one, which is kept in a tame state, is of the same kind with those known in Europe: the other which roams at large in its native woods, is of a much larger size, and is truly a magnificent bird. It is found all over India, which is its native climate; and adds greatly by its splendid plumage to the beauty of the forests.

The jungle-fowl resembles our common fowl in size, but presents a much more beautiful plumage, and is distinguished by its double spurs.

(To be concluded in the next.)

THE PROVIDENCE OF GOD ASSERTED.

ON FIRE.

Extracted from the Works of JAMES HENRY BERNADIN DE ST. PIERRE.

MAN alone, of animals, can enjoy equally the day and the night; he alone can bear to live within the Torrid Zone, and upon the ices of the Frigid. If certain animals are partakers

with him in these advantages, it is only by means of his instructions, and under his protection. For all this he is indebted to the element of FIRE, *of which he alone is the sovereign lord.* Some authors pretend, that certain of the brute creation understand the management of it, and that the monkies in America keep up the fires kindled by travellers, in the forests. No one denies that they love its heat, and resort to it for warmth, *when man retires.* But as they have perceived its utility, why have they not preserved the use of it? However simple the manner of keeping up fire may be, by supplying it with fuel, not one of them will ever attain to that degree of sagacity.

The dog, much more intelligent than the monkey, a witness every hour of the effects of fire; accustomed, in our kitchens, to live only on meat that is dressed, if you give him raw flesh will never dream of going to roast it on the coals. This barrier, which separates man from brute, weak as it may appear, is insurmountable to animals. And this is one of the great blessings of Providence, bestowed for *the general security;* for how many unforeseen and irreparable conflagrations would take place, were fire at their disposal? God has intrusted the first agent in nature to that being alone who, by his reason, is qualified to make a right use of it.

How admirable is the providence of Jehovah! how gracious, how sublime, and how important, in what appears to us trivial and diminutive! Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord.

WONDERFUL PRESERVATION.

IN the church-yard at Keyshoe, in Bedfordshire, is the following inscription, now almost obliterated. The event to which it relates, together with the circumstances which are known to have been connected with it, appear too remarkable to be consigned to oblivion. No alteration has been admitted in copying the inscription from the stone, but in the spelling and grammar.

"In memory of the mighty hand of the Great God, and our Saviour Jesus Christ, who preserved the life of William Dickens, April 17, 1718, when he was pointing the steeple, and fell from the ridge of the middle window in the spire, over the south-west pinnacle. He dropped upon the battlement, and there broke his leg and foot, and drove down two long coping stones, and so fell to the ground, with his neck upon one standard of his chair, when the other end took the ground. He was heard by his brother to cry, when near the ground, "Christ have mercy upon me! Lord Jesus Christ help me!"

It is added, that he died November 29, 1759, aged 73 years.

The height from whence this person fell, was not less than 132 feet, and his leg and foot were exceedingly fractured; but his damage in other respects so trifling, that he not only lived more than forty years afterwards, but within seven months from the time of his fall, he was capable of ascending the steeple a second time, and he then finished pointing the spire.

The chair in which he sat was suspended by a strong rope of four strands; yet it parted evidently through the rocking of the spire, occasioned by the striking of the church clock, at eight in the morning. Upon examining the ropes, it appeared that three of the strands, out of the four which composed it, *had been previously cut through with a knife.*

William Dickens had been in company, the evening before this event, with a person of the same business; and a strong suspicion was entertained that this man had cut the rope in revenge for being disappointed of the job.—Whether this suspicion was well or ill founded, must be referred to the unerring Judge of the hearts and lives of all. But *one* fact is as certain as it was awful; the same man having shortly after finished building a stack of chimnies, climbed to the top of them, to give an exulting cheer to the persons assembled there; when the work, not being dry, gave way, and falling with him, killed him on the spot. "The Lord is known by the judgment which he executeth: the wicked is snared by the work of his own hands."

The grand-son of the man who was so wonderfully preserved, is at this time (1797) minister of the Dissenting congregation at Keyshoe; and every particular of the account here given, has been confirmed by the strongest authority.

Plymouth and Dock Telegraph.

THE GRACE OF GOD MANIFESTED.

ACCOUNT OF MARGARET BURROWS.

SHE was born in Sligo, the 22nd of September, 1789, and was the only daughter of George and Eliza Burrows; among many sons, their joy, and the object of their warmest affections. In advancing from a state of infancy, she manifested such sweetness of disposition, and susceptibility of instruction, as increased in her parents the flattering hope, that Margaret would be the comfort of their declining years, which hope still brightened as she advanced to maturity. When about ten years of age, she was put under the tuition of Mrs. ——, an amiable Methodist, whose peculiar attention she soon attracted by her

seriousness, docility, as well as vigour of intellect. Mrs. ——, took particular care to instil into her mind religious instruction, and even then, her mind was as the fertile soil, sweetly opening to receive, and speedily manifesting its salutary influence by an increased relish for things spiritual and divine. About 1799, the Lord (through the instrumentality of the Methodists) directed the footsteps of two of her brothers into the path of peace, by whose encouragement she after some time joined the society; and having then formed an acquaintance with some pious females, their company and conversation were attended with the most pleasing and profitable effects. However, it appears from an account of her conversion to God, written by herself, a short time prior to her last illness that, her heart was not penetrated with a sense of her real state, until some time in the next year, 1800. "From an early period of my life" (she remarks) "I have observed the kind hand of God in preserving me from those atrocious evils which others have fallen into, although subject to sin and juvenile follies. But I bless the Lord, he in tender mercy beamed on my soul, and gave me to see my desperate state, and that in such a clear light, that I thought I alone was the person that caused the Lord of life and glory to be put to shame, and was thereby constrained to cry for mercy. The prayer of my heart every moment was, "Lord save, or I perish," "O save or I sink into hell." I thus continued for about a month; and one night as I lay awake, thinking of the unparalleled goodness of God, in sparing me, the most unworthy of all his creatures, I beheld with the eye of my mind the Lord Jesus hanging and bleeding on the accursed cross for wretched me. I thought my heart would break with a sense of my misery, and the many sins I had committed. Thus I continued till the sabbath night following, when at family devotion the power of the Lord was present to convert, while my eldest brother * was at prayer, such a cry arose amongst us that the neighbours were led to suppose that some one of the family was dead. But as for me I bless the Lord for that night: I find its memory still precious to me. That was a most auspicious hour to me, for then I truly found the God I so much longed for; I was then enabled to put the Lord to his promise, who said, "Call on me in the day of trouble and I will deliver thee." I desire to adore the giver of every good and perfect gift that he did not withhold his mercy from the most unworthy individual. He gave me to enjoy the smile of his reconciled countenance, so that I was ready to exclaim

"O for a heart to praise my God."

* Michael, who, when made a partaker of pardoning favour, engaged in promoting the interest of religion in the family, by prayer and exhortation.

I remained in that happy state of mind for several months.* But, in getting out among the people of the world, to my shame I drank too much into their spirit. I remember, that one day I said something that was not strictly proper, for which I felt the repulses of a guilty conscience, so as to be constrained to say

> 'Guilty I stand before thy face,
> I feel on me thy wrath abide.'

I then felt what it was to bear the absence of my God. It was then I felt the hidings of his face, so that I was almost going to say, I will give up striving,† but I bless the name of the Lord he did not give me up." Here her account ends, only with the addition of half a sentence abruptly broken off (no doubt expecting to proceed at some future period) wherein she begins to take notice of her humble return to the Lord, of which I was witness, being appointed leader of the class in which she then met. O how often have I seen with tenderest regard the tears of contrition trickle down her cheeks, while her breast heaved the plaintive sigh for having grieved the Almighty's gentleness, and from her lips flowed the most grateful praise for his undeserved clemency. However the sun of righteousness soon arose, the day-spring from on high visited her, dispelled the darkness, and gladdened her drooping spirit, while the prince of life and peace, said unto her, in effect, "Rise up my love, my fair one,and come away; for, lo, the winter is past, the rain is over and gone."—Her happy spirit being thus liberated from the shackles of the enemy, and centred in Jesus as the supreme good, her advances in the divine life were very conspicuous. She now began to shine in the church: Jesus was to her "The fairest among ten thousand, and altogether lovely:" in him her warmest affections centred, and unto him did her most ardent desires continually aspire, while in her heart he swayed his sceptre, bringing into obedience all the powers of her happy soul,

> 'Nor temper rough was there, nor low born guile,
> But truth and love shone out with endless smile.'

* That this was really so, needs no farther proof than to observe, the delight with which she attended the ordinances of the Lord, particularly our class-meetings, though generally held at an early hour, in which she rejoiced to have opportunity of expressing the tender dealings of the Lord with her soul, which she did with such good sense, and simplicity, as seldom failed to inspire those who heard her, with sentiments of gratitude to God. Moreover with her profession, her spirit and general deportment corresponded.

† In opening her mind to a friend in this time of trial, the temptation was broken, and her soul escaped as a bird from the snare of the fowler.

In Oct. 1805, it pleased the Lord to take to himself our dear brother Richard, by a few days illness. To this afflictive providences he submitted with magnanimity and christian meekness; and not only so, but was the instrument of comfort to her parents in the trying scene. In September, 1806, she was called to behold her youngest brother William, languish in extreme pain, under a disorder similar to that which terminated in Richard's death. During his illness she, " with watchful care, and sadly pleasing grief," attended at his bed-side, performing every office that his situation required, or that love itself could suggest. One day, a short time before his departure, he more particularly addressed himself to her, in a way truly affecting, telling her to prepare, for that it was impressed on his mind, that she would be the next that should follow him. This circumstance operated so powerfully on her sympathetic and thoughtful mind, that its effects were permanently visible; but sovereign grace had made her more than conqueror, and as the sun emerging from under a thick cloud, she shone the brighter, being led to contemplate more constantly her future home, and live more fully above the present world. Some time after this, from the increase of our society, it was thought proper to form the young women into a class by themselves. Amongst these, Margaret seems to have stood the foremost, and though by no means forward in the display of superior talents, shew as sometimes requested by S. Ousley, their leader, to act in that capacity. Enjoying the peculiar advantages of these meetings for some time, the holy zeal which glowed in her breast, and in those of her companions, dictated the propriety of appointing prayer-meetings among themselves: in these she exerted herself occasionally (perhaps beyond her strength) in singing, praying, and exhortation. Of these feeble endeavours the Lord was pleased to approve, and bear testimony, by sending down his spirit, sometimes rather in an extraordinary way, to convince and to convert. This caused her exertions to be the more unremitting; so that a considerable proportion of her time was occupied in these delightful exercises, together with her band-meetings, hearing the word preached, and visiting the sick. In the performance of these duties her whole soul engaged, manifesting no small measure of holy love, and christian meekness:

> ' 'Twas love that made her cheerful feet
> In swift obedience move.'

While the spirit of meekness sweetly controuled every high thought that might arise, causing her to lean on the arm of her beloved alone, always acknowledging the richness of divine grace, to which she was indebted, for her enjoyments, through

the bloodshedding, and intercession of the Lord Jesus Christ. These appear to have been the leading sentiments of her soul, as is manifest in a letter to her brother Michael, then employed in the work of the ministry; part of which I here transcribe, dated Sligo, Nov. 26, 1806.

My very dear Brother,

This comes to you with my dearest love, begging that your heart may be daily replenished with grace, mercy, and peace, from God the Father, and our Lord Jesus Christ. I am yet with my face heavenward, preparing with you for the land above, where there is life without death, praising without weariness, and loving without separation. I have often been sorry in thinking of you, since you left us, but it affords me pleasure to contemplate the glorious day, when we shall meet on Canaan's happy shore, to be parted no more for ever. Glory be to God, I feel a measure of the consolations of his grace: my loving Jesus still deigns to bless me,

'Tho' I have most unfaithful been
Of all, who e'er his grace receiv'd,
Ten thousand times his goodness seen,
Ten thousand times his goodness griev'd.'

After all my unfaithfulness, he has not forgotten to be gracious. His love is entirely unmerited by me. Dear brother, I see it is of the unbounded mercy of my good God, that I am kept in any measure in the narrow way. If you were to know my short-comings and instability, you would be constrained to admire his condescension and mercy. I think it is my one desire to serve and love him with my whole heart. I have not forgotten you in my feeble supplications. O, dear brother, watch and pray, take care of the flock committed to your charge. The Lord enable you to prove faithful, and to say at the last, "Here am I, and the children thou hast given me, Amen." Her soul seems to have expanded every day, yet more, to receive divine instruction, and heavenly enjoyments; and the more she obtained, the more she desired. To furnish herself with spiritual knowledge, she diligently read the sacred scriptures, and other spiritual works, both prose and verse: transcribing those parts of both which she wished to imprint on her mind. To assist her devotions, she began to write an account of the rise and progress of religion in her soul, as given above, which doubtless, she intended to continue through the changes of life. But, alas! in all these she has only left a specimen of what she intended. As to her character in social life, she made it her care to render all happy with whom she had any intercourse; not only those whom politeness would prompt her to please,

and *those whom* duty *would lead her* to gratify; but even the domestics of the family. She was a most loving sister, and obedient child: I think indeed that her filial love, and tender care, came up to our most sanguine expectations. It was her joy to sooth the sorrows of her parents in their great afflictions, particularly those of her mother. She fully possessed the spirit breathed in the following lines, which she admired and frequently repeated,

When thou art feeble old and grey,
My healthful arms shall be thy stay,
And I will sooth thy cares away,

My Mother.

And when I see thee bow thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,

My Mother.

(To be concluded in the next.)

MISCELLANEOUS.

A LETTER ON THE NATURE AND EXTENT OF CHRIST'S ATONEMENT.

My very dear Friend,

THE argument, which it appears certain persons found on "Christ's suffering just enough for every person that is redeemed; and that if it could be supposed he died for all men, and some should be found at the last day unsaved, consequently he had suffered uselessly, &c." I say this argument seems founded on two errors of the first magnitude—a total misapprehension of the *infinite evil of sin*—and a total misapprehension of the *Deity of Christ.* I shall not take up my time to demonstrate the futility of this opinion, as founded on the double misapprehension above stated; I shall content myself with saying, what I am sure your good sense will at once perceive, that had there been but one sinner under heaven who was to be redeemed, it would have required nothing *less* than the whole agony and bloody sweat, the whole cross and passion—the whole death, burial, and resurrection of Jesus Christ to have redeemed that one soul! (1.) Such is the infinitely destructive nature of sin, that nothing less than the blood of the Son of God could atone for even *one crime.* (2.) Such is the infinite dignity of Jesus Christ, that his passion and death must be of infinite merit, and consequently *all*

his sufferings are of infinite worth.—Had there been millions of worlds of *human* beings, these sufferings in *human* nature, as being of infinite value, must have been sufficient for the whole: nor was it possible that God himself should limit the merit of this suffering, for as Christ was God manifest in the flesh, his sufferings, had there been but one human creature to be redeemed, must still have been of infinite merit:—and consequently a sufficient atonement for infinite worlds of human transgressors, had there been such. As it now stands, because of his eternal Godhead, there is an infinitude of merit in his sufferings, *beyond* all that is necessary for the redemption of a lost world. To attempt to limit the merit of his death, is an attempt to limit the infinite dignity of his nature; and to suppose that God can do a thing that is of *limited* worth, which is absurd. Such, then, is the nature of sin, that, had there been but one transgressor, he could not have been redeemed but by the whole sacrifice of Christ, that *all* his sufferings must necessarily be of infinite worth. He *has* suffered, and these sufferings are and must be of infinite value, independently of the salvation or destruction of mankind. But, as by the grace of God, he tasted death for every man, so there is merit sufficient in his death to redeem every soul. But as God has promised the forgiveness of sins and final salvation only to them who believe, &c. only such are finally benefited by the sacrifice, though throughout eternity it must continue to be of *infinite merit*.

ON SITTING WHILE SINGING THE PRAISES OF GOD.

"*Stand up and bless the Lord your God.*"—Neh. ix. 5.

THAT Almighty God observes the manner as well as the spirit of our worship, cannot be doubted by any one who remembers that we are called upon by the sweet singer of Israel, (Psal. xcv. 6,) to "come and fall down, and kneel before the Lord our Maker:"—who knows that we are directed by St. Paul, (Heb. xii. 28,) to "serve the Lord acceptably with reverence and godly fear;" and to "glorify God in our *bodies* as well as in our *spirits*," both of which are God's. Our BODIES are the workmanship of God, the purchase of Christ, and the temple of the Holy Ghost. "The Lord is for the body," (1 Cor. vi. 13) is the Saviour of it, and therefore the body ought to be for the Lord. All our *animal*, as well as our rational powers, ought to be devoted to our great Creator and Redeemer. For though the internal devotion of the heart sufficiently manifests to God the profound sense we entertain of his majesty and greatness; yet it is right we should signify it to

men also, that they may be induced by our example, to "render honour to whom honour is due." Now, how can we signify to *men* our veneration of God, otherwise, than by such *external* actions as are expressive of our *inward* reverence? Such a deportment is taught us, by what is termed natural religion; and as such has ever been most scrupulously observed by Heathen nations towards those deities, whom they "ignorantly worship." But we *Christians* "*know* that the Lord is *great*, and *above* all gods;" we "know *whom* we worship," (John iv. 22,) and "*whom* we have believed," (2 Tim. i. 12:) and shall we honour him with less respect than *they?* God forbid! *

The too common practice of *sitting*, while engaged in singing the praises of Jehovah, is highly reprehensible, and a subject of lamentation to many serious minds. We are fully aware, that "bodily exercise" *alone* "profiteth little;" that no other worship than that of the heart is accepted of God: nevertheless, we maintain, that our *external* behaviour should be such as becomes the perfections of the God we worship: that such *forms* as the *Bible* itself prescribes for general use, should be generally adopted; that standing, while singing the praises of God, is one of those; and we, therefore, entreat you candidly to weigh the following considerations:

1. Which posture is most decent and reverent in publicly singing the Divine praises—sitting or standing up?

Consider what an infinite distance there is between *us* and the *object* of our songs. *How is He*, "exalted above all blessing and praise," (Neh. ix. 5,) above the hallelujahs of angels, and the hosannahs of saints. But we are sinners! sinners, whose desert is "indignation and wrath, tribulation and anguish." "Lord, what is man, that *Thou* art mindful of him? That Thou shouldst hear him at all, even when his sacrifice is offered with the utmost purity, at which corrupted human nature can arrive? And shall any man dare to approach God's altar with *unhallowed* fire? Shall he, who daily confesses himself to be *far* from this supposed state of purity,—to be "vile," "unclean," "shapen in iniquity, and conceived in sin,"—shall *he* behave himself, "unseemly" in the presence of that God, before whom the cherubim and seraphim are continually bowing? Shall he *sit down* in such company? Would it not be deemed a strange rudeness, to SIT DOWN in the presence of an earthy king, when we came to address him, and solicit his favour? And shall we

* Should any one imagine, that this bodily reverence constituted a part of that *ceremonial law*, which was abolished by the Gospel, and that, therefore, we are at liberty to dispense with it; it will, we hope, be sufficient to refer to some additional passages in the New Testament, in which it is particularly observed, Matt. xxvi. 39. Luke xxii. 41, Acts vii. 60, ix. 40, xx. 36, Eph. iii. 14.

be guilty of so gross a familiarity before *Him*, who is the "King of kings, and Lord of lords?" Let all the congregation then STAND UP.—It is a posture very significant of that raising or lifting up of our souls, which ought ever to possess us, when we sing his praise; and it not only *signifies*, but actually *forwards* that elevation of our souls at the same moment; for the mind and the body mutually influence and act upon each other. *Standing* has, in every age, been held as a mark of respect, (Neh. viii. 5.) The word of God enjoins this practice from one man to another: (See Gen xxiii. 3—7, Lev. xix. 32;) and shall we withhold it from *Him*, "in whom we live, and move, and have our being?" (Acts xvii. 28.) It is common to rise from the seats with eagerness, to join in a loyal chorus to the king, and shall we be insensible of the indecency, if not impiety, of *sitting down* when we sing the praises of our God? Angels and archangels, and all the company of heaven, presume not to *sit* in his dread presence; (See Isa. vi. 2, Zech. vi. 5, Luke i. 19.) Shall *they stand*, and shall *we sit?* "A son honoureth his father, and a servant his master: If then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts," (Mal. i. 6.) The churches in which that practice is common, are either too dull or silent in the delightful work of praise. They generally resign this part of divine worship, in which *all should join*, to clerks and singers; and thus deprive themselves of a participation in that exercise, which is described in the bible, to be the constant employment of the heavenly host. We almost despair of seeing any considerable or general improvement in this part of our public solemnities, till all the people *stand up* to praise the Lord their God.

2. What has been the practice of the church below in this particular?

In every age of the Jewish church, the choir of singers *stood*, (1 Chron. vi. 39—44. xxiii. 30, 2 Chron. v. 12, Psal. cxxxiv. 1, cxxxv. 2.) Does it follow, that this was the posture of the singers *only?* By no means: had their melody been merely an entertainment for their audience, perhaps it might: but, as *all* were interested in what was sung, why is it not reasonable to suppose that *all* stood up? Many scriptures represent *all* Israel standing up, and worshipping God, (Exod. xxxiii. 10, Lev. ix. 5.) If singing then be a part of divine worship, and no one will affirm that it is not; is it not evident that *standing* up was the posture of the Jews in psalmody? Let it then be ours.

It is a posture, moreover, which is recommended and enforced by the practice of the *primitive* church of Christ. One of the fathers, St. Basil, (Epist. 63, ad. Neocæsar. t. 3, p. 96,) informs us, that the people "rising from prayer, *stand up* to

sing psalms." Cassian, (Inst. lib. ii. cap. 8. and 12,) teaches the same thing. St. Austin, (Ser. iii. in Psalm xxxvi. p. 122,) speaks of psalmody as an act of devotion, which all the people performed *standing*. Chrysostom likewise asks the church in his day, "Knowest thou not that thou *standest* with the angels, thou singest with them." And Bingham, (vol. i. 662,) positively affirms, "that this custom was consonant and agreeable to all the churches of God." There being reason then to infer, and there being none to deny,—that the first believers in Christ *stood*; why should not *we?*

The discipline of the Church of England requires a conformity in all her members to this primitive custom. Though much neglected, it is not quite grown out of use. Some few still persevere in the good old way. And, at the giving out of the "Gloria Patri," we all, at this day, *stand up*, and, with propriety too. But consider, are we not addressing the same Almighty God throughout the Psalm? Why then not stand up at the beginning of that Psalm? Your rising at the *conclusion*, shews more forcible than any argument we can use, that if it be not indolence, it is something not much better, prevents the performance of this most "reasonable service."

3. What authority have we for supposing, that such will be the custom of the church triumphant in heaven?

The prophet Isaiah, (chap. vi. 1, 2,) beheld "the Lord sitting upon a throne: above it *stood* the seraphim;" and St. John, in the 7th chapter of his Revalation, 9, 10, and 11th verses, saw great multitudes, which no man could number, *standing* before the throne, and singing, "Salvation unto our God, who sitteth upon the throne, and unto the Lamb. And all the angels *stood*, and fell before the throne on their faces, and worshipped God." Again, (Rev. xiv. 1, 2, 3,) the Lamb and his company are represented *standing* on Mount Zion, *singing a new song*. And he speaks (Rev. xv. 2, 3,) of them that had gotten the victory over the beast as *standing*, and "*singing* the song of Moses and the Lamb." Their *manner* of worship cannot fail to arrest our attention. They must *know* the mind of God, and they no doubt do it. They *all sing*, and they *all stand*.

In exhorting, then, the congregation to *stand up* while employed in singing the praises of God, we find ourselves countenanced by the injunctions of Holy Scripture, by the universal practice of the Jewish, and we think, Christian churches; by the discipline of the Church of England in particular, and by every revelation of the customs of the church triumphant in Heaven. —Let no man despise this warning: let no man think that too much interest has been excited about a matter of such comparative insignificance as the *posture* in singing. It belongs at least to

a most interesting and most important subject; and for that reason only, is worthy of serious consideration. And as he would not dare to *shew* any mark of *disrespect* in the presence of an earthly king, so neither let him be guilty of so gross an offence before the Majesty of Heaven. When he is invited to join with the congregation in this holy exercise, let him reflect on what he is going to do; that he is going to do on earth what angels are doing in heaven; that he is going to *sing to the praise and glory of God;* then he will do it "decently and in order," (1 Cor. xiv. 40.) He will then *stand up.*

And here we would observe, it is not our intention to enforce this wholesome practice on the aged, the infirm, and the like: for *them* every reasonable allowance must be made. They must do as Jacob did, who "worshipped, leaning upon the top of his staff," (Heb. xi. 21.)

An Account of the Inhabitants of Pitcairn's Island, from the Quarterly Review of July, 1815.

"IT is well known, that in the year 1789, his Majesty's armed vessel, the Bounty, while employed in conveying the bread-fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement in the island of Timor. The mutineers, twenty-five in number, were supposed, from some expressions which escaped them, when the launch was turned adrift, to have made sail towards Otaheite. As soon as this circumstance was known to the admiralty, Captain Edwards was ordered to proceed in the Pandora to that Island, and endeavour to discover, and bring to England, the Bounty, with such of the crew as he might be able to secure. On his arrival in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the Pandora, to surrender themselves; and, from information given by them, ten others (the whole alive upon the island,) were, in the course of a few days, taken; and, with the exception of four, who perished in the wreck of the Pandora, near Endeavour Strait, conveyed to England for trial, before a court-martial, which adjudged six of them to suffer death, and acquitted the other four.

"From the accounts given by these men, as well as some documents that were preserved, it appeared, that, as soon as

Lieutenant Bligh had been driven from the ship, the twen y five mutineers proceeded with her to Toobouai, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite, and having there laid in a large supply of stock, they once more took their departure for Toobouai, carrying with them eight men, nine women, and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort; but, by divisions among themselves, and quarrels with the natives, the design was abandoned. Christian, the leader, also very soon discovered that his authority over his accomplices was at an end; he, therefore, proposed, that they should return to Otaheite; that as many as chose it should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly they once more put to sea, and reached Matavai, on the 20th of September 1789.

"Here sixteen of the five and twenty desired to be landed, fourteen of whom, as already mentioned, were taken on board the Pandora; of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards,) one had been made a chief, killed his companion, and was shortly afterwards murdered himself by the natives.

"Christian, with the remaining eight mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night, between the 21st and 22d of September, 1789; in the morning, the ship was discovered from Point Venus, steering in a north-westerly direction; and here terminate the accounts given by the mutineers, who were either taken, or surrendered themselves at Matavai Bay. The stated, however, that Christian, on the night of his departure, was heard to declare, that he should seek for some uninhabited island, and having established his party, break up the ship; but all endeavours of Captain Edwards, to gain intelligence either of the ship or her crew at any of the numerous islands, visited by the Pandora failed."

[The following letter, inserted in the account before me, was written to Vice-admiral Dixon, by Sir Thomas Staines, of his Majesty's ship Briton.]

"*Briton, Valpairaiso, 18th October*, 1814.

"Sir,

"I have the honour to inform you, that, on my passage from the Marquesas Islands to this port, on the morning of the 17th of September, I fell in with an island, where none is laid down in Admiralty or other charts, according to the several chronometers of the Briton and Tagus. I, therefore, hove to, until day-light, and then closed to ascertain whether it was in-

habited, which I soon discovered it to be, and, to my great astonishment, found that every individual on the island, (forty in number,) spoke very good English. They prove to be the descendants of the deluded crew of the Bounty, which, from Otaheite, proceeded to the above-mentioned island, where the ship was burnt.

" Christian appeared to have been the leader, and the sole cause of the mutiny in that ship. A venerable old man, named John Adams, is the only surviving Englishman of those who last quitted Otaheite in her; and whose exemplary conduct, and fatherly care of the whole of the little colony, could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds, by this old man, has given him the pre-eminence over the whole of them; to whom they look up as the father of the whole, and one family.

" A son of Christian's was the first-born on the island, now about twenty-five years of age (named Thursday October Christian;) the elder Christian fell a sacrifice to the jealousy of an Otaheitan man, within three or four years after their arrival on the island. They were accompanied thither by six Otaheitan men, and twelve women: the former were all swept away by desperate contentions between them and the Englishmen, and five of the latter have died at different periods, leaving, at present, only one man and seven women of the original settlers.

" The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25 deg. 4 min. south latitude, and 130 deg. 25 min. west longitude, by chronometers of the Briton and Tagus.

" It is abundant in yams, plantains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty.

" I cannot, however, refrain from offering my opinion, that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion: the whole of the inhabitants speaking the Otaheitan tongue as well as English.

" During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since by an American ship, called the Topaz, of Boston, Mayhew Folger, master.

" The island is completely iron bound, with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.

(Signed) T. Staines.

[The writer of the article says, in a note, that there was no such name as John Adams, in the Bounty's crew; and that "he must have assumed it in lieu of his real name, Alexander Smith."]

"As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts; and as the captains of the Briton and Tagus seem to have still considered it as uninhabited; they were not a little surprised, on approaching its shores, to behold plantations regularly laid out, and huts or houses more regularly constructed than those on the Marquesas Islands. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out, in the English language, 'Won't you heave us a rope, now?'

"The first man who got on board the Briton soon proved who they were. His name, he said, was Thursday October Christian, the first-born in the island. He was then about five-and-twenty years of age, and is described as a fine young man about six feet high: his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of reddish tint which prevails in the Pacific islands; his only dress was a piece of cloth round his loins, and a straw hat, ornamented with the black feathers of the domestic fowl. 'With a good share of humour,' says Captain Pipon, 'we were glad to trace in his benevolent countenance all the features of an honest English face.'—'I must confess,' he continues, 'I could not survey this interesting person without feelings of tenderness and compassion.' His companion was named George Young, a fine youth of seventeen or eighteen years of age.

"If the astonishment of the Captain's was great, on hearing their first salutations in English, their surprise and interest were not a little increased, on Sir Thomas Staines' taking the youths below, and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, 'For what we are about to receive the Lord make us truly thankful.'

"They expressed great surprise on seeing a cow on board the Briton, and were in doubt whether she was a great goat, or a horned sow.

"The two captains of his Majesty's ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf, and were soon after met by

John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him, a very old lady, blind with age. He was at first alarmed lest the visit was to apprehend him; but, on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their country-men. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast.

(To be concluded in the next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

The following Extracts of a Letter to the Committee from a Gentleman in a high official situation in Ceylon, will afford great pleasure not only to the friends of Methodist Missions, as giving an honourable testimony to the character of the Methodist Missionaries; but to all who feel an interest in the spread of the Gospel, and the redemption of men from vice and idolatry.

Columbo, 15th June, 1816.

THE great zeal, as well as the great prudence and propriety which have invariably marked the conduct of the Wesleyan Missionaries, who are established on this island, have gained for them, and for the connexion to which they belong, the confidence and respect of the natives of the country. The extraordinary effect which their exertions, in the cause of Christianity has already produced upon the minds of the people, is such as to prove, that the education which the Missionaries of their connexion receive, the strict attention which is paid to their morals, the salutary discipline to which they are subject, the regular habits which they consequently acquire, and the instructions under which they act while on foreign missions, peculiarly fit them for promoting Christianity in India, as much by their example as by the doctrine which they preach.

I therefore am very happy to hear that the Wesleyan missions in this island are in daily expectation of the arrival from England of five additional missionaries; this increase of their numbers will enable them to send more missionaries than they have hitherto been able to spare to the province of Jaffna;

which is one of the most important, if not the most important station on the island for the establishment of a mission.

As I understand that you are anxious to have all the local information which can be procured respecting that province, I have the pleasure to send you a copy of the largest and the most accurate map which has ever been made of that part of the island. I have marked upon it the different places in the province of Jaffna, at which the Portuguese originally built churches, and at which the Dutch either rebuilt or repaired them, together with the distances at which each of those churches was situated from the other. I have also marked upon it the different parts of the district in which the Catholics, the Hindoos, and the Mahometans, have at present places of worship; most of which have been erected since the time of Baldæus, who published a very accurate and interesting account of the province of Jaffna, in the year 1671, a small edition of which, as far as it relates to the state of Christianity in that province in his time, is about to be published at my request by the Wesleyan missionaries.

In forming your opinion as to the means which ought to be taken for the conversion of the people of that province, it may be interesting to you to be made acquainted with the feelings which they entertain upon the subject of Christianity, and the various channels through which the docrines of that religion have been, and may be, circulated among them, without either delay or opposition. I therefore take the liberty to present to you a Sanscrit and a Tamul translation of a sermon which was preached before the supreme court at Jaffna, on the 22d of June, 1815. The Ceylon Government Gazette of the 19th of July, which accompanied it, will explain to you the nature of the occasion upon which it was delivered, and the object which I had in view in causing it to be translated. The circumstance of the Sanscrit and Tamul translations having been made by a Brahmin, who is one of the chiefs of the most ancient and most sacred Hindoo Pagoda in the province, and who is himself very highly respected by the natives for his learning, and for his knowledge of their religion and their customs, is a clear proof that the Hindoos of Jaffna are by no means averse to receive any information which may be offered them respecting either the history or the doctrines of the Christian religion.

I was some yesrs ago, after a long and an attentive consideration of the character of the natives of Ceylon, fully convinced that the most effectual manner of improving the morals of the people would be, to diffuse among them the principles of Christianity, and to introduce into the system of administering justice in this island, the invaluable institution of trial by jury. I therefore, in the year 1807, formed a plan for having an Auxiliary

Bible Society at Columbo, and in the mean time caused Cingalese and Tamul translations to be made by my translators of the late Bishop Porteus' Evidences of Christianity; a work which I had previously ascertained, after much local inquiry, to be peculiarly adapted to the understandings of the natives; and early in the year 1809, I undertook, with the approbation of the local government, a voyage from this island to England for the express purpose of submitting to his Majesty's ministers a plan for introducing the trial by jury into these settlements; his Majesty's ministers most graciously approved of my plan; and at my suggestion secured by a charter under the great seal to every respectable native of these settlements, whatever his religion may be, the right, which no native in any other part of India is at present allowed, of sitting as a juryman in any criminal case in which a native may be tried before the supreme court of criminal judicature. Under this regulation of the charter, a great number of respectable and distinguished natives of each of the principal casts of the province of Jaffna, are summoned to attend the supreme court at every criminal session which is held for that province. The persons who were in attendance upon the court as jurymen at the time the sermon, of which you have the translation, was delivered, were the most respectable, and the most distinguished men of the Bramin, Villale, Madapalle, and Carrea casts, which four casts comprehend (together with the class of the Mahometans, who were also in attendance) every person of influence, who is in any way connected with the religion, the agriculture, the manufacture, or the trade of the country. The manner in which the attention of these persons was attracted by the solemnity, as well as by the novelty of the scene, and the great practical purposes to which they saw the principles and sanctions of our religion applied, before their eyes, in reminding the judge at the moment he was opening a criminal session, of the awful responsibility under which he was bound by his oath, to administer justice among their countrymen, excited their curiosity, and interested their feelings to such a degree, as to make them the most certain and the most ready channels which could be found for circulating among the natives of the country such parts of the history and the doctrines of the Christian religion as the sermon was intended to explain.

There is one circumstance in particular which makes it very desirable that no delay should take place in establishing a mission in the province of Jaffna; it is the deplorable state of the persons who belong to the three casts known by the names of the Slave or Covia, Palla, and Nallua casts; these persons form by far the most numerous class of inhabitants in that province: they are considered by the rest of their countrymen as

slaves, and are kept by their native masters in the most abject state of degradation: they profess the Hindoo faith, but have little or no real sense of religion; their habits are consequently depraved, and they are concerned in most of the offences which are committed in their province. The misery to which they themselves are doomed, and the alarm which their depredations frequently create in the country, have for many years rendered their situation a subject of my anxious consideration.

Having made myself thoroughly acquainted with the origin of the casts to which they belong, the tenures upon which they are held, and the different laws which have, from time to time been passed for their protection, I have submitted a plan to government by which the present generation, as well as their descendants may be completely emancipated. An attentive observation of the measures which have been adopted by the Wesleyan missionaries for the purpose of civilizing the slaves in the West Indies, has afforded me much information upon the subject, and leaves no doubt on my mind of the advantage which the province of Jaffna would derive were missionaries of the same connexion to undertake the moral instruction and civilization of the slaves of that province.

Allow me, before I conclude, to congratulate you on the spirit of inquiry which has been excited among the Budhu priests by the exertion of your missionaries; the conversion of the Budhu priest at Galle last year; and that of the chief of the Ava priests at this place in the present year, are the effects of that spirit, and clearly prove how much the cause of Christianity has already been promoted in India by the establishment of the Wesleyan missionaries on this island.

NEW SOUTH WALES.

Extract of a Letter from Mr. LEIGH *to the* COMMITTEE, *dated Sydney, New South Wales, March 2,* 1816.

THROUGH the good hand of God upon me, I have completed my voyage, and entered on the important work of preaching the gospel in New South Wales. Having arrived from my eighth tour through the different settlements, I sit down with an intention to write you an account of my entrance on, and the present prospect of the mission. On the 10th of August, 1815, I arrived in Sydney harbour in good health, after a voyage of about five months. On the 11th, I waited on his

Excellency, Governor Macquarie, accompanied by Mr. Eager. My business was to acquaint his Excellency with my mission, and by whom I was sent. His Excellency said, "It is of no importance by what name we may be called, if we are but sincere in our profession. I believe your intentions are good, and therefore you may expect from me every encouragement you desire; and I wish you the same success in your mission you wish for yourself."

When our conversation ended, his Excellency requested Mr. Eager to give me such information of the colony as was necessary, that I might arrange my plan of proceeding through the different settlements as I judged best. He also gave me much advice. I thanked his Excellency for his great kindness, and returned to my lodgings not a little impressed with a sense of the goodness of God to me in a *strange land*. I know you all say, Amen. Bless the Lord, O my soul, and forget not all his benefits. Bless the Lord, O my soul!

My next business was to inquire after the classes that had been mentioned to you; and I was grieved to find that satan had entered among them, and had scattered the feeble few. But, thank God, I found one class consisting of six persons, who have since continued to meet, and I hope that the fear of the Lord is among them of a truth, and that they will shew forth his praise continually. August 24th, I met a few men and women who professed a regard for Methodism, and wished to enjoy their privileges. I explained to them the rules of society, and formed two classes, containing six members each. Since the 24th, we have had the pleasure of seeing three classes established, in addition to the three above mentioned. One at Parramatta, one at Windsor, and one at Castlereagh. The number of members in society is at this time 44. Eligible leaders have been chosen. We have likewise a steward, one local preacher, and an exhorter. By the account you will perceive, that we are but few, and I may say feeble: yet, blessed be God, we live in expectation of an increase. I took the first opportunity of calling upon the clergy, the Rev. Messrs. Marsden, Cooper, Cartwright, and Fulton, from all of whom, I have received the treatment of friends and ministers of Jesus Christ; and can say, from my knowledge of them, that they are men of God, and strive to reclaim the outcasts of Israel. May Jehovah crown their labours with great success!

My circuit extends 150 miles, which distance I travel in ten days. I preach at 15 places, and in every place there appears to be a desire to hear the word of God. All that I can do is to preach once in three weeks in each place. This is complained of in most places, as being too seldom. But what

can I do? Come over and help us, ye servants of the most High!

The desire of the people to whom I preach, is, to have more missionaries; and therefore I hope you will send two to me. I need not urge my own situation as an inducement, but would say, there are numbers of persons that will wish such labourers good speed; and many have not the opportunity of hearing the gospel plan of salvation, except from the lips of a missionary. There is every encouragement we can expect from the state of the colony. The people are very hospitable, and many have been so to me; besides, there is a general desire to have the gospel preached.

We have likewise the pleasure of seeing four Sunday Schools established in the colony, which are now in a flourishing state, and I hope much good will attend them. We shall be much obliged to any of our friends in England, for books necessary for these schools. All I brought out with me are in use, and we have no expectation of procuring any more in the colony.

About six weeks since, a member of our society, a soldier, was stationed at Newcastle, a settlement distant about forty-eight hours sail from Sydney, from which place he has informed me, that when he landed, he could not find any place where the gospel was preached or prayer made. He resolved to begin a prayer meting; and I am happy to find that he succeeded beyond his expectations. I believe they have prayer-meetings every evening he is off duty. If you send two missionaries, I think one may be well placed there, although I conceive that such a mission would be attended with some expense at first, as the people live in camps, and food being scarce and dear. Notwithstanding, if you are pleased to appoint me to visit Newcastle, or any other island, I shall willingly comply.

I will give you an account of a Sabbath day's work in the country. I preach at ten o'clock in the morning; dine and ride seven miles, and preach at two; ride six miles, and preach at five; from thence I ride six miles, and preach at seven in the evening. I am some time afraid that my constitution will not stand the labour, the climate being so very hot, and having to travel in the heat of the day. But the pleasant sight of the people flocking to the house of prayer, some with chairs, and others with stools on their shoulders to sit upon, when assembled to hear the word of God, urges me to persevere; and while I am praying and weeping for their souls, I forget my fatigue. Could I but place before your missionary meeting the sight I have frequently beheld, I believe every heart would exclaim, Send them missionaries, and we will support them. May the Lord grant that

our hands may not hang down for want of missionaries! A poor man walked fourteen miles, a few days since, to converse with me about the salvation of his soul.

With regard to myself, all my desire is, to live every moment to God, and to die in the missionary cause. I sometimes take a flight to England, and conceive myself to be among my brethren, hearing and seeing the wonderful works of God; but I hear the words, "What doest thou here?" Then my thoughts return to New South Wales, and here I am surrounded with a few who are inquiring the way to heaven. The Lord be praised for his goodness! I hope to hear from you by the first conveyance, and shall be obliged to you for any advice you may please to give me.

From Mr. Richard Williams *to the* Rev. James Wood.

Quebec, 11th Nov. 1816.

Rev. and dear Sir,

THROUGH the mercy of God, the cause of Christ continues to prosper in this city; and, I am of opinion, that, in proportion as the doctrines of the gospel are made known to the people, they will meet a general reception; and, I hope, through the Divine blessing, produce in all that receive them the glorious fruits of holiness. I have now the pleasure of informing you that we have been enabled to raise for our new chapel (to be opened in January) the large sum of 1180*l.* Our good friends in Montreal have contributed of this sum 236*l.* 18*s.* 3*d.* and the remainder has been collected in Quebec, and 400*l.* of it in our own little society. From this statement it will appear that your Canadian members are determined to do all in their power to promote the pure gospel of Christ in this part of the world. I have, however, to inform you, that we have lately been obliged to rent a place for the preachers' residence, at the rate of 24*l.* a year, and in consequence thereof have been under the necessity of procuring a few necessary articles of furniture. I have, therefore, with the approbation of the preachers, at our late meeting in Montreal, drawn upon you for 30*l.* sterling for this purpose. This, together with what we have done ourselves, will procure sufficient furniture for the present, both for brother De Putron and myself. This object being accomplished, there will, in future, be a comfortable home for either a married or a single preacher. The brethren, Messrs. Henry and Richard Pope, appear to be very promising young men indeed, and every way adapted for this new, but fine and

agreeable part of the world. May He with whom is the residue of the Spirit, pour incessant influences upon the people, and upon us all! Amen and Amen!

In the Gospel of Christ,

RICHARD WILLIAMS.

Extract of a Letter from Mr. HARVARD *to the* COMMITTEE.

Columbo, July, 1816.

I HAVE thought it of importance that you should have immediate information of the delay of our intended Madras mission, and of the very pressing call for labourers in Jaffnapatam district. Jaffnapatam is a most important province, especially with reference to the continent, the same language being spoken. Sir Alexander Johnson is particularly desirous and anxious that we should make a vigorous attempt in that province, and I have to propose to the brethren to fix this year a station at Jaffna-town, and one at Point Pedro; and for the preacher to travel in a direct line from one to the other, and establish schools on the road. This will in a little time bring the people into an acquaintance with us, and perhaps these schools may become heads of circuits. But we can send *only two brethren thither!* We rely on your sending us a good supply as soon as possible.

I have begun a letter-foundry in Columbo on our own estate, and hope this month to commence the casting of Cingalese and Malabar types. The government have kindly promised, at the request of the Bible Society, to accommodate us with the use of their moulds and matrices, and any other help from their foundry here. We want iron-work for another printing-press or two. We intend to send a Malabar press to Jaffna. I suppose at the Conference, next month, we shall take out upon trial to travel, three country missionaries of undoubted character. But though we hope to have three country missionaries in our employ, what are three among so many? O ye lovers of God and of souls! "come over and help us." I would not have been at home for these last three years for all the world. My dear wife and myself would not have been absent from this glorious field of action for all the treasures of the earth. O! what a blessed work is that in which we are engaged! Our young preachers will, I hope, burn with desire to come to our assistance. They have no idea of the inexpressible delight of being engaged in this mission. I travelled in two excellent circuits in England, where I met with the kindest friends, large congregations, &c. and was, I am sure, one of the happiest men

in existence, my dear friends in Kent and Norfolk being my witnesses; and now having left it for nearly three years, I do not scruple to say, that God has given me an hundred fold now at this present time; and I know in the world to come I shall have "*life everlasting.*" The climate is charming, and very equable. I was never more healthy in my life, though I never in my life before had to labour so hard, and be so incessant in my application to business. It is true, we are not without natural affections. We remember our parents, and brethren, and sisters, and kind friends, and the happy moments we have had with them in our native land. But to lay them all with humble faith before the missionary altar, yields a sweetness and delight to our souls which tongue cannot express.

BOMBAY.

Extract of a Letter from Mr. HORNER *to the* COMMITTEE.

Bombay, Sept. 9, 1816.

BY the kind providence of God we arrived here in safety, on Friday the 6th instant, after a passage of about four months, during which time, we all enjoyed as good health as in England. On my arrival, I found a letter from Mr. Harvard, naming several gentlemen in Bombay, with whom he recommended me to cultivate an acquaintance, and mentioning several particulars that may be serviceable to me. On the 7th, I waited on his Excellency Sir Evan Nepean, Governor, &c. who received me in a very polite manner, and promised me encouragement in the mission. In an interview which I had the same day with the Bishop of Calcutta, his lordship expressed a very high opinion of the zeal and conduct of the missionaries in Ceylon, and wished me equal success in Bombay. I had an interview this morning with Messrs. Hall and Newell, American missionaries, who informed me that, though they have been here more than three years, and preach in the Mahratta language every day in the streets to passengers, they have not been able to collect a congregation; nor, on account of the poverty of the people, can they raise enough of money from between 200 and 300 pupils, to pay an assistant whom they are obliged to employ.

These things indeed suppress too sanguine expectations; but I bless God they do not deprive me of hope. I know that God will work sooner or later even *here* among these "Gentiles that know not God," and that even here "The wilderness and the solitary place shall be glad, and the habitation of dra-

gons shall flourish and bloom as the garden of Eden. I do not, and believe I never shall, repent having come to India; I feel encouraged to enter upon my labours, and shall esteem it an honour and a privilege to be employed in calling the degraded and superstitious Asiatics, from the error of their ways, and to direct them to him who is "The way, the truth, and the life," in whose name alone is salvation. I expect to commence my studies with a native teacher in a few days, and have no doubt of easily obtaining a sufficient knowledge of the language to enable me to address the people in their own tongue. In this, as in all my undertakings, I look up "to the Father of lights" for assistance. May he graciously impart to me all that wisdom, courage, and grace, which I require, and may the work of the Lord prosper in my hands.

My wife and boy are well: she unites with me in Christian love to you, and every friend to missionary labours, which character I suppose belongs to *every member of every Methodist Society.*

POETRY.

The Christian Soldier's Death.—To the Memory of the late Rev. Thomas Taylor.—*By* Mr. Montgomery.

SERVANT of GOD! well done,
Rest from thy lov'd employ;
The battle's fought, the vic'try won,
Enter thy Master's joy;
—The voice at midnight came,
He started up to hear;
A mortal arrow pierc'd his frame,
He fell—but felt no fear.

At home amidst alarms,
It found him in the field;
A veteran slumb'ring on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command
Through rock and steel to smite.

It was a two-edg'd blade,
Of heav'nly temper keen;
And double were the sounds it made
Where'er it glanc'd between;
'Twas death to sin—'twas life
To all that mourn'd their sin;
It kindl'd and it silenc'd strife,
Made war and peace within.

Stout hearts before it fell,
Subdu'd by wrath and love;
'Twas dreadful as the flames of hell,
Bright as the beams above:
Heroes are wont to name
The weapons of their might;
This was a brand of matchless fame,
—The WORD of GOD, in fight.

Oft with its fi'ry force
His arm had quell'd the foe;
And laid, resistless in his course,
The alien armies low:
Bent on such glorious toils,
The world to him was loss;
But all his trophies, all its spoils,
He hung upon the cross.

At midnight came the cry,
"—To meet thy GOD prepare,"
He 'woke—he caught his Captain's eye,
Then strong in faith and prayer;
His spirit with a bound
Burst its incumb'ring clay;
—His tent at sun-rise on the ground
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease;
And life's long warfare clos'd at last,
His soul is found in peace.
—Soldier of Christ well done!
Begin thy new employ;
Sing, while eternal ages run,
Thy Master and his joy.

J. MONTGOMERY.

Sheffield, Nov. 27th, 1816.

CHARLES Mc CORD.

Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR JUNE, 1817.

BIOGRAPHY.

A Sketch of the Life and Character of LADY MAXWELL, *of Pollock;—late of Edinburgh.*

(Concluded from page 197.*)*

YET that elevated manner which she could assume, was exceedingly useful to her, especially in shortening visits which had ceased to be mutually profitable, by disposing the visitor voluntarily to retire. This to strangers might have an abruptness which often produced disappointment, yet on her part, it was in this instance, habit formed on design. Few persons more fully estimated the value of time, or more sedulously husbanded it than she did; having in this, as in some other things, taken the Father of Methodism for her model. And had she not in some way guarded against the invasion of her time, the number of visitors which she would have had, some drawn by the attractions of her conversation, others to solicit her counsel, and others, perhaps, to impose on her charity by fabricated tales of woe; would not only have interrupted her regular business, but sensibly diminished her mental and religious improvement. Yet notwithstanding these appearances, she was *humble;* indeed to question this, were to doubt her Christianity. She appears ever to have had such full and clear views of the divine perfections, and of her own want of conformity to the divine image—such extended discoveries of her own religious privileges, and of her disproportionate improvement—such a perception of the attainments of others placed in circumstances less favourable to advance in Christian holiness than her own; as overwhelmed her with a sense of her own unworthiness, and sunk her as into nothing before God. Rank, title, knowledge, and even piety itself,

seemed to disappear, while with Job she exclaimed, "Behold I am vile!" If we are to look for farther proof of her humility in her *spirit* and temper, which is certainly a more decisive criterion than the shape of a hat, the cut of a coat, or any adventitious circumstance in a person's manners, we shall find it in the submissive spirit in which she bore opposition to her plans, and dissent from her opinions: the deference which she paid to the judgment and suggestions of others, who were as inferior to herself in mind, as they were below her in life: as also in that child-like temper in which she received religious instruction from the weakest instruments. And if proof of her humility be required in her *actions*, the very circumstance of her becoming a member of the Methodist society at the *time* she did, her continuing in it in the country where she lived; her being always easy of access, perhaps more so to the poor than to the rich; and the easy familiarity with which she met in class and in private band, and received as friends the visits of some pious females who were pensioners on her bounty—these as a specimen may suffice, instead of volumes.

Love, which ranks the first amongst Christian graces, which includes within itself the whole of religion, and without which, knowledge is empty, and faith is vain; this had a place in her mind worthy of its pre-eminent nature; it was so deeply seated in her heart, so powerful and uniform in its operation, as more to resemble a principle than a passion. Its origin was heavenly, its nature was divine, and its works were agreeable to that nature, and corresponded with its great source. From the time that she received a concern for a knowledge of divine things, she desired to love God with all her heart, and mind, and soul, and strength; and that inferior degree of this, of which she was made a partaker when she received the justifying grace of God, only tended more to awaken her concern, inflame her ardour, and invigorate her pursuits of that great Christian enjoyment. Her soul cried out for all the divine fulness, nor did she cry in vain. She obtained the desire of her heart, in *salvation from all sin*—in the sanctification of her nature unto God—and his *perfect love* shed abroad in her heart; and for the space of near thirty years, God reigned the undisputed sovereign of all her affections. Nor is there a doubt in the minds of those who knew her best, that, had her love to God been subjected to the last decisive test, that of dying for his honour, she would in that case, have braved death, though in the most terrific form, and worn a martyr's crown. As she thus loved God with all her heart, so she loved all his rational offspring, and ever felt disposed, to the utmost of her power and means, to serve their present and eternal interests. She entered with all her soul into every scheme, which had for its object the removal or diminution of any part of the sum of human wretchedness, or to improve the natural or moral condi-

tion of her fellow creatures. And while she was desirous of serving all she would not injure any. With her the characters of others were as sacred as their property. Speaking evil of the absent was not known in her presence, and even the attempt was very seldom made. Her charity inclined to run to excess; and having formed the best opinion possible of every person, she did not wish to hear any thing which might induce her to make any abatement from that degree of worth at which she had estimated them. She knew too well the proper place for her sex, to take any part in the affairs and government of the church; and as she allowed of no venders of evil reports, she remained ignorant of any little disorder or impropriety which might exist in individuals; and this undoubtedly contributed much to her own peace. Very different indeed is this from the conduct of those who, under the mistaken idea of indignation against sin, zeal for the purity of the church and the glory of God, allow their habitations to become a rendezvous of religious gossipping, until they form the common sewers of pious scandal.

Lady Maxwell naturally possessed all that quickness of temper, all that acuteness of feeling, and irritability of spirit, which is almost a characteristic of minds endued with the finest sensibilities. Yet so completely had grace effected the conquest of natural temper, and secured the empire of her passions, that on no occasion did indignation or anger, impatience or warmth of spirit, break that guard which grace had given her over herself. Indeed with so masterly a hand did she rule her own spirit, and that in times of extreme exercise; so conspicuous were her mildness, gentleness, and long-suffering, that her warm natural temper seemed rather to be extinguished than subdued. Old things were passed away, and all things were become new.

Joy in God, joy in the Holy Ghost, and joy unspeakable, are Scripture terms, and are expressive of a Christian grace to which no true believer can be an entire stranger. Yet it has been observed, that this grace is most distinguishable in the first stages of the Christian's experience, when every thing in the world or kingdom of grace wears the face of novelty; and when, perhaps, that hole of the pit, out of which the hand of mercy has but recently dug the individual, is still gaping in sight. For contrasting his past, with his present state, such an one must necessarily feel his mind inspired with joy from an assurance of God's salvation. So it has been remarked further, that in *general*, religious joy is the most sensible in the minds of those persons whose attainments are not the most strikingly marked by their depth or height. And certainly if we are, in any case, to determine of our being in a state of salvation by the existence or strength of any of those graces which enrich and adorn the Christian's mind, perhaps there is none more equivocal, less certain as a criterion, or that is so subject to feel the operation of disturbing causes,

both from without and within, than that of joy. That supreme love to God, and submission to his authority, which fix the mind into a determination rather to die than to sin, form a much more conclusive proof of our being in a state of acceptance, than any measure of joy which we can feel. On the subject of *religious joy*, Lady Maxwell said but little. For although she could not be a stranger to this spiritual enjoyment, and notwithstanding her mental comforts were not subject to those fluctuations which are but too common with many, yet to rapturous or extatic joy she was a stranger. She would speak of a solid, settled peace; a divine tranquillity; an overwhelming sense of the divine goodness, which rather sunk, than elated her soul; a losing herself in God; the deep teachings of God's Spirit; an emptying of the mind, and a filling of her soul with love. And at some times she spoke of such a consciousness of the whole Deity drawing near to her in his gracious influences, as caused a heavenly solemnity to pervade all her mental powers, producing, "That speechless awe which dares not move." And often she seemed to realize what is expressed in lines, as poetically grand, as the divinity is profound,

> "Plung'd in the Godhead's deepest sea,
> And lost in his immensity."

Yet neither in life, nor in death did she speak of any extraordinary measure of spiritual joy.

Her candour. Although Lady Maxwell was fully established in her own religious sentiments, sentiments which she had drawn from that infallible source of truth, the word of God, and had embraced them from a full *conviction*, which was the result of earnest, but dispassionate examination, yet did she not exclaim, "The temple of the Lord" alone "are we," but indulged the most Christian charity towards all who laid Christ as the foundation, and held him as the Head. She loved and esteemed good people of every religious persuasion; being of opinion, that when the essentials of Christianity are maintained, sentiments of religion form a less considerable part of the thing, than many persons seem to apprehend, or at least, less than most are disposed to grant. As she often attended that church in which she had been educated, so she often made grateful mention of the profit which she there received; and of various ministers, both of the English and Scottish establishments, as well as of dissenters of both countries who occasionally visited her, she spoke in terms of the highest respect. Yet while she admired the splendour of talent in some, the extent of theological knowledge in many, and reverenced the piety of all; and while she rejoiced that they preached Christ as the only foundation of a sinner's hope, she could not forbear lamenting, that any of them should stop short, by not insisting on every individual *knowing* his personal

interest in the Redeemer: and she has moreover observed that some of those with whom she had conversed on that subject, and whose views on other points were strictly evangelical, yet entertained the strongest doubts on the knowledge of salvation, being the common privilege of the children of God. And yet such circumstances as these were adverted to in such mild and guarded terms, as shewed that she felt it rather as a subject of deep regret, than as affording matter for a sweeping sentence of condemnation. Such persons she believed might be Christians themselves, but were not the most likely to make Christians of others; so that, notwithstanding the superiority of their learning and powers, they would not be the teachers of her ladyship's choice.

Nor was her candour less manifested towards the ministers of her own religious community, than to those of others. In a society organized like that of the Methodists, where the whole connexion is divided into distinct portions, and each portion supplied successively by a change of ministers, of every degree of standing in the work, and every order and variety of talent, both natural and acquired; it must almost necessarily be the case, that the hemisphere of each portion of such a body, must be illuminated at different times, by stars of very different magnitudes; or, that their churches must possess an eloquent Apollos, a consolatory Barnabas, a Boanerges, the thunderer, or a youthful Timothy, in tardy or rapid succession. Amid such changes, Lady Maxwell could not fail to discern some, whose minds possessed a greater elevation and richness than others: some, whose modes of thinking, and whose powers of giving body to conception, and adorning to thought, were more in unison with her own correct taste, than those of others. This she saw and felt; and while she acknowledged, she prized the privilege. For, with the exception of the saving grace of God, and the inward satisfaction arising from doing good to others, she had no delight superior to the intellectual luxury enjoyed under the ministry of the workman that needeth not to be ashamed, who rightly divides the word of truth; yet she never made such men into her idols; nor in her attendance on gospel ordinances, gave them a marked preference. The ministery of the young, as well as the old, the inferior as well as the superior, was attended and listened to by her. It was no subject of inquiry, who is the preacher, but when is the time; and as the expectations of her mind were raised far above all human instruments, so she seldom failed of receiving the end of the ordinance; for although she could not on every occasion calculate on meeting with an intellectual repast, she could always contemplate a spiritual feast.

This lesson, of respecting the person of no teacher, appears to have been learned by her own experience. For we find her, at an early period of her Christian life, sometimes soliciting Mr. Wesley for the appointment or re-appointment of certain

preachers of *name* to Edinburgh. For in days of yore, as well as in more modern times, *popular preachers*, were preachers *having a name*; but she afterwards learned, as she followed on to know the Lord, that *He* is the proper judge of the fitness of those instruments by which he shall carry on his own work, and promote his own glory. She was ever ready to bestow commendation on whatever in the least deserved it, but the most delicate censure was scarcely known to fall from her lips. And if on some occasions she gave to one teacher greater marks of regard than those shewn to another, it was on account of the *spirit* of the person, or some congeniality of mind with her own, on the subject of Christian experience, rather than on account of superior public talents.

During the space of about forty years, Lady Maxwell was her own chaplain. For some time after she became acquainted with divine things, she employed a pious minister of the Scottish Establishment to officiate in that capacity, but with which she soon became dissatisfied. For being placed by Providence at the head of her own household, she considered that that relation imposed upon her the performance of certain duties, which could not be discharged by proxy; and of which duties, that of conducting family worship she esteemed as not the least. It was not however, without much reasoning and considerable conflict, that duty and conscience triumphed over spurious shame and false delicacy. But having once overcome reluctance, and begun the practice, she found an ample reward: duty became privilege, and the work was wages. When she was in health, she read the Scriptures, and prayed extempore with her whole family morning and evening; and in these exercises, not only evinced the fervour of her devotion, but displayed the resources of the mind, richly furnished out of the divine treasury. For to some of those persons who had been in the habit of joining with her in family worship for many years, and who were very adequate to detect any thing like a form or sameness in her manner, it was astonishing, what an almost endless variety, both in petition and expression, she always had at command. Nor was there any appearance of a falling off in the latter part of her life, when it might have been expected, that infirmities and age would have considerably impaired the energies of her mind.

To talk of a good man or woman, who does no good, or who does *not all the good* which the abilities of such a person can compass, is to talk about a monster of imagination, which has no positive existence.* "Pure religion and undefiled before God

* It is allowed, that to talk of a good man who does not do good, is to talk about a monster of imagination; but it does not follow, that every good man *does all the good* which his abilities can compass. St. Paul who compares the giving of alms to the sowing of seed, says, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap bountifully." Editor.

and the Father is this, to visit the fatherless and the widow in their affliction." "For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It will not be unto such as say, "Lord, Lord, bless thy holy name," that the Judge will award that plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you," but to those who have fed, and clothed, and visited his necessitous and suffering members. This is not merely a proof of the existence and reality of inward religion, the ripe fruit of piety; but it is religion itself, a resemblance of the divine goodness; and all the apparatus of redemption is constructed, and all the regenerating influences of the Spirit are employed on the mind, to infuse the disposition, to fix the principle, and impart the moral power, to continue patient in well-doing. There was no trait in Lady Maxwell's character more prominent and fair, than her *benevolence*. Her ardent desire for getting good by constant recourse to the Saviour's fulness, was not more intense, than her wish to be useful to her fellow-creatures; and perhaps very few examples have occurred, of means so comparatively limited, being husbanded so well, as to produce such a quantum of benefit to mankind.

Her pecuniary resources, especially during the latter part of her life, were not the most abundant, considering the rank and station which she had to uphold in society. For although she might be left a widow in affluent circumstances, yet being a dowager lady confined to a fixed income, the depreciation of the value of money in more than half a century, must considerably have curtailed her means of doing good. But she saved all that she could, for the sole purpose of giving, and by the latter her funds were constantly kept low. She was singularly plain in her dress, genteely frugal in her household, her table seldom furnished more than two or three plain and wholesome dishes; and thus, by avoiding every useless expense, she acquired the power of conferring more in charity, than many possess with ten times her income. And all that was in her power to do, she did to the very utmost. There was scarcely a human institution, or a private or a public charity, whether for the repose of age, or the instruction of youth, the relief of indigence, or the help of sickness; for the reformation of morals, or the spread and support of religion, from which she did not receive applications, and to which she did not contribute. She erected and supported a school for many years, in which about one thousand girls have received a good education; and each a copy of the Scriptures on leaving the school. And such were the encouraging effects produced by this school, as induced her Ladyship, by will, to pro-

vide for its continuance to the end of time. As she was prepared for every good work, the subject of her charities is an almost endless one. Could the dead arise, and would the living speak, the poor she has helped, the sick she has relieved, the orphans protected, and the friendless assisted,—embarrassed honest tradesmen that she has raised above difficulty, modest merit which she has brought into notice,—the youth which she has instructed, and set out in the world;—could these, or would they speak, an army would rise to bless her memory. But she not only employed her money, but her tongue, which was persuasive,—her pen, which was urgent, and her influence, which was mild, but powerful,—among her friends, to obtain their assistance. And it has been said, that there was no sum which she gave, however small, no institution which she patronised, nor an individual, who became the object of her charity, but what she followed with particular, earnest prayer to God, that what she had done might receive his blessing.

Lady Maxwell was a real, thorough paced *Methodist.* She cordially believed their doctrines, she approved and submitted to their discipline. The doctrines of a present salvation, the witness of the Spirit, on which her views were remarkably clear; salvation from sin, of which she was thirty years a witness; class and band-meetings, which she weekly attended; these, she would say, "*are the glory of Methodism.*" She was a *Scotch Methodist:* and although that country is not distinguished for its numbers, yet it can furnish Methodists as scriptural in their views, as sound in their experience, and as solid and consistent in their piety, (though not so rapturous,) as any part of the world. And from the efforts which have lately been made in behalf of that country, it will at least have a fair chance of rising to respectability.

May 10, 1816.

DIVINITY.

A SERMON ON THE NATIVITY.

Preached by ANTHONY FREASON, *in London, about the Year* 1654.

(Concluded from page 204.*)*

THE apostle telleth us that it *behoved him* to be made like unto his brethren. And to the apprehension of this union, we are

led by weak and faint representations drawn from sensible things, and by negations. He was made like unto us: it is true; but not so as flesh and blood may imagine, or a wanton, busy wit conceive. Not by any mutation of his divine essence, but without any danger of the least alteration of his state. His glory did not take from him the form of a servant, nor did this assimilation lessen or alter him in that by which he was equal to the Father: the mystery of godliness brought no detriment to the Deity. He was made "Not by converting the Godhead into flesh," as Cerinthus said, nor "The flesh into the Godhead," as Valentinus; but as Saint Augustine saith, by an admirable and ineffable union, God united with our nature; but not so as a drop of water cast into a vessel of wine, and turned into that substance in which it is lost; but as the soul and body, though two distinct natures, grow into one man, so did the Godhead assume the manhood without confusion of the natures, or distinction of the persons. They are united as the sun and light. As a graft to a plant, say others. All this must be tasted, and seasoned with a sober application; for in all these there is some resemblance, but great disproportion. This is a great mystery, and mysteries cannot be sounded to their depth. It is well we can float upon the surface of those waters, and with a trembling hand and fearful stroke, strive forward by degrees, till we come to the haven where we would be. The fathers agree that it is not impossible, but inexplicable. It is out of the compass of human reason, far beyond the reach of the largest understanding, removed so far from any mortal eye, that we see it, but at a great distance. The angels themselves, with admiration and holy desire, stoop and bow down, to look into this mystery. All the representations which either the wit, or ingenuity of man can find out, cannot express it; they leave us still to gaze and wonder, whilst the manner of it is hid from our eyes, and removed farther off, more out of our sight than when we first looked after it. It fareth with us in the pursuit of profound mysteries, as with those who labour in rich mines; when we dig too deep, we meet with poisonous fogs and destructive damps instead of treasure; when we labour above, we find less metal, but more safety. Humility and purity of soul are the best convoys in the way of knowledge. Be not too curious to find out the manner of this union. Ask not the question, how it is, for thou art not like to meet with a satisfactory answer. And what greater folly can there be than to attempt to do that which cannot be done? or to search for that which is past finding out? or to be ever beginning, and never make an end? "Search the Scriptures; for they are they which testify of Christ." They testify that he was God blessed for evermore; that the Word, which was God, was made flesh; and that he was the Son of God and the Son of Man. The manner how the two natures are

united is unsearchable; and the knowledge of it, if our narrow understanding could receive it, would not add any thing to our growth in grace. That Christ is God and man, that the two natures are united in the person of thy Saviour and Mediator, is enough for thee to know, to raise thy nature up to him. Take the words as they lie, in their native purity and simplicity, and not as they are explained by those who will be *fathers*, not interpreters of Scripture, and beget what sense they please, and present it, not as their own, but as the child of God. Then, lo, here is Christ, and, lo, there is Christ; they may shew thee many images and characters of Christ; but not one that is like him. They are full of uncertainty, and poor, miserable conjectures, about that which, as far as it concerns us, is so plain and easy to be known. Do doubts arise in thy heart, and difficulties beset thee? Doth thy reason disappoint thee, and leave thee in this search at a loss? Thy faith is thy only solution, and will soon free thee from all scruples, and cast them all away; thy faith raised upon a good and sure foundation, the plain, express, and unadulterated word of God, and upheld and strengthened by the Holy Spirit. Christian, dost thou believe? Then thou hast seen thy God in the flesh; from eternity, yet born; invisible, yet seen; immense, yet circumscribed; immortal, yet dying; the Lord of life, yet crucified; God and man, Christ Jesus. Distress not thyself with inordinate fear of undervaluing thy Saviour; wrong not his love, and then call it reverence. Why should thoughts arise in thy heart? His power is not less because his mercy is great; nor doth his infinite love overshadow or eclipse his majesty. For see he counteth it no disparagement to be seen in our flesh, nor to be at any loss, by being like unto us. "It behoved him to be made like unto his brethren."

That Christ was made like unto us is the joy of this festival; that he *ought* to be so is the wonder and ecstasy of this joy. That he would descend is mercy; but that he must descend is our astonishment. Had the apostle said, it behoved *us* that he should be made like unto us, it had found an easy belief; but to put it upon the Son of God, and make it a beseeming thing for him to become flesh, to be made like us, is as if one should set a ruby in clay, a diamond in brass, a chrysolite in baser metal, and say they are placed well there, as if one should take the master by the throat for the debt of a prodigal, and then say it should be so. It is the angels' anthem, a *Saviour is born.* And if he will be a Saviour, an undertaker, a surety, such is the nature of suretyship, he must, it behoveth him; he is deeply concerned, he is engaged as the party whose surety he is. And oh! our numberless accounts that engaged God! Oh! our prodigality that made him to become our substitute. Adam had brought God in debt to death, to Satan, to his own justice; and God in justice

did owe us all to the grave, and to hell. Therefore if he will have us, if he will bring us as his children to glory, he must pay down a price for us; he must take us out of his hands who had the power of death: if he will have his own inheritance, he must purchase it.

And let us look at the aptness of the means, and we may soon perceive that this "Foolishness of God is wiser than men," and this "Weakness of God is stronger than men." If you will have extremes meet, you must have a middle line to draw them together; and behold here they meet, and are made one. The properties of either nature are entire, and yet meet and centre in one person. Majesty putteth on humility; power, infirmity; eternity, mortality. By the one the Saviour dieth for us, by the other he riseth again; by the one he suffereth as man, by the other he conquereth as God: by both he perfecteth the great work of our redemption.

Our creation and salvation must be wrought by the same hand, and turned about upon the same wheel. We may now look upon Christ's person. He is a middle person; the office will best fit him, even the office of Mediator. Further, as he is the Son of God, and the *image* of the Father, it may seem most proper for him to restore that image which was lost in us. We had not only blemished God's image, but set the devil's face and superscription upon God's coin. For righteousness there was sin; for purity, pollution; for beauty, deformity; for rectitude, perverseness; for the man, a beast; scarce any thing left by which God might know his own. The Son cometh, and with his blood reviveth the first character, marketh us with his own signature, imprinteth the grace of God upon us, maketh us like current money; that his Father may know us, and not cast us off for reprobate silver, he sheweth him his own face. Indeed the Father and the Holy Spirit dignified the flesh, but took it not; filled it with their majesty, but not with their persons; wrought in the incarnation, but were not incarnate: as three may weave a garment, and but one wear it; so the Father and the Holy Spirit did work in this mystery; but the incarnation rested on the Son alone. The Son is the instrument by which was conveyed that salutary melody, that heavenly anthem, which the types prefigured, and the prophets descanted upon, and the angels chaunted in full choir, that music, which hath filled heaven and earth with its melodious sound. It behoved his power to restore us, his wisdom to reform us, his mercy to relieve us: it ought, it was convenient so to be. Lastly, this reacheth the assimilation itself, and layeth hold on that too. He was made like unto us, and he ought to be so, to satisfy in the same nature which had offended; to take flesh for my flesh, and a soul for my soul; to purge and refine me in my own; to wash and cleanse the corruption of my flesh in the im-

mense ocean of his divinity; and "In all things to be made like unto his brethren." This necessity looks on all, on his Godhead, on his person, on his assimilation. God, not man nor angel; the second person in the Trinity, not the Father, not the Holy Spirit. This silenceth every storm, answereth every doubt, scattereth our fears, removeth our jealousies, and buildeth us up on our most holy faith; to exalt our nature; and, in our shape and likeness, in our flesh, and pay down the price of our redemption.

That God should be made like unto mortal man is a strange contemplation; that he would is a rise and exaltation of that; that he ought super-exalteth, and sets it at a higher pitch; but that he must be so, that necessity should bring him down, were not his love infinite as well as his power, would stagger and amaze the strongest faith; who would believe such a report? But he speaketh it himself; and that it was the fire of his love that kindled in him, and then he spake it with his tongue. Nothing more free and voluntary, more spontaneous, than his assimilation; for at the appointed time he cried, "Lo, I come; in the volume of the book it is written of me, that I should do thy will, O God." He must be *made perfect by sufferings;* he was not consummate before, not what he should be; now he is. 'Tis true, this condescension of his, this assimilation, was free and voluntary, with more cheerfulness and earnestness undertaken by him than received by us now. But if we look back upon the first contract which passed between the Father and him, we shall see there was a necessity laid upon him. Our Saviour speaketh it to his mother, "I must go about my Father's business." Before the foundation of the world was this foundation laid, an everlasting foundation, to lay gold and silver upon, all the precious promises of the gospel; to lay our obedience and conformity to him upon: and both upon his love and our obedience to raise our selves up to that eternity which he hath purchased for, and promised to, all his brethren, who by grace are made like unto him. Infinite, eternal love! That which the eye of flesh may count a dishonour, was his glory, his perfection. His love put this necessity upon him, and brought him after this manner under the strict and peremptory obligation, under a necessity of being born, of obeying the requisitions of the whole law, of dying for us to redeem us to God: his obligation taketh in all, and presenteth them all to his Father on our account: this should raise our admiration, our love, our joy, our obedience, our gratitude. Every way, and in all things, it behoved him to be made like unto his brethren.

We have run through the whole compass of our text, and find our Saviour in every point of it like unto us in all things. And now to apply it: if Christ be like unto us, then we also ought to be like unto him, and to have our assimilation, our nativity by

analogy and rule of proportion answerable unto his. He was made like unto us, that he might save us; yea, that he might present us to his Father, by virtue of his assimilation; and that we might be made like unto him; for without this he cannot save us. He cannot say, Behold here I am, and the children thou has given me, *holy as I am holy;* just, as I am just; humble, as I am humble. A man conformable to Christ, is the glory of this festival. Heaven hath received him, and it will receive none but those who are like unto him. Not those who name him only, or who set his name to their fraud, their malice, their perjury, their oppression; not those many antichrists whose whole life is opposition and contradiction to him. All that he requireth at our hands, all our gratitude, all our duty, when drawn close together, all consisteth in this, to be like unto him. And who would not be like unto him? who would not be drawn after his similitude? Like him we would all be in his glory, in his transfiguration upon Mount Tabor; O, by all means build us a tabernacle here! But to be like him in the manger, in his temptations in the wilderness, in his daily converse with wicked and gainsaying men, in the garden of Gethsemane, in the high priests' hall, and on the cross; to be crucified with Christ, we like not; here we start back, and are afraid of his countenance. In his humility, his hunger, his bloody sweat, we like not to follow him, to pass through the waters of affliction, bathed in tears, bathed in our own blood: we tremble to proceed, and feel that if our spirit be willing, our flesh is weak. "If we walk honestly, as in the day," in that day which God has made, we have our agony in our contrition; and in our regeneration we hang upon the cross: there our lusts and affections are fastened as with nails, and their strength is taken from them, that they cannot move in opposition to Christ; but our anger turneth from our brother, who is like him, and is levelled at sin, which is most unlike him; our love shutteth up itself to the world, and openeth the heart to receive him. The hardships we undergo for religion, increase our fellowship with him. Our suffering with him assimilates us with him, and in a manner deifies us. Our following him in all his ways, draweth us as near to him as flesh and blood can approach. And our joy, our greatest triumph, is in this our assimilation to him. Thus we come forth like unto him.

He was made like unto us; are we made like unto him? We are not born so, nor do we become such by chance: we cannot think ourselves, nor talk ourselves, into his likeness. He will not imprint it on us whilst we sleep in our negligence, or do worse. This picture, this resemblance, is not drawn out with a thought or a word. How many there be who bear Christ's name, yet are not like him, because they will not be made so! Christians they are called, without blood or sweat; not drawn out by

an obedient will, but by the flattering of their own fancy. They struggle not against temptation, for they love it; they fight not against the lusts of the flesh, but nourish and cherish it: they have no fear, no trembling, no agony, no cross. Nay, they beat and persecute their fellows, because they are like Christ. They crucify him in his members every day, and yet present themselves to the world as Christ's children, as the very pictures of the Saviour. These are so self-sufficient, that it is very hazardous whether they will ever be made like unto Christ. When we see men fast and pray, not that they have done evil, but like the Pharisees that they may do more evil: when we see men bow down before Christ, and lift up their heel against him; cry out *Hosannah*, to-day, and *crucify him*, to-morrow, as the Jews did; when we see men follow Christ in profession as his disciples, and then sell him for some pieces of silver, and gratify their carnal desires, their covetousness, as Judas did; when we see them wash their hands as guiltless of his blood, and leave religion to be torn in pieces by the multitude, not caring what becomes of Christianity, so that they may but escape, as Pilate did; when we see men tempting Christ to turn stones into bread, or to do that by miracles, which he hath provided ordinary and proper means for, as the devil did.—When we see the conduct of these men, (and the world is full of such,) shall we say they are like Christ? Then the Pharisees, the Jews, Judas, Pilate, and the devil, were like Christ. No: a Christian is not so formed, he doth not grow up into a perfect man in Christ Jesus in a moment; for although our conversion be in an instant, yet the preparation is wrought in us by means; there is a making of us anew whensoever we are made Christians. Christ's usual way is, to cause us to grow up into his similitude by degrees. Our faith often meets with rubs and difficulties to pass over; and when by prayer, meditation, and continued exercise of piety, we have got the victory, we build and establish ourselves upon our *most holy faith*. Our hope, what is it but a conclusion gathered by painful experience, watchful observation, and powerful exercise of all the powers of our mind, and actions of our life? And as for our love, it is called the *labour* and *work* of love; we must force our affections from the world, before we can bring in the love of our brethren. We must deny our covetousness, before we can give freely to support the cause of Christ; we must deny our appetite, deny ourselves, before we can taste the powers of the world to come. We must maintain a warfare against the world, the flesh, and the devil, and become unlike our former selves, before we can be like unto Christ. And this is our union with him: so shall we be made one, even as he and his Father are one.

To draw this parallel a little closer. As it behoved Christ to be made like unto us, so it behoves us to be made like unto him.

For we find it written in the Scriptures that we should do God's will, and have his law in our hearts. Our first inquiry should be what will become of us? What an incongruous thing it is to see an humble Christ, and a proud Christian; an obedient Christ, and a traitorous Christian; a meek Christ, and a bloody Christian; Christ in agony, and a Christian in pleasure; Christ fasting, and a Christian rioting; Christ on the Cross, and a Christian in a Mahometan Paradise. There is no decorum, nothing but solecism and absurdity, which is enough to offend the eyes of sinners to behold them sin so boldly, as if they were doing something very praiseworthy. No: we must not act our parts thus, but with decorum do that which behoveth us. It is a debt, a debt we should be paying all our lives, even to our last breath, or else we shall not make our exit with applause.

Lastly, to draw the parallel to the full. Our duty is not only *becoming*, but *necessary*. For a kind of necessity lay upon Christ, according to his contract with his Father, to be made like unto us; and a great necessity lies upon us, by our covenant with him, to be like unto him; and woe unto us if we be not. It is the one thing necessary, there is nothing so necessary for us as this. Run to and fro through the world, the great mart of toys and vanities; and find out one thing so necessary if you can. Is it necessary to be rich? behold Dives in hell, and Lazarus in Abraham's bosom. Is it necessary to be noble? Not many noble are chosen. Is it necessary to be learned? *Where is the Scribe, where is the disputer of this world?* Every thing else hath its necessity from us, not from itself; for of itself it cannot shew any thing that should make it so. It is we that form these chains, and fashion these nails of necessity, and make her bands of brass. Riches are necessary, because we are covetous; honour is necessary, because we are proud, and love to have pre-eminence; pleasure is necessary, because we love it more than God; revenge is necessary, because we delight in blood. Lord how many necessities do we make, when there is but one? One without which we ought not to live, without which we cannot be happy; and that is our being made like unto Christ, in whom alone *are hid all the treasures of wisdom*, riches, and honour; all that is necessary for us, are to be found in him, and to be received from him.

And now to conclude, we have two nativities, Christ's, and our's; he was made like unto us by a miraculous conception, and we are made like unto him by spiritual regeneration. His love it was to be born for us; and our duty it is to give him birth for birth, and to be born again in him. And then, as thou art glad at his birth, he will rejoice at thine, and even celebrate thy birthday. "Come, let us rejoice," saith he, "it was meet we should make merry;" for these my brethren were dead, but are alive; they were lost, but are found. They were like unto the beasts

which perish, but now they are made like me. And as Christ had an anthem at his birth, by a full choir of the angelic host praising God; so we shall have at our's, "For there is joy in the presence of the angels of God," at the birth of a Christian, at his assimilation to Christ. For every real resemblance of Christ, is an angel's feast. Angels and archangels, dominions and powers, triumph at the feast of our regeneration. They are glad spectators of our growth in Christ, and rejoice to see us every day become more and more like him. They would have us grow to ripeness and maturity, and become perfect men in Christ Jesus; and that being made like unto him here, we may at last be equal to angels, and "with Angels and Archangels, and all the company of heaven, cry aloud, saying 'Salvation, Honour, Power, Glory, and Thanksgiving, be unto him that was made like unto us, and now sitteth upon the Throne, even to the Lamb of God for ever and ever."'

THE TRUTH OF GOD DEFENDED.

REVIEW OF SERMONS, &c.

(Concluded from page 208.)

IN the sermon upon the ministry of angels, after mentioning how in various ways they may be said to minister to the heirs of salvation, the author mentions some of the reasons why they have received that appointment.

"I am not ignorant, (saith he) that this is usually thought a knowledge too wonderful for us—that man cannot attain a view of these ways of God, these hidden treasures of his providence. It cannot, however, be unlawful to extend our search as far as our limited faculties will permit, provided we approach with due reverence and humility, and offer nothing contrary to the analogy of our faith.

"Consistently with these, we may presume that one reason wherefore our gracious Creator assigns this charge to his holy angels is, because they delight in it; because they have additional happiness therein, besides what results from being employed in the service of God; seeing the more benevolent any being is, the more pleasure he enjoys in doing good. And that these are benevolent in the highest degree we cannot but infer, by their holding the first rank among creatures, inasmuch as God always favours and honours them most who are most like him; for God is love, and to conduct others in the paths of happiness must be

particularly pleasing in his sight, and enhance their own happiness.

"Nor is it a barren useless pleasure which these sons of God reap from their attendance on the children of men; but joined with improvement in doing good to us, they accumulate good to themselves also; and this perhaps is a second reason why the Most High hath allotted this province to them, that by exercising the goodness they already possess, they continually acquire more, and swiftly too. Even we, fettered as we are in this tabernacle of earth, and weighed down by original corruption—even we can perceive that the more acts of virtue we perform, the stronger habit we slowly acquire: much more swiftly, then, must exercise improve those blessed spirits who have neither of these our impediments: much more sensibly, by the acts of benevolence which they perform must they advance in this godlike virtue.

"And, thirdly, as by the exercise of it they are more benevolent and happy, so thereby they treasure up to themselves an augmenting fund of future happiness. The greater good-will they bear to men, the greater must be their joy when these men, in the fulness of time, are received into the glory appointed for them; the more exquisitely will they sympathise with them when all their sorrows are done away, when the days of sickness, and pain, and sin, are passed for ever, and swallowed up in a blissful immortality, and they are admitted with these glorious spirits to drink those rivers of pleasure which flow from the presence of God for evermore!" (p. 35—38.)

It does not appear that any part of this very able and well written sermon is less excellent than that which we have now quoted.

Seldom, if ever, has the necessity of man's faithfulness, in small as great things, been more properly or ably insisted upon than in the third sermon. A careful perusal of this discourse, in which purity of intention is scripturally and strongly insisted upon, would have a tendency to convince many professors in our day, that though they may adopt a more strictly evangelical phraseology than that of the author when he composed it, they are, notwithstanding, more or less practical Antinomians. It must be confessed that a considerable time had elapsed after John and Charles Wesley began the great work of reviving religion, before their veiws of the doctrine of justification by faith were clear or distinct. But still, during that interval in which they saw comparatively little fruit of their labours, they, with the utmost sincerity and diligence, inculcated the doctrine of inward and outward holiness.

In the fourth sermon, the righteousness of the genuine Christian is contrasted with that of the Scribes and Pharisees.

"We see," saith the author," their external regularity, their zeal, their exact manners, and decent deportment, are such as might be well proposed to a Christian; but they are patterns which we must not be content to equal, but infinitely surpass, or our righteousness will avail nothing in the great day of accounts. The Christian religion requires indeed an exemplary behaviour, an external reverence to God and holy things, and all demonstrative of our piety and virtue: but it endeth not here; its chief residence is in the heart, and there it is designed to effect the greatest change. Its principal design is to convert the sinner, to rectify his mind, and alter the most prevailing evil temper of his soul. And herein consists the grand difference between the righteousness required of the Christian, and that practised by the Scribes and Pharisees. Their's was an outward holiness; our's is commanded to be the holiness of the heart. Their works of piety and charity were performed to be seen of men; our's must be performed to please our Father who is in heaven." (p. 72, 73.)

From the sermon on Luke x. 42, we quote the two following paragraphs.

"Let us consider a few of the numberless reasons which prove this (the recovery of the divine image) 'is the one thing needful,' that this alone is to be kept in view, and pursued at all times and in all places; not indeed by neglecting our temporal affairs, but by making them all minister to it; by so conducting them all, that every step therein may be a step to this higher end. Now that the recovery of the image of God, of this glorious liberty, this perfect restoration, *is* the one thing needful on earth, it appears first from hence, that the enjoyment of them was the end of our creation; for man was created to love God, and to this end alone, even to love the Lord his God with all his heart, and soul, and mind, and strength. Love is the very image of God, it is the brightness of his glory. By love man is not only rendered like him, but in some sense one with him. If any man love God, God loveth him, and maketh his abode with him; he dwelleth in God, and God in him; and he that is thus joined to the Lord, is one spirit. 'Love is perfect freedom.' As there is no fear or pain, so there is no constraint in love. Whoever acts from this principle alone, he doth whatsoever he will; all his thoughts move spontaneously, they follow the bent of his mind, and dwell on the beloved object; all his words are dictated by his heart; for out of the abundance of the heart the mouth speaketh; all his actions are the result of pure choice. Love is the breath of his soul, the full exertion of all its faculties; therefore, since the enjoyment of these was the one end of our creation, the recovering of them is 'the one thing needful.'" (p. 87, 88.) In this last pa-

ragraph we have a strong and glowing description of that perfect love which casteth out fear.

The discourse on John xiii. 7, *What I do thou knowest not now, but thou shalt know hereafter*, will, to readers of strong and cultivated minds, appear the most interesting in the whole volume. The author's strong discriminating mind, as well as the pure energetic style which he could use at pleasure, is apparent in the following quotation.

"First, We cannot know how it is that the Supreme Governor holds the world in its present state: 'how he spreadeth the north over the empty space, and suspendeth the earth upon nothing;' 'how he teacheth the sun his certain seasons, and maketh the moon still to know her going down;' how he sustaineth those other great lights which continually float in the firmament of heaven: how he balanceth them, and so arranges their innumerable armies, that every one keeps his appointed station, and constantly runs the appointed race; that though each of them has run so many thousands of years, with such inconceivable swiftness; yet each preserves its due rank and equal distance from all others; that amidst all the variety of their motions, there is the utmost regularity; no injury, no confusion, but all is order, harmony, and peace.

"It is certain that those who are too wise to own that they know nothing about it, will affirm that all this is done by a power unknown to the old philosophers; that this power connects the universe together, and all the hosts of heaven keep their courses because they continually gravitate with such a determinate force towards each other. How clearly do these people explain the ways of God! how satisfactorily do they declare the thing as it is! We allow that all things gravitate with a force proportioned to their quantity of matter. That this is done we know but we ask, how is it done? We inquire what this gravity is? What is this secret chain, by which all the parts of the universe are so firmly and durably connected? What is the universal spring to which all earth and heaven submit? This attraction, this tendency in every natural body to approach to every other? We know it is the law of nature, we discern it is the hand of Omnipotence, and here our knowledge ends.

"Secondly, Not that we need ascend to heaven or (descend) down to the deep, for instances of the ignorance of man in the ways of God. They are nigh thee, even in thy heart, nay, the most inconsiderable, the most obvious parts of thy own frame. Who knoweth how thy soul is retained in life? How the Most High God encloseth spirit in matter? How he has so intimately united two substances of natures so totally different? How he who established it at first, still preserves the exact dependence of one on the other? Who knows how the thought of his inmost soul

immediately strikes the outward part of this earthly body; and how a consciousness in the mind of having done any thing amiss, instantly spreads a blush over the cheek; and a prick of a needle on the hand immediately occasions a painful sensation in the soul? Man is a mystery to himself. That God does work wonderfully within him he knows; but the manner of the operation he cannot know; it is too wonderful for his present capacity. Whether he surveys his hand, or heart, or head, he sees innumerable footsteps of the Almighty; but vainly does he attempt to trace them to their spring, 'Clouds and darkness are round about it.'"

In language equally clear and forcible, the author proceeds to point out, in many other instances, the limits of the human understanding, and notices several important ends to be answered by the existence of those limits.

In dismissing this interesting volume we would observe, that though the author, when he composed the sermons which it contains, had not correct views of the doctrine of justification by faith, yet it so abounds with scriptural divinity and sterling sense, expressed in a style every way excellent, that we conceive none who either fear or love God, can seriously peruse it without being edified.

THE WORD OF ILLUSTRATED.

ON THE PSALMS.

"The Psalms of David are a common storehouse of divine doctrines, a treasury of heavenly comforts, such as no good can match, no evil overmatch."—BASIL.

THE Psalms have been valued and esteemed by the church of God in all ages, as an excellent storehouse of devotion; they are composed in the genuine spirit of piety; and so very beautiful and affecting, that while we read them, they enlighten our minds and warm our hearts, and we catch some degree of the spirit with which they are written. They contain also such an agreeable and extensive variety of subjects, that every devout person may find passages applicable to his particular circumstances and state of mind, and easily digest them under proper heads for his private use.

In some the power, wisdom, and goodness of God in the works of creation are elegantly set forth, as in the 8th, 19th, 104th, and 111th; while others celebrate the constant administration of Providence, and record several wonderful events in the establishment of the Jewish church and nation, as the 33d, 46th, 48th,

78th, 106th, 107th, and 147th.—Some declare the excellency of the divine laws, that the commandments of God are pure and righteous, giving wisdom to the simple, and conversion to the sinner; while others shew the solid comfort and happiness which spring from the sincere observance of them. THY TESTIMONIES HAVE I TAKEN AS AN HERITAGE FOR EVER: FOR THEY ARE THE VERY JOY OF MY HEART. Such are the 1st, 15th, 19th, 112th, and 119th.

Are you oppressed with public grievances, or disquieted with private calamities? You are there furnished with the most moving addresses to the Almighty for relief under the affliction; and while you read and meditate will experience that *the Lord is a refuge in the time of trouble;* and that *happy is he whose hope is in the Lord his God.* Read the 13th, 22d, 23d, 25th, 27th, 31st, 37, 86, 88, 142d, and 146th.

Are your iniquities like a sore burden too heavy for you to bear? and are you groaning after pardon and peace? Look into the penitential Psalms, and you will say, these confessions and these cries for mercy are mine: there you may learn to OFFER UP THE SACRIFICE OF A BROKEN AND CONTRITE HEART, WHICH GOD WILL NOT DESPISE. Such are the 6th, 32d, 38th, 51st, and 130th.

Have you received any public or private blessings from the hands of God, and would you return the acknowledgements due to your divine benefactor? The Psalms are full of thanksgivings to the Father of mercies; every page will teach you to praise the Lord for his goodness, and stir up all that is within you to adore and bless his glorious name. Read particularly the 18th, 30th, 38th, 98th, 100th, 103d, 116th, 118th, and 145th.

Observe the fervency of mind, and the enlargement of heart, the desire and delight, with which *David* offered his prayers and praises to the author of every good gift. He rejoiced, when he went up to the house of God; he meditated in the divine law night and day; it was sweeter to him than honey and the honeycomb: yet he had but an imperfect view of the glorious kingdom of the *Messiah.* With what joy and rapture then ought we to come before the Lord, who are brought to a clearer knowledge and freer access to the throne of grace; to whom the treasures of divine goodness have been clearly revealed; who have received the spirit of adoption, and the full promise of *everlasting life!*

"And they heard the voice of the Lord God walking in the garden in the cool of the day." GEN. iii. 8.

IT is generally supposed that the phrase "Cool of the day," denotes the time or hour of the day in which Jehovah made his

appearance to Adam. This seem, however, to be a mistake, as this phrase is not used in scripture to express any part of time whatever. If we consult the original text all is clear. It reads thus: "Adam heard the sound of Jehovah-God walking in the garden upon the wind of the day," &c.

It is evident from Scripture, that Jehovah the Son appeared to Adam so soon as he was created, and on many after occasions. Adam heard his voice, and held familiar conversation with him, as a man does with his friend. Then, and ever afterwards, in all the ages previous to his incarnation, Jehovah seems to have made the sound or rushing of wind the visible symbol of his appearance. Thus he announced his approach to Job, xxxviii. 1, "He answered him out of the whirlwind, and said," &c. So he appeared to Ezekiel in the vision, chap. i. 4. This also was the sign whereby David knew that Jehovah was gone out before him to smite the host of the Philistines, 1 Chron. xiv. 15. When he heard the sound of a rushing on the tops of the mulberry trees, he knew it was the sound of Jehovah going out to destroy his enemies. And as this had always been the sign of the approaching Deity, the coming of the Holy Ghost upon the apostles was announced in "The sound of a rushing mighty wind," Acts ii. 2. Hence God is said to "Walk upon the wings of the wind," and to "Make the clouds his chariot." Now as this was the usual token whereby Adam knew the approach of his Maker, so soon as he heard the sound of wind issuing from a cloud, walking among the trees of the garden, he was apprised of the approach of the offended Jehovah; and alarmed by his fears, the attendants on guilt, he ran to hide himself from the Divine presence among the thickets of Eden.

The first ages of the church were ages of figure: all the Divine dispensations and institutions prefigured better things to come. God seems to have chosen a cloud, or wind, as the vehicle of conveying his voice, or the intimation of his will to our fathers, to express the manner in which he intended to utter his voice in "The ages to come." The gospel is the voice of God to us, and the Holy Spirit is the wind of the Gospel-day. Accordingly, the word is said to come, not in word only, but in the Holy Ghost, who gives much assurance, or as certain a token of the presence of God, as the cloud or wind afforded of old. Hereby we know that he abides in us, by the Spirit which he has given us. When he came on the apostles, it was in the sound of a rushing mighty wind.———*Pirie's Posthumous Works.*

THE WORKS OF GOD DISPLAYED.

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

(Concluded from page 214.)

THE reptiles and insects of Ceylon are exceedingly numerous, and there are several species very little known. Serpents particularly abound, and are a great annoyance to the inhabitants.

The covra capello, or hooded snake, is found here from six to fifteen feet long. Its bite is mortal; the natives find the herb pointed out by the ichneumon a remedy, if timely applied. When enraged and preparing to attack, it raises its head and body to the height of three or four feet in a spiral manner, while at the same time the remaining part of the body is coiled up to accelerate and give force to the spring. At this instant it distends from its head a membrane in the form of a hood, from which it receives it name. This membrane lies along the forehead and the sides of the neck, and is almost imperceptible till the animal gets into a state of irritation, and is about to attack his foe. When the hood is erected, it completely alters the appearance of the head, and discloses a curious white streak, which runs along the forehead in the shape of a pair of spectacles, and sometimes of a horseshoe. The extension of this membrane seems intended by Providence to give warning to all those within this animal's reach, that he is preparing to attack them: without this signal, he would be very dangerous indeed, as his motions afterwards are too rapid to be avoided. I have more than once been an eye-witness to instances where the fatal bite of this snake was escaped from merely by the object of his vengeance timely observing his preparations.

One remarkable characteristic of these dangerous serpents is their fondness for music. Even when newly caught, they seem to listen with pleasure to the notes, and even to writhe themselves into attitudes. The Indian jugglers improve greatly on this instinct; and after taming them, by degrees instruct them even to keep time to their flagelets.

The covra manilla, the most dreadful of all snakes, is about two feet long, and continues from head to tail nearly of the same thickness. Its colour is a reddish black. The bite proves almost instantly fatal, and has never been known to be recovered from. By the goodness of Providence, however, this species is not numerous, and is almost entirely confined to some parts of the interior. Indeed so rarely is it met with, that I have never conversed with one who had actually examined, or even certainly

seen it. The account I have given is taken from the most common reports on the subject.

The whip-snake and grass-snake are both poisonous. They are of a greenish colour and speckled.

The water-snake, the wood-snake, and a few other species, usually found among old ruins, are perfectly harmless. They are distinguished from the poisonous kinds, by not raising themselves up to prepare for attack, but keeping their heads close to the ground, and hissing all the while.

The rock snake is an immense animal, extending to thirty feet in length. I have myself seen one twenty-two feet long, and about the thickness of a man's thigh: and I was told that much larger ones were to be found in the island. I had a transient glimpse of another as he glided past me through the bushes in the neighbourhood of Columbo; in size he seemed to exceed the one I had formerly seen. The rock-snake inhabits chiefly the rocky banks of rivers. His colour is greyish with broad white streaks. These snakes, though formidable from their immense size, are perfectly free from poison. They are, however, destructive to some of the smaller animals, and will devour kids, goats, hogs, poultry, &c. first twisting their tails round their prey, to break its bones and squeeze it to death.

Alligators of an immense size infest all the rivers of Ceylon, and render them every where very dangerous: many persons continually fall victims to them. In the year 1799, when Colonel Champagné was lieutenant-governor in the absence of Mr. North, an alligator was sent him down for inspection by one of the principal Cingalese. It was full twenty feet in length, and as thick in the body as a horse. It was killed about thirty miles from Columbo, and required two carts placed one after the other, and drawn by eight bullocks, to transport its immense body, while part of the tail still hung trailing on the ground. On being opened, it was found to have in its belly the head and arm of a black man not yet completely digested. The skin was of a knotty horny texture, like that of a young rhinoceros, and quite impenetrable to a musket ball. In February of the same year, when the escort of the governor, on this way to meet the Candian ambassador, arrived at Sittivacca, some of the soldiers having gone, after the fatigues of their march, to refresh themselves by bathing in the river which runs through this beautiful and romantic spot, they were alarmed to find the place pre-occupied by a number of alligators. Being present at the time, and happening to have a fowling-piece in my hand, I fired at two and killed them. They were young ones about eight feet in length.

The guana in appearance very much resembles the alligator. It is a very disgusting animal to look at, but is perfectly harmless, and lives in holes in the ground. It is esteemed good food

by the natives, and makes excellent curry, or rich soup. The flesh tastes very like that of a rabbit.

An immense number of toads, lizards, blood-suckers, camelions, and a variety of others of the same class abound every where throughout the island; but a particular description of them could afford no entertainment to my readers.

One species, however, has left too deep an impression on my mind to be passed over unnoticed. Besides the leeches employed by apothecaries to reduce tumours and carry off corrupted blood, there is another species which infest, in immense numbers, the woods and swampy grounds of Ceylon, particularly in the rainy season, to the great annoyance of every one who passes through them. The leeches of this species are very small, not much larger than a pin; and are of a dark red colour, speckled. In their motion they do not crawl like a worm, or like the leeches we are accustomed to see in Europe; but keep constantly springing, by first fixing their head on a place, and then bringing their tail up to it by a sudden jerk, while at the same time their head is thrown forward for another hold. In this manner they move so exceedingly quick, that before they are perceived, they contrive to get upon one's clothes, when they immediately endeavour by some aperture to find an entrance to the skin. As soon as they reach it, they begin to draw blood; and as they can effect this even through the light clothing worn in this climate, it is almost impossible to pass through the woods and swamps in rainy weather without being covered with blood. On our way to Candy, in marching through the narrow paths among the woods, we were terribly annoyed by these vermin; for whenever any of us sat down or even halted for a moment, we were sure to be immediately attacked by multitudes of them; and before we could get rid of them our gloves and boots were filled with blood. This was attended with no small danger; for if a soldier were, from drunkenness or fatigue, to fall asleep on the ground, he must have perished by bleeding to death. On rising in the morning, I have often found my bed clothes and skin covered with blood in an alarming manner. The Dutch, in their marches into the interior at different times, lost several of their men; and on our setting out they told us that we should hardly be able to make our way for them. But, though we were terribly annoyed, we all escaped without any serious accident. Other animals, as well as man, are subject to the attacks of these leeches. Horses in particular, from their excessive plunging and kicking to get rid of these creatures when they fasten upon them, render it very unsafe for any one to ride through the woods of the interior.

A species of flying lizard is found here, furnished with membranes extending along its sides in the form of wings, with which

it is enabled to take its flight from tree to tree. It is not above nine inches long, and is perfectly harmless, although it is the only animal known which resembles the fabled dragon.

The insects of Ceylon are extremely numerous. There are several species of spiders found, of uncommon size, and poisonous. Flies, beetles, butterflies, muskettoes, cockroaches, with almost every insect known in Europe, are here found, of curious shapes, and ornamented with a variety of colours. Ground-lice and ticks plague the dogs to such a degree as almost to make them mad.

Ants which are here found of every species, were another pest, in addition to the leeches, which we had to encounter in our journey through the woods of Candy; and our clothes and furniture suffered extremely from these vermin. The large red ants, which live on trees, and build their nests among the branches, bite very severely; and in passing among the trees one requires to be very cautious of approaching their habitations, or he will speedily be made to feel the effects of his inadvertency. There are also other varieties of black and red ants of a smaller size, which inhabit rotten trunks and stumps, and are observed in perpetual motion, running up and down the trees. They are perfectly harmless, and though they bite occasionally, like those of our own country, yet their bite is attended with very little uneasiness.

There is a very small species of ant which is found in dwelling houses, where it is of very great use in destroying the larger ant, the white ant, and the cockroach. They speedily devour every thing which is exposed to their ravages; and if at table one accidentally drops a bit of bread, meat, or any sort of food, it instantly appears in motion and animated, from a vast number of these creatures fastening upon it, to carry it off. It is impossible by any contrivance to prevent them from invading the table, and settling in swarms on the bread, sugar, and such things as are particularly agreeable to their palate. It is not uncommon to see a cup of tea, upon being filled out, completely covered with these creatures, floating dead upon it like a scum.

But the most mischievous species of these vermin is the white ant, which is equally destructive in the fields and in the dwelling-houses. They build their nests of a very fine clay, which they throw up in large mounds, and carefully prepare for the purpose. It is made into such an excellent cement, that as soon as it is dried up by the rays of the sun, it becomes so hard that it requires great exertion even with a pick-axe to level the heaps. The ant-hills are often from six to eight feet high, and have large openings both at the top and around the sides to serve for entrances and communications. They often serve

as a receptacle to much more dangerous animals, such as scorpions, and the covra capello snake; on which account the natives are careful never to lie down or fall asleep near the ant-hills. The white ants, in the space of one night, will demolish and eat up all the boots, shoes, and bottoms of trunks which come in their way, or are left on the ground. This is never done but by the carelessness of the black servants. In camp, the furniture of the tents is placed in inverted bottles, with their necks planted in the ground, which, on account of the slippery nature of the glass, cannot be climbed up by the ants. In the dwelling-houses, the trunks, chairs, and bed-posts are for the same reason placed in tin vessels full of water. I have frequently seen the large beams of a house almost eaten through by these insects, and ready to tumble down on the heads of the inhabitants.

This destructive insect, however, is not without the most singular utility, and is made by the Creator to serve the same benevolent purposes, which are conspicuous in every part of his plan. In the immense forests which they inhabit, and which are never subject to the hand of human cultivation, the constant accumulation of decayed timber would in time greatly impede, if not entirely choak vegetation, were not these animals employed by Providence continually to devour it.

Another instinct is also combined with their destructive inclinations, which in a great measure counteracts them and prevents their injurious effects. Were the white ants, endowed as they are with such powers of destruction, to carry on their operations like other ants in secret, and unobserved by those who were interested to obstruct their progress, there would hardly be a possibility of preserving from their ravages any thing either in the fields or the houses, especially in Ceylon, where they are more numerous and destructive than perhaps any where else. When they intend to move from one settlement to another, or when they have fixed on a piece of wood or some other article which they mean to destroy or effect a lodgement in; before commencing their operations, they first raise a tube or hollow passage for themselves, where they may work, or pass and repass without being seen. This tube, which is about the size of a goose-quill, is made of fine sand, with much despatch and dexterity, and when newly finished appears wet. As soon as it has attained a proper consistency, they fall to devour under its covert with great celerity. So powerful is this instinct, that they will not even pass from the bottom to the top of a house, along the walls or posts, without first preparing their covert way. This contrivance, by which they expect to escape detection, never fails to betray them, and point them out to the observation of their enemies. When these tubes are swept down and destroyed, the ravages of the ants are for that time prevented,

as they will never proceed to work without previously renewing their structure.

I have never observed locusts on the island though they are to be found in different parts of India. Land tortoises are in many parts abundant.

The black scorpion of Ceylon is a very dangerous insect, and its sting is frequently mortal. This species is about four inches long, and from one to two broad over the middle of the body. When running or disturbed, their tail is usually carried on their backs. They bite with their fangs or forceps, and instantly dart the sting, which lies in their tail, into the place they have bitten. Their sting emits a poison resembling milk, but not altogether so white. When these scorpions are attacked by their inveterate enemy the ant, and cannot get rid of him, they sting themselves to death.

The centpied or centipedes, which receives its name from the many legs which shoot out from every part of its body, stings in the same manner as the scorpion, first biting the object, and then darting the sting on its tail into the wound.

There is an immense spider found here, with legs not less than four inches long, and having the body covered with thick black hair. The webs which it makes are strong enough to entangle and hold even small birds, which form its usual prey.

There is an insect found here, which resembles an immense overgrown beetle. It is called by us a carpenter, from its boring large holes in timber, of a regular form, and to the depth of several feet, in which when finished it takes up its habitation.

Fish of every sort, in great abundance, are found in the lakes and rivers of Ceylon, as well as the surrounding seas. Those found in the fresh water are much more remarkable for their vast numbers than their quality. The mullet, however, is very good, and perhaps the best of the fresh-water fish. None of the species, as far as I could learn, are peculiar to Ceylon; but all common to the warm latitudes, though differing from the European. One circumstance has often struck me with astonishment, that in every pond or muddy pool, casually supplied with rain water, or even only recently formed, and entirely unconnected with any other water, swarms of fishes are continually found. The only explanation which it appears possible to give of this phænomenon is, that the spawn is by some unknown process carried up with the rain into the sky, and then let down with it upon the earth in a condition immediately to become alive.

Many excellent kinds of fish are caught all around the coasts of the island, and form a principal article both of the traffic and food of the natives.

THE PROVIDENCE OF GOD ASSERTED.

Want supplied, in Answer to Prayer, extracted from Major General BURN'S *Memoirs.*

NOTWITHSTANDING the rigid economy with which Colonel's B's. (such was his rank then) domestic concerns had been uniformly conducted, yet the expenses of his numerous family, whose wants were continually increasing, exceeded his income, and unavoidably involved him in debts, which he had no present means of discharging. The amount of these debts at the beginning of the year 1803, was about sixty pounds. This circumstance, which he felt and deplored as a heavy affliction, rendered him very desirous of future promotion; and about this time he had some hopes of attaining it. But the retirement solicited by an officer above him not being granted, all prospect of immediate promotion was at an end. The disappointment seemed to increase the pressure under which he laboured: his only hope was in his heavenly Father. To him he committed all his cares, praying that he would grant relief in his own way. The same week his prayers were answered.

"February, 14, 1803. Last week, (saith he) just as my heart was poring over the disappointment I met with in my expected promotion, and anticipating all the miseries of accumulating debt, a dear friend of mine, in the military profession, called upon me, and taking me aside into a private room, made me promise I would ask him no questions: which when I had done, with some hesitation—he put a bank note into my hand, saying he was desired to give it me, but with the strongest injunctions never to divulge whence it came. I put it in my pocket without looking at it, repeatedly thanking him and my generous benefactor for the very acceptable present. Dinner being on the table, we went in, sat down and dined; my mind being all the while occupied about which of my creditors I should pay off first, imagining I had perhaps a *ten* or *twenty* pound note, which I longed to look at, but was ashamed to do it before my friend. Soon after dinner I took an opportunity to step out of the room to satisfy my anxious curiosity. But, Oh! how was my heart filled with grateful emotions, when I found two notes, one of *five*, and the other of *a hundred pounds;* a present of *one hundred guineas!* To attempt a description of my feelings at this time, would be in vain: those who have experienced the overflowings of a grateful heart can only guess at them. I was so overcome with a view of the Lord's goodness, that I knew not how to express myself, and was afraid my friend would think

me insensible of the favour bestowed. When he was gone, and I had communicated the purport of his visit to Mrs. B. we both wept, and in broken accents, with eyes and hearts directed to heaven, expressed our obligations to the God of all our mercies, for this seasonable and ample supply, in answer to our united and repeated prayers.—I have now enjoyed the pleasure of paying all my debts, of contributing to the relief of others, and of purchasing many articles absolutely necessary in the family. O how good the Lord has been to us, unworthy as we are of the least of his mercies!"

THE GRACE OF GOD MANIFESTED.

ACCOUNT OF MARGARET BURROWS.

(Concluded from page 221.)

ON the very night preceding her last illness, to render pleasant the passing hours, and to divert painful reflection from the mind of her dear mother, she exercised herself in reading, conversation and singing, until she retired to rest. But O! what awful tidings did the morning usher in (Feb. 6, 1807) when about to arise, she felt an unusual difficulty in breathing, which was followed by the effusion of a large quantity of blood, accompanied with death-like paleness, and a numbness over her whole frame. Though every medical assistance was afforded, it returned again and again in the course of forty-eight hours, which, with the quantity taken from her arms and feet, seemed so to drain the vessels that the doctors could procure no more. However, the Lord was pleased to render the trial more tolerable, by suspending the fatal blow, giving her an opportunity of manifesting, in the furnace of affliction, the reality of her religion, by the exercise of patience, fortitude, and holy joy, which, on many occasions, were so conspicuous, as to excite astonishment *in those who were present;* and, by affording us the painful pleasure of seeing her languish a little longer, before her happy spirit received the signal of dismission. In the first attack, which threatened instantaneous dissolution, she met the king of terrors without fear, being armed with the divine panoply, and able to exercise the shield of faith. She could say, in triumph with an Apostle, "O death, where is thy sting? O grave, where is thy victory?"

'Death's terror is the mountain faith removes,
'Tis faith disarms destruction.'

By this divine principle she realized the glories of the invisible world; and, while hope was as an anchor, cast within the vail unmoved amidst the billows, immortal love raised her soul, as on eagle pinions, above all sublunary things, exciting desires "to depart and be with Christ, which is far better." Such were the aspirations of her soul after a more perfect state of being, and such her views of the blessedness of dying in the Lord, that when, for a short time, some flattering hopes were entertained of her recovery, she seemed disappointed. A friend seeing her apparently much better than usual, congratulated her on the happy change, hoping that she would soon be perfectly restored; to which she replied, that so far from desiring long life, she enjoyed those moments most, when to all appearance nearest the grave. We had cause at the same time to believe, that she was graciously preserved from restless anxiety, being made willing to wait her heavenly Father's pleasure, and suffer all his righteous will. This gracious disposition was so admired by her brother M. when on a visit at home, that in his next letter to her he writes thus:

My very dear Sister,

I rejoice to remember your patience under sufferings, your deadness to the world, and willingness to give up all below the sun, for the sake of enjoying him whom now unseen you love. There is little on earth to induce your desire to remain. It is true, our dear parents would find it almost impossible to give you up: it would be like separating the marrow from the bone, or the soul from the body; but, if God call them to bear the painful trial, his grace and power, which were so blessedly revealed on former occasions, are the same, and he is still touched with the feeling of our infirmities. About this time our hopes of her recovery were wholly cut off, and evident symptoms of a decline appeared. Her strength failed daily, and in general she could speak but little. This caused an anxious thought respecting her spiritual enjoyments, in the mind of her mother, which was no sooner suggested, than it was removed, by Margaret's assuring her, that she enjoyed a sense of her acceptance with God, through our Lord Jesus Christ, and could rejoice in hope of his glory. To all her friends she uniformly testified, as her strength would permit, the power of divine grace, and her unshaken confidence in the Redeemer's merits, while at the same time her soul thirsted for a more entire "conformity to all her Saviour's righteous will." This was particularly discernible at the time of social prayer. O! with what fervour of devotion, and humble boldness, would she pour out her soul to God, while the tears stole down her cheeks. Never, I trust, shall I forget the blissful moments spent with her, when retired from the noise and cares of life, I beheld her spirit pant for God,

and immortal life. She was not, however, without her assaults from the enemy; but the Lord proportioned her strength to her day, by applying his promises, and making them "sweeter to her than honey, or the honey comb." She informed me, after a night of great affliction, of the peculiar sweetness she found in those words, "I will be with you in six troubles, and in the seventh I will not leave you." One morning she told her mother of the comfort she had received by a dream the preceding night, respecting her brothers who had gone before her to happiness, which led her mother to express a hope of being met by some of her children on the shores of immortality. This afforded Margaret another opportunity of expressing her strong affection for her mother, which she did, by exclaiming with unusual emotion, "Mother, I will come first to meet you. It is I mother, that will come first." It may not be amiss here to observe, though having desired to depart and be with Christ, she was by no means insensible of the awfulness of meeting the king of terrors; the solemnity of his appendages, or the consequences attendant as it respects both this world and the other. Yet knowing in whom she had believed, her soul remained undaunted, and joyful. This appeared, while not only with composure, but a degree of cheerfulness, she gave directions respecting the way in which she wished to be treated after her dissolution. And while she comforted her mother with the consideration of the happy day, when they should meet above, to part no more for ever.—When her mother spoke of the painfulness of giving her up, she answered with her usual sweetness, "you must just pray me away."—Her soul became still more assimilated to God, as she drew near her eternal rest: Yea, she seemed to antedate the felicity of the glorified, particularly when some friends, by her especial desire, joined in singing suitable Hymns, in a room so far distant from her own, as just to be heard, not being able for some time to bear a loud word. In the forenoon of Sunday, June 21, she spoke more than for some days before, to S. Ousley, who sat with her, while brother O. preached in the street. Of this interview, with some other particulars, corroborating what I have said. S. O. speaks in a letter with which she favoured me after Margaret's death, part of which I here transcribe, dated,

Dunmore, May 21st, 1809.

——— I have with great pleasure attentively considered the progress of divine grace in the soul of our dear departed sister, during the time I had the pleasure of superintending the Class. Many a time I heard her most pious and delightful experience in the things of God. She was ripening fast, as choice fruit, for that glory with which our God has now so graciously

crowned her. I have sometimes with difficulty prevailed on her to meet the class though she was naturally very diffident; yet she did it as an experienced servant, who knew and did her Master's will. Her prayer was so pathetic, solemn, and melting; and likewise so very sensible, that I have never heard her without being greatly profited. A few evenings before she took her death sickness, at one of the prayer meetings, which she and the other girls of the Class held on Teusday evenings, while she was pouring out her heart in holy fervent prayer, the power of the Lord was so remarkably present, that hard hearts were melted down, tears, sighs, and supplications, were heard on every side. Many of the girls, at that meeting, received a genuine sense of the pardoning love of God, and others were awakened. O! how condescending is our Lord to the sincere efforts of the feeblest faith, 'Out of the mouth of babes and sucklings doth he perfect praise.' "The morning before her death (says Mrs. O.) I sat with her while my dear husband was preaching in the street, nearly opposite the house; she wished all to hear him. She asked me if John were hearing, as she longed much for his salvation. She was seemingly very much oppressed, and in great pain. I said, my dear Margaret, pain and suffering will soon be at an end; you will soon be with your loving Saviour, 'Yes,' (said she) 'glory be to God I shall.' She felt it very difficult to speak, but seemed very anxious to hear the sermon, and as the windows were thrown open, she could hear a good deal. She seemed during the whole time much engaged with God. When leaving her, I mentioned something of the loving kindness of the Lord, in giving us the knowledge of salvation by the remission of our sins, through faith in our Lord Jesus Christ. She squeezed my hand, and raising her eyes to heaven, seemed in an ecstacy—her heavenly countenance speaking the feeling of her happy soul. I saw my dear Margaret no more." Towards evening she felt unusually restless, which led her to ask a friend, 'Is this working for death?' The answer was too painful too be uttered without tears. About five o'clock she called her parents to her bed side, and asked them many questions of the last importance respecting their spiritual state, exhorted them in words the most appropriate, and with the greatest tenderness, assuring them of her great affection and respect: for the last time she bade them adieu. As the evening advanced she grew still weaker, but continued in general recollected. About eleven she desired that I should read for her some hymns suited for the occasion. These were familiar to her, and so appropriate, that she adopted many of the sentiments as I read, particularly part of the dying Christian: when I read: "Trembling, hop-

ing, ling'ring, flying," her spirit appeared to struggle for release, as a bird entangled in the fowler's snare. When I read, "O the pain, the bliss of dying." She said, 'O the bliss of dying.' When I came to "Tell me my soul can this be death." She exclaimed, 'O! 'tis death, 'tis death.' Reading, "Lend, lend your wings, I mount, I fly, &c." she manifested such intense desire to depart, as I cannot find words to describe; her spirit, fired with seraphic love, seemed to burst the fetters of mortality. Between twelve and one o'clock, she desired to be raised up in the bed, and signified a wish for prayer, with which we immediately complied. While engaged in this blessed exercise God was indeed near, holy angels surrounded, heaven was felt below. In that moment, without struggle or groan, her head reclined on the breast of her attendant; the weary wheels of life stood still, and her happy spirit escaped to the bosom of Abraham above. Thus were her own words verified, 'You must pray me away.'—When her exit was perceived, all present but myself, fled to different apartments to vent their feelings; which afforded me an opportunity of gazing, with sentiments of mingled joy, and grief, upon her heavenly countenance, recognizing in it still some traces of that sacred enjoyment which had filled her departed spirit. Thus, my beloved Sister lived, and thus she quitted this mortal state of being, June 22, 1807, after an illness of more than four months, in the 18th year of her age, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Many of her companions, with whom she took sweet counsel, mingled their tears with those of her relatives, both at her bedside, and at her grave, where, with her kindred dust, she moulders beneath their tomb, till the resurrection of the just;

> "When these, new rising from the tomb,
> With lustre brighter far shall shine;
> Revive with ever-during bloom,
> Safe from diseases and decline."

Perhaps the following summary character may not be deemed superfluous. It is the result of strict observation, as well as tender regard.—She was agreeable in her person, and graceful in speech.—In her countenance was depicted sweetness, good-sense, and piety, such as seldom failed to inspire sentiments of respect.—Her disposition was tender and benevolent, not sullen or reserved, nor yet light and inconsiderate.—In her temper she was mild and uniform.—Gentle in her manners, and plain in her dress.—A pious christian, an obedient child, and an affectionate sister.

G. B.

MISCELLANEOUS.

An Account of the Inhabitants of Pitcairn's Island, from the Quarterly Review of July, 1815.

(Concluded from page 230.)

"THIS interesting new colony, it seemed, now consisted of forty-six persons, mostly grown up young people, besides a number of infants. The young men all born in the island were very athletic and of the finest forms, their countenances open and pleasing, indicating much benevolence and goodness of heart: but the young women were objects of particular admiration, tall, robust, and beautifully formed, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth, like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waste to the knees, and generally a sort of mantle thrown loosely over the shoulders, and hanging as low as the ancles, but this covering appeared to be intended chiefly as a protection against the sun and weather, as it was frequently laid aside—and then the upper part of the body was entirely exposed; and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wreathed caps or bonnets for the head in the most tastely manner, to protect the face from the rays of the sun; and though, as Captain Pipon observes, they have only had the instruction of their Otaheitan mothers, 'our dress-makers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females!'

"Their native modesty, assisted by a proper sense of religion and morality, instilled into their youthful mind by John Adams, has hitherto preserved these interesting people perfectly chaste and free from all kinds of debauchery. Adams assured the visiters, that since Christian's death, there had not been a single instance of any young woman proving unchaste; nor any attempt at seduction on the part of the men. They all labour, while young, in the cultivation of the ground; and when possessed of a sufficient quantity of cleared land, and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage ceremony of his own.

" The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expression, *quarrels of the mouth;* they are honest in their dealings, which consist of bartering different articles for mutual accommodation.

" Their habitations are extremely neat. The little village of Pitcairn forms a pretty square, the houses at the upper end of which are occupied by the patriarch, John Adams and his family, consisting of his old blind wife and three daughters from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son-in-law. On the opposite side is a dwelling of Thursday October Christian; and, in the centre, is a smooth verdant lawn, on which the poultry are let loose, fenced in so as to prevent the intrusion of the domestic quadrupeds. All that was done was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses too they had a good deal of decent furniture, consisting chiefly of beds laid upon bedsteads, with neat covering; they had also tables, and large chests to contain their valuables and clothing." Adams' house consisted of two rooms, and the windows had shutters to pull to at night. The younger part of the sex are, as before stated, employed with their brothers, under the direction of their common father Adams, in the culture of the ground, which produced cocoa-nuts, bananas, the bread fruit tree, yams, sweet potatoes, and turnips. They have also plenty of hogs and goats; the woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish.

" Their agricultural implements are made by themselves from the iron supplied by the Bounty, which, with great labour, they beat into spades, hatchets, crows, &c. This was not all, the good old man kept a regular journal, in which he entered the nature and quantity of work performed by each family, what each had received, and what was due on account. There was, it seems, besides private property, a sort of general stock, out of which articles were issued on account to the several members of the community; and for mutual accommodation, exchanges of one kind of provisions for another were very frequent, as salt, for fresh provisions, vegetables and fruit for poultry, fish, &c also when the stores of one family were low, or wholly expended, a fresh supply was raised from another, or out of the general stock, to be repaid when circumstances were more favourable; all of which were carefully noted down in John Adams' journal.

" But what was most gratifying of all to the visiters was, the simple and unaffected manner in which they returned thanks to the Almighty, for the many blessings they enjoyed. They

never failed to say grace before and after meals, to pray every morning at sun-rise; and they frequently repeated the Lord's Prayer and the Creed. 'It was truly pleasing, says Captain Pipon, 'to see these poor people so well disposed, to listen so attentively to moral instruction, to believe in the attributes of God, and to place their reliance on Divine goodness.' The day on which the two captains landed was Saturday the 17th of September; but, by John Adams' account, it was Sunday the 18th, and they were keeping the Sabbath, by making it a day of rest and of prayer. This was occasioned by the Bounty having proceeded thither by the eastern route, and our frigates having gone to the westward; and the Topaz found them right according to his own reckoning, she having also approached the eastward. Every ship from Europe proceeding to Pitcairn's Island, round the Cape of Good Hope, will find them a day later;—as those who approach them round Cape Horn, a day in advance, as was the case with Captain Folger and Captains Sir T. Staines and Pipon.

"The visit of the Topaz is of course, as a notable circumstance, marked down in John Adams' journal. The first ship that appeared off the island was on the 27th of December, 1795; but as she did not approach the land, they could not make out to what nation she belonged. A second appeared some time after, but did not attempt to communicate with them. A third came sufficiently near to see the natives and their habitations, but did not attempt to send a boat on shore; which is the less surprising, considering the uniform ruggedness of the coast, the total want of shelter, and the almost constant and violent breaking of the sea against the cliffs. The good old man was anxious to know what was going on in the old world; and they had the means of gratifying his curiosity, by supplying him with some magazines and modern publications. His library consisted of the books that belonged to Admiral Bligh, but the visiters had not time to inspect them.

"They inquired particularly after Christian Fletcher. This ill-fated young man, it seems, was never happy after the rash and inconsiderate step he had taken; he became sullen and morose, and practised the very same kind of conduct towards his companions in guilt which he and they had so loudly complained against in their late commander. Disappointed in his expeditions at Otaheite, and the Friendly Islands, and most probably dreading a discovery, this deluded youth committed himself and his remaining confederates to the mere chance of being cast upon some desert island, and chance (Providence) threw him on that of Pitcairn. Finding no anchorage near it, he ran the ship upon the rocks, cleared her of the live stock and other articles, which they had been supplied with at Ota-

heite, when he set her on fire, that no trace of inhabitants might be visible, and all hopes of escape cut off from himself and his wretched followers. He soon however disgusted both his own countrymen and the Otaheitans, by his oppressive and tyrannical conduct; they divided into parties, and disputes, and affrays, and murders, were the consequence. His Otaheitan wife died within a twelvemonth from their landing, after which, he carried off one that belonged to an Otaheitan man, who watched for an opportunity of taking his revenge, and shot him dead while digging in his own field. Thus terminated the miserable existence of this deluded young man, who was neither deficient in talent nor energy, nor in connexions, and who might have risen in the service, and become an ornament to his profession.

"John Adams declared, as it was natural enough he should do, his abhorrence, of the crime in which he was implicated, and said he was sick at the time in his hammock. He expressed the utmost willingness to surrender himself and be taken to England; indeed he rather seemed to have an inclination to revisit his country, but the young men and women flocked round him, and with tears and entreaties, begged that their father and protector might not be taken from them, for, without him, they must all perish. It would have been an act of inhumanity to remove him from the island; and it is hardly necessary to add, that Sir Thomas Staines lent a willing ear to their entreaties, thinking, no doubt, as we feel strongly disposed to think, that if he were even among the most guilty, his care and success in instilling religious and moral principles into the minds of this young and interesting society, have, in a great degree, redeemed his former crimes. *

"This island is about six miles long by three broad, covered with wood, and the soil of course very rich: situated under the parallel of 25 deg. south latitude, and in the midst of such a wide expanse of ocean, the climate must be fine, and admirably adapted for the reception of all vegetable productions of every part of the habitable globe. Small, therefore, as Pitcairn's Island may appear, there can be little doubt that it is capable of supporting many inhabitants; and the present stock being of so good a description, we trust they will not be neglected. In the course of time, the patriarch must go hence; and we think it would be exceedingly desirable, that the British nation should provide for such an event, by sending out, not an idle

* I take it for granted, that the writer means no more, by saying, that John Adams "redeemed his former crimes," than that he ought not now to become a subject of civil punishment; and in this I am decidedly of his opinion.

and evangelical missionary,* but some zealous and intelligent instructor, together with a few persons capable of teaching the useful trades or professions. On Pitcairn's Island, there are better materials to work upon than missionaries have yet been so fortunate as to meet with, and the best results may reasonably be expected. Something we are bound to do for these blameless and interesting people. The articles recommended by Captain Pipon appear highly proper;—cooking utensils, implements of agriculture, maize or the Indian corn, the orange tree from Valparaiso, a most grateful fruit in a warm climate, and not known in the Pacific islands; and that root of plenty, (not of poverty, as a wretched scribbler has called it,) the potatoe; bibles, prayer-books, and a proper selection of other books, with paper, and other implements of writing. The visiters supplied them with some tools, kettles, and other articles, such as the high surf would permit them to land, but to no great extent; many things are still wanting to their ease and comfort. The descendants of these people, by keeping up the Otaheitan language, which the present race speak fluently, may be the means of civilizing the multitudes of fine people scattered over the innumerable islands of the Great Pacific. We have only to add, that Pitcairn's Island seems to be so fortified by nature, as to oppose an invincible barrier to an invading enemy; there is no spot apparently where a boat can land with safety; and, perhaps, not more than one where it can land at all; an everlasting swell of ocean rolls on every side, and breaks into foam against its rocky and iron shores."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. B. Shaw, *to a Friend at Bridlington Quay.*

South Africa, near Honinberg, Sept. 16, 1816.

Dear Brother,

HAVING an opportunity of sending you a few lines from a distant land, I gladly seize it, and sit down to write. You will, doubtless, be surprised, when you begin to read, to find us in the interior of Africa, on our journey to the Great Namaquas.

* The writer surely cannot mean that a missionary, on account of his being evangelical, is either idle or ignorant; or that one who is not evangelical, is therefore zealous and intelligent. The truth is, that none but evangelical missionaries are of any use either at home or abroad.

Both I and my dear partner have long desired to leave Cape Town, and form a settlement among the heathen. I could not think of spending my time in preaching merely to a few soldiers, some of whom are well able to instruct their weaker brethren.

My desire for years has been to preach to the heathens, and for those I was originally appointed. The Missionary Society has been at a considerable expense in sending me to Africa. I have endured a number of privations and difficulties in order to reach those benighted shores; and the idea of living in comparative ease in Cape Town, of not doing the work for which your subscriptions are given, and of not being in the place where the Lord would have me be, often bore down my spirits; and I besought the Lord (if it were his pleasure) to send me far hence to the Gentiles. The Lord, I believe, now has opened a way for me by means of Mr. Schmelen (a missionary from Namaqua country) coming to the Cape in order to purchase a number of necessary articles for his mission. I am somewhat afraid that the Committee in London will find fault with the unavoidable expense of my outfit. But I am sure if the people in Yorkshire were acquainted therewith, they would readily give a trifle more when their subscriptions are collected on that account. I have had to purchase a waggon, which cost between 70 and 80*l.* likewise twelve oxen, besides coffee, sugar, rice, &c. and some other articles, such as knives, tinder-boxes, and handkerchiefs, to exchange with the natives for our subsistence. I believe the Great Namaqua land lies about 25 deg. S. lat. The people know nothing of money, but exchange their cattle and skins for things of a different kind. There is no corn among the people in Namaqua land, except what the missionaries have sown for their own use, and of that but very little; so that we may expect difficulties; but the grace of God can afford us support.

Friday, September 6. Having all in readiness, we left Cape Town, at 3 P. M. Mr. and Mrs. Evans (English people) and Captain Young, of London, accompanied us to a distance, and then bade us farewell. We crossed the Salt River with our two waggons, a little after sun-set, and having travelled a few miles beyond it, we halted for the night. We were too much wearied in body, and harassed in mind, to prepare any thing to eat; we therefore partook of a little bread, and laid down to sleep in our chariot.

September 7th. We were as comfortable last night as if we had laid on the best bed on the Bridlington circuit. At day-light, the morning gun, from the Cape-castle, warned us of its being time to rise. Having taken a little coffee, brother Schmelen called our people together, about fourteen in number (who accompanied him on his journey from Namaqua land) for

divine service. The poor Namaquas sung delightfully, and all was performed with the greatest possible reverence. One of my oxen was so exceedingly untoward, when put to the yoke, that the rest were corrupted thereby. On telling the driver to dismiss him, and take one of the others, he quickly obeyed, and all stood well to the yoke. At four A. M. we arrived at the house of a boor (farmer) where brother Schmelen begged long and loud for the juffrouw (lady) to sell us some bread, butter, &c. but she firmly withstood his entreaties, till I brought in my English wife, who appeared delicate when compared with the rest of our company, this had the desired effect; for we got all we stood in need off. About six we crossed a river with some difficulty; for as my oxen were climbing the steep ascent on the opposite side, some of them fell to the ground, and the waggon remained in the river, till some of brother Schmelen's oxen were brought to our assistance. Here I was more fully convinced that "two are better than one." At our evening service, under the vast canopy of heaven, Jacob (brother Schmelen's driver) prayed earnestly that the Lord would send out more labourers into his vineyard, especially into benighted Africa.

Sunday, 8th. Held a prayer-meeting at six-o'clock A. M. and at eleven brother Schmelen preached a plain simple sermon from the narrative of the man who was born blind. We felt much comfort from a consideration of the prayers of the great congregations of God's people in England.

Monday, 9th. Early this morning, a boor who was passing by, said, we might purchase bread, &c. at his house, a short distance from the plain were we had halted. On going to the house, we found a family of affectionate people, who shewed us much kindness on account of our being missionaries. They strongly requested that we would call at their house, if we should ever return, and eat and sleep with them. At seven in the evening we found difficult work in ascending a mountain, the top of which having reached, our wearied oxen were loosed from the yoke. But many of them were so much fatigued, that, instead of eating, they laid down to rest. While preparing our beds, the wind arose, the skies gathered blackness, the moon and stars disappeared, and the rain poured down almost in torrents. The poor Namaquas began to creep under the waggons for shelter, and we had difficult work to keep ourselves dry.

Tuesday, 10th. I was surprised this morning to see some of our people eating part of the skin of an ox; but brother Schmelen assured me that they do it with thankfulness, having first roasted it on the fire. Our road to-day was good, and travel-

ling pleasant; an old man, who takes care of my spare oxen, shot a fowl, which he brought to my wife as a present. Of this we had a pye made, which, in this wilderness was a rarity indeed. My wife gave a small portion to the old man who shot it, and he shared it among all who wished to taste with him.

Wednesday, 11th. Arrived at a boor's house, where we purchased bread for ourselves and our people; and the lady made my wife a present of some salted animal food, which was also a rare thing in this land.

Thursday, 12th. Some of our people went out with their guns this morning to seek after food, but they found none. In the afternoon, having but little to eat, I was tempted to join them, but we failed also in our attempt.

Friday, 13th. It rained much last night, and was wet and cold this morning; but about noon, the sun made his appearance, and soon we pursued our journey. At three we came to the Berg River, which we crossed with safety—our waggons were taken up on a swing bridge, and the oxen swam over. At five we came to the house of Mrs. Marais, her son, and family, who are friendly to missionaries. We partook of a good supper, and slept in a good bed for the first time since we left Cape Town. Mr. Marais took us in his waggon to Mr. Botmai's, another friend, who lives at the Honinberg (Honey Mountain) where oranges are so plentiful (in his garden) that waggon loads might have been plucked in a very short time. When I was in Cape Town, a faithful dog was by some means taken from me: it is about five weeks since I lost him: here he joined our waggon. I was so astonished (it being six days' journey from the Cape) that I could scarcely believe my own eyes. To-day I have purchased five oxen more, which makes my number sixteen; (one being dead;) but as we have to travel some hundreds of miles through deep sandy deserts, I shall be constrained to have yet more. My Jane has procured some shells, which will be sent to her mother, some of which must be sent to my mother. She joins me in love to all friends.

I remain, &c.

BARNABAS SHAW.

P. S. We are only six days' journey from Cape Town, and we expect to be eight weeks more before we reach the place where we would be. Though it is, perhaps, 700 miles, an old Namaqua has arrived here this evening, riding on an ox, on his way to the Cape, to purchase a gun. One of our people travelled this long and tedious journey with only eight rix dollars, or about fifteen shillings sterling. If your people, at the Missionary Meeting, could have a view of our troops, some riding on oxen, others walking behind with their guns

(with no clothing save a little skin round the waist, and a number, sewed together, which they hang over them as a cloke,) they would be pleased with the sight, and would rejoice to hear them speaking of the things of God.

We still need your prayers; especially we shall expect them at your general prayer-meetings. If you continue steadfast in the faith, we shall be assured of meeting you on *Zion's hill.*

B. Shaw.

CEYLON.

Extract of a Letter from Mr. John M'Kenny *to the* Committee.

Jaffnapatam, June 11, 1816.

AS I have heard this day that there is now an opportunity of forwarding letters to Europe, I gladly embrace it, to inform you of the goodness of God in bringing me, and my family, in safety to this Island. We sailed from the Cape on the 15th of March, on board the Lucy and Maria; and immediately on leaving Table Bay, we fell in with a gale of wind. This we felt very trying and distressing, as before we could get our things all secured, we were extremely sick. It is impossible for me fully to explain the trying nature of our circumstances at this time; however, our heavenly Father brought us through in safety. We had Mr. Trower and family, and Mr. Wigram Money, (brother to Mr. Money, of Bombay,) as passengers. Those gentlemen are both decidedly religious, and seeking with all their hearts the salvation of their souls. Captain Barclay, our commander, was particularly friendly and favourable to our views, and not only readily consented to my preaching on board, but warmly requested me to do so. I preached regularly on Sundays and Thursdays, and we had divine worship every evening. I trust I shall never forget the goodness of God to me on board the Lucy and Maria. I may well say that he crowned me with loving kindness and tender mercy. Our Captain was bound for Bengal, but had engaged to land us at Madras; however, on the passage, he was so kind as to say, that, if it should be in his power, he would land us on this island, that we might be saved the expense and trouble of another voyage. For this I felt very thankful, as the getting at once to our destination was most desirable.

We did not see land, from the time we left the Cape, until Thursday morning, the 9th of May, when Ceylon appeared full in view. Our good Captain was determined to land us at Galle, but when we were within a few leagues of the port, it begun to blow so hard, that he was obliged to give up

the idea, as, at this season, it is very dangerous for large ships to touch there. He then changed his course for Trincomalee; but on Friday morning, the 10th, we were becalmed, about seven leagues off Batticaloa, and, as it was very uncertain when we might get to Trincomalee, we thought it best to land there, and about nine o'clock at night, we came to anchor, about two miles off the land. As our Captain was unacquainted with the place, he thought it necessary to go on board a small brig, which lay about a mile from us, to obtain what information he could; and, at his request, I accompanied him. The brig proved to be a government schooner, Captain Morris; and the commander informed our Captain, that it was a very bad anchorage where he lay; and advised him to remain as short a time as possible there, and kindly proposed to take charge of our luggage, and have it sent up the river to the fort, which is about four miles, and to take us in his own boat. Immediately on our return to the ship, I had most of our things sent on board the schooner; and early the next morning, we went ourselves, accompanied by our Captain. As Captain Morris had his boat ready, we, without delay, set off for the fort, and Captain Barclay returned to his own ship. It would not be easy to describe our feelings, while sailing up the river to a place where we were not only perfect strangers, but to which we had no introduction: we could only cast ourselves on the Lord, and we found it not in vain to trust in him. On our arrival at the fort, we went to the house of the commanding officer, Captain Jones, who received us in a friendly manner, (on his being informed who we were by Captain Morris,) as did also his lady. He is the only European gentleman who is married at this station. Breakfast was immediately prepared for us, after which, Mrs. Jones informed Mrs. M'Kenny that she need not be uneasy, as we could remain with them until a house was procured for us, which was very difficult to find, as there are but very few in the place, and very seldom unoccupied. But Mr. Boyd, the collector, whom we found remarkably friendly to us, procured a very small one for us.

Immediately on brother Lynch's hearing of our arrival, he wrote to me, advising us to remove from Batticaloa to this place. Accordingly, I hired a small brig, I suppose about thirty tons burden, in which we sailed on Wednesday the 29th ultimo, about seven o'clock in the evening, and on the Friday morning following, landed at Point Pedro, about twenty-one miles from Jaffna. We were obliged to remain here until the next morning, between six and seven o'clock, when we set out for Jaffna. Our dear brother Lynch met us about half way; we felt great joy and gratitude to our heavenly Father for preserving us to see each other's face again. It was with fear and

trembling that I resolved to leave Batticaloa, as my dear partner was expecting her confinement every day, and the passage to Point Pedro is very uncertain. Sometimes doneys (the name given to the large boats which sail along the coast of this island) are eight and ten days by the way; but we were only thirty-nine hours. If we had travelled by land, we must have been ten days on the road, and it would have been more than double the expense. Since we arrived, we have, in general, enjoyed good health: thanks be to God. I am very thankful for being removed to this place, where the prospect of usefulness is so great. It is true, we see many difficulties in the way of the conversion of the heathen; but knowing that it is God's work, we are determined to take encouragement, and in his strength go on. My soul has been much blessed in preaching since I arrived. I do not find it so difficult to preach through an interpreter as I supposed I should.

Our general meeting is appointed for the last Monday in July; but if the other brethren do not arrive in time, I suppose it will be put off for a few weeks. We look forward with very enlarged expectations to this time, and trust that the Lord will bring us together in the fulness of his blessing; indeed it appears that our mission to Ceylon was entered on at the right time. Oh that our God may not only give us favour in the eyes of this people, but that he may, of his great goodness, make his holy word spirit and life, that we may see produced in those who hear it, deep convictions of sin, and lively faith in the Son of God, producing all holiness of life and conversation. This is what we want, and I trust that nothing less than this will ever satisfy us.

I shall conclude my letter by giving you a copy of a letter which I received from the Hon. and Rev. Mr. Twisleton.

May 23d, 1816.

Rev. and dear Sir,

ALLOW me to offer my congratulations to you and Mrs. M'Kenny, on your safe arrival, and to thank you for Mr. Barclay's letter. He was master in the same ship to which I was chaplain about twenty years ago, and I was pleased at the manner in which he wrote of you. I am highly gratified at the prospect of seeing five more Wesleyans in this island, being pleased with the sample already given. Mr. Harvard's new place of worship ought to be finished by the end of July, as well as mine, which I am building in the Black Town. Since Mr. Harvard has undertaken the printing of the Scriptures in Cingalese, the work has been going on rapidly. I wish there were twenty more Wesleyans in this island, and then the natives might have the benefit of them at Matura, Hangwell, Jaeley,

Amlamgodda, Bentatte, Caltura, Chilauw, Manaar, Point Pedro, Multivvi, Putlam, Negombo, and Trincomalee. Out of the five American missionaries now here, I believe that three will go to Tillissally, in the Jaffna district, and two will go to Bombay. Four of them are married. Mr. Norton, the Church missionary, is gone to Cochin and Quilow, and is to be stationed in the Travancore country.

Mr. Lynch will probably be at Columbo, for the annual meeting in July next. Our friend Squance is doubly regenerated, and preaches with vigour in English and Portuguese, at Galle. I have not yet seen good Mr. Erskine. I think one of them at Galle ought to run down and see you, in consequence of the points stated in your letter to Mr. Harvard: we shall be under no difficulty in respect of disposing of the expected brethren; but I wish you as soon as convenient, to make up your mind, whether, on their arrival, you would prefer staying at Batticaloa. If you have the last report of your society, and copies of the Missionary Register since April, 1815, pray send them for perusal, as also any other new publications. The Rev. Messrs. Greenwood and Schroeter, were here some time, but are now gone to Bengal. I beg you to offer my compliments, and sincere good wishes, to Mrs. M'Kenny.

Dear Sir and brother,
Your's, faithfully,
T. J. TWISLETON.

Extract of a Letter from Mr. W. BENNET *to* Mr. G. MARSDEN,

Annapolis, Nova Scotia, Nov. 12, 1816.

My very dear Brother,

I HAVE just received your letter, brought over by brother Payne, for whose safe arrival, and that of his fellow missionary, we praise the Lord. Brother Robert Alder arrived about a fortnight before, in good health. It is with peculiar pleasure that I see and read a letter from you. Though I have now been full sixteen years removed from my first religious friends and Christian acquaintance in Manchester, I bless God that I feel the same warm endearing love for them, and yourself as one of them, which I formerly did when following you from Oldham-street chapel to Salford—to Altringham—to Barton, &c.

I hope the inhabitants of Nova Scotia will sufficiently feel the obligations they are under to our friends in England, for furnishing the means, and sending out so many excellent young men to preach the unsearcheable riches of Christ. The two brethren who have last arrived at Hallifax, I have not yet seen,

as it is only to day that I heard of their arrival. Last week I went down to Halifax, and assisted brother Alder in getting up to the Newport circuit; and I shall immediately attend to the other two brethren, to see them on to their appointments. The financial regulations, which the Committee have pointed out for this district, in future shall be adopted.

I exceedingly rejoice at the present system proposed by the Committee, of supplying all places that require it with preachers. We have had to scatter our labours so much, that what we appeared to gain at one time we lost at another, excepting in a few cases, say, the town of Halifax and city of St. John's, where a preacher has been settled; in both these places our congregations are large, and the societies increase annually. In the Annapolis circuit, brother Fishpool and I have an extent of about seventy-four miles in length; and notwithstanding we have both being labouring with our might, we can but rarely supply each place with Sabbath-day preaching. We have with us only one young local preacher. I have cause to bless God that I feel a pleasure in his work; I know not that I ever felt greater, or more of a missionary spirit. Had I health and strength of body to execute what my mind would devise, I should be very glad; but I now have to learn more submission to the Divine government by the afflicted state of my body. Doctor Hinnelly, at Montreal, informed my friends, that my liver is affected, which, without great care, might soon prove mortal. As the brethren at the last District meeting gave me an appointment on this circuit, I am anxious to go through the whole of the labour assigned, though I fear I shall have to solicit, ere long, a supernumerary post. Sixteen years travelling and preaching in this country will make an impression on a very good constitution. The hope of heaven at last, and the thoughts of doing good in the mean time, are consolations to my mind, which more than balance the weight of afflictions or privations which I may now endure. In truth, with our venerable father, I can sing,

> "'Tis worth living for this,
> To administer bliss
> And salvation in Jesus's name."

I shall be glad to hear from you as often as your many duties will admit.

I remain your's,
In Christian bonds,
WILLIAM BENNET.

POETRY.

ODE TO ADVERSITY.

From a Poem entitled "Alcon Malanzone," a Moorish Tale, by the Hon. Mrs. Esme Erskine.

Iron-handed Goddess!—chill Adversity!
Thou, whom the mortal race abhor and dread;
From whose stern lash, they vainly seek to fly,
Or 'scape the snare, thy toiling fingers spread!—
Oh! thou dost laugh to scorn each petty guile,
The struggling victim plies to burst his chain—
On freedom's verge, thou bidst him sport awhile,
Then back re-plunged, he is thy slave again!—
Ah! that pale langour o'er thy breast might creep—
A moment loose thy hold, and veil thine eyes in sleep!—

'Tis said, that 'neath thy rod will virtue groan,
Shroud her fair splendour, bow her lofty mien—
And humbled to the dust, despised, alone,
No longer be, what still she boasts to have been.—
'Tis said, transplanted to thy freezing soil,
Genius bright opening bud will droop and wither—
Nipt by thy luckless grasp, no care, no toil,
Can warm to life, the germ that's wafted thither—
'Tis said, to thee each power, each will resigned,
The soul resistless sinks, her grovelling doom to find.

Frown not dread power, altho' thy mighty fame,
Should thus be slandered by reproach most vile,
The hand of truth will brush away the stain,
And sage experience blazon forth the wile!
Thou art the nurse of virtue—harsh indeed
The tender infant's hardened to the race!—
Thou art the spring of genius—poor and meed,
And slow the fame, that can that meed replace:
Thou art the test of good—the probing steel,
That can its truth, its nature, and its depth reveal.

Thine are the joys, that from religion flow—
More rapturous pure, than ought this world can yield:
Thine is the heart that mourns another's woe—
The font of feeling by thy touch unsealed:
The proudest glow that firm affection feels—
The fortitude, that strong, unbending, high,
Man, in his native dignity reveals,
From thee derive their force and majesty—
The mask withdrawn—thou art an angel given
To wean from this low earth, and make us meet for Heaven.

THE METHODIST MAGAZINE,

FOR JULY, 1817.

BIOGRAPHY.

MEMOIR OF MR. THOMAS LIVINGSTONE.

We gather up with pious care
What happy saints have left behind,
Their writings in our memory bear,
Their sayings on our faithful mind;
Their works which trac'd them to the skies,
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake!

THOMAS LIVINGSTONE was born at Sunderland, on the 25th of February, 1788. His father was a whitesmith, originally from Newcastle-upon-Tyne; but he spent the greater part of his life at Hexham, and the latter part of it in Hull, where he died. He was a man of good report in the church; a valuable member of the Methodist Society about thirty five years; and a useful and laborious local preacher, till within three years of his death, which took place on the 19th of May, 1798.

Thomas, the subject of this memoir, was a good child, of an affectionate disposition, and much beloved by his relations. As no event happened in his childhood or youth necessary to be recorded, I pass over the early part of his life without comment; with barely observing, that the Evangelists have recorded but few actions of our Lord previous to the commencement of his public labours.

It was in the seventeenth year of his age that he was brought to the knowledge of God, and appeared to his friends in a new character—that of a real Christian.

However powerfully the influence of the Spirit of God might have operated upon his mind, during his early life, yet no lasting impressions were made, so as to issue in conversion. But on the

31st of December, 1804, while attending a watch-night in the Methodist chapel at Hull, he was so powerfully convinced of the necessity of turning unto God, and so deeply awakened to a sense of his danger, that he began to cry mightily unto God for salvation. The watch-nights held by the Methodists are often ridiculed by men of profane habits, and even the religious of other persuasions object to them; but it will be found, at the great day of judgment, that many have been profited on those solemn occasions. Mr L. manifested the sincerity of his heart, by uniting himself to the Methodist Society. It was not long before he obtained that peace of mind which passeth all understanding: the common privilege of all true believers: a pledge of that favour which springs from adoption, and an earnest of their future and eternal happiness.

His change of principle and habits gave heart-felt satisfaction to his widowed mother, who had often been alarmed lest his predilection for a sea-faring life should one day lead him from home, and expose him to the dangers of the deep. She was apprehensive that such a step would embitter all her remaining years, and prove highly prejudicial to the morals of her son. But now she anticipated better things: that his corrected views of filial obedience, and the fear of losing his religion, would induce him to stay quietly at home. She was right in her conjectures; for the grace of God in his heart cured his disposition to wander abroad unsanctioned by his parent.

Besides, he had many additional motives to remain in the place where he had found mercy. "He loved the brethren." He had this mark of real attachment, which designates the true Christian: he loved those who loved his Master: he loved those who preached Christ; and more especially him who was instrumental of good to his soul.

How disinterested is the venerated friendship of a new convert, to the faithful Minister of Jesus!

What has the Christian Minister to offer which is likely to gain the favour of his hearers? Wealth—honour—pleasure—power? No: it is the heavenly treasure, which he carries in his earthen vessel, that engages the affections of the pious mind. No wonder that this young man should be so warmly attached to Mr. George Marsden. These feelings are not new: many have exclaimed, in the language of good John Bunyan,

"Blest be the day that I began a pilgrim for to be,
And blest for ever be the man that shewed that way to me."

He continued to labour at his business as a whitesmith for some years, enjoying his religious advantages, increasing in knowledge and piety, and highly respected by his religious friends. In the year 1809, he was called upon to take a more active part in

forwarding the work of religion, being prevailed upon to act occasionally as a local preacher in the Hull circuit.

The Sabbath is generally considered a day of rest; but it is no day of rest to a preacher: it is, emphatically, his "working-day." But this circumstance affords no license for men to engage in their ordinary occupations on that day. The Priests and Levites were killing and burning, and offering sacrifices all the Jewish sabbath, while the laymen were prohibited from gathering even a bundle of sticks on that day; and one man was actually stoned to death for thus violating the sanctity of the Sabbath. As a local preacher Mr. L. was both acceptable and useful. He engaged in this important work with the purest motives; and continued to labour in it with great assiduity. His friends are of opinion that his preaching labours, previous to his taking a circuit injured his health, and laid the foundation of that complaint which terminated his life. It may appear, to some persons, very pleasant for a man to ride a few miles into the country, on a fine summer's day, preach once or twice, and pass a few hours with his religious friends, who give him a most hearty welcome; yet it is not to be concealed, that this is a life of trial, self-denial, and exertion, which few men are willing to endure, and which generally impairs the constitution of such as engage in it. Instead, therefore, of incurring censure for labouring on the sabbath day, this useful class of men deserve our support and encouragement, in as much as they make a voluntary sacrifice of that portion of their time, which the law both of God and man, allows them to claim for rest.

In common with the other local preachers, Mr. Livingstone continued at his sabbath employment, until it pleased God to call him to more extensive labours in the field of usefulness.

He conceived that it was his duty to travel as an itinerant preacher; and accordingly he was nominated at the quarterly meeting held at Hull, on the 25th of March, 1810; and after the usual questions were satisfactorily answered, respecting his talents, piety, usefulness, &c. he was unanimously sent out to travel, or rather, recommended to the Conference for that purpose. Though it is, undoubtedly, a time of great anxiety to himself, when a young man first addresses a congregation in the name of the Lord, yet it is often exceeded by that which immediately precedes or follows the calling out of a preacher to the settled work of the ministry. What must be the reflections and feelings of a conscientious man, at such a season! He is about to quit a business or profession which comfortably maintained him, and to throw himself, with all his future expenses, upon those whose voluntary offerings are not expected to extend to the idle and undeserving. If he continue a pious, faithful, laborious minister

of Jesus Christ, it is no disgrace to him to live by the Gospel; he is worthy of all honour for his work's sake: but if, on the contrary, he should become idle and worthless, should do the work of the Lord deceitfully, every morsel of bread which he puts into his mouth, and every act of kindness which he receives in the name of a disciple, is a disgrace to him. The exercises of this young man, on his first being proposed as an itinerant preacher, were severe and painful. His family connections were opposed to his being sent out, on the ground that his health was not equal to the labour of a circuit; and his continuing to work at his business seemed very desirable to his mother, who had great expectations from his skill and industry as a workman. But it appeared to himself as though a dispensation of the Gospel was committed unto him, and that to shrink from the work of an itinerant preacher would subject him to the displeasure of his Divine Master. He considered his call to the public ministry of the word, loud and intelligible, as his own expressions will testify. "There is a nick in Providence which each man is called to fill; the finger of God points me to the sacred office." Again, "If God be pleased to cut me off in the midst of my days, I have this comfortable assurance that I have obeyed the divine commandment."

It is unnecessary to inform the reader, that Mr. L. had not a classical education, neither was it necessary to procure his admission among the Methodist Preachers.

It is well known that the Methodists have no colleges for the instruction of their young ministers, and that a knowledge of the dead languages is not made an indispensable qualification for the work of the ministry. We can do either with human learning or without it. It neither renders a man more or less eligible. Piety, character, ministerial abilities, usefulness, and zeal, are chiefly regarded. So respectable are the British classics, and so numerous are our Bible commentaries, that it is not absolutely necessary to understand Latin or Greek, in order rightly to divide the word of truth, or preach with acceptance to an English audience. Mr. L. was not therefore sent to an academy previous to his taking a circuit:—no, the schools in which he obtained his education for the ministry, and in which he acquired sufficient knowledge and experience to preach the word, and feed the flock of Christ, were our class-meetings, prayer-meetings, and band-meetings; as also our public preachings, where he alternately sat as a hearer, or stood as a speaker. Such an education as this has been proved to be quite sufficient, several of our most useful and eminent preachers have had no other. Let not the casual reader of this paragraph hastily conclude that it is a very easy matter to obtain admission into the Methodist ministry, or that little honour is reflected upon that man who is able to pass his

examination satisfactorily. Probably it will be found, upon inquiry, that the Methodists are very scrupulous in this matter, and would reject those whom almost any other denomination of Christians would receive.

Ye fathers of the Methodist society, respectable for your age, talents, piety, and useful labours, how many of our young men think it an honour to be admitted into your brotherhood—to assemble with you at your district meetings and conferences, and to learn of you, whose labours have so materially contributed to found and erect a new Christian Church! To be a fellow-labourer with you, to become a member of your Conference, was, I am sure, the highest pitch to which my departed friend raised his ambitious thoughts. What must be the grateful feelings of our aged preachers, when they contemplate so many rising up to their assistance, accounting it an honour to water and dress the vineyard which they have planted.

Must they not rejoice in the prospect that the same doctrine will continue to be preached among the Methodists which they taught, the same Christian experience to be enjoyed, and the same wholesome discipline enforced. The candle which they lighted will not be placed under a bushel, nor yet extinguished. The city which they set upon a hill, will not be destroyed, but daily increase in strength, beauty, and population. The handful of corn which they scattered upon the top of the mountain, shall multiply and replenish the earth!

The first circuit to which Mr. Livingstone was appointed, was Bridlington; here his public labours commenced in August, 1809, and were continued until the Conference following, when he was removed to the York circuit. After passing through his first year very much to the satisfaction of the York friends, he was at their request re-appointed by the Conference, to spend another Methodist year in that respectable circuit.

Esteemed by his colleagues in the ministry, and very popular as a preacher, these two years may be reckoned the happiest in his life. Yet his health began to decline; the roses on his cheeks were blanched, and he exhibited all the appearances of one whose constitution was debilitated by study and confinement. Indeed there is reason to fear that this was actually the case.

(To be concluded in the next.)

DIVINITY.

SERMON* ON MATT. xi. 6.

" Blessed is he who shall not be offended in me."

THESE words were pronounced by our blessed Saviour in consequence of a message he had received from John the Baptist.

* We feel great pleasure in being enabled to gratify, as well as edify our readers, by the insertion of the following very excellent Sermon, preached before the *Supreme Court* at JAFFNA, on the 22nd of June, 1815, by the Rev. Mr. GLENIE, the Colonial Chaplain: and lately transmitted from CEYLON, to the Methodist Missionary Committee. The following Extracts from the CEYLON GOVERNMENT GAZETTE, of the 19th of July, 1815, will give our readers information concerning the occasion on which it was delivered, and will shew that the Hindoos of Jaffna are by no means averse to become acquainted with the principles of the Christian religion.

" The Session for the Province of JAFFNA was opened at JAFFNA on the 22d.

" As this was the first Criminal Session which has been held by the Supreme Court at Jaffna, since the appointment to that place, of a Colonial Chaplain, it was the first time that the Inhabitants of the Province have had an opportunity of seeing the Judges of the Supreme Court attend Divine Service, and receive the Sacrament, on the first day of the Criminal Session. Previous to opening the Session, the Chief Justice, accompanied by His Majesty's Advocate Fiscal, and all the Officers of the Court, proceeded in his robes, and on foot, from the Court House to the Church, where Divine Service was performed, and an excellent Sermon preached by the Rev. Mr. GLENIE. His Lordship and His Majesty's Advocate Fiscal, after having taken the Sacrament, returned back to the Court House, and the Session was immediately opened.—His Lordship, before he proceeded to the Church, fully explained to all the Bramins, and to all the other Hindoo Jurors of the Province, the nature and object of the Ceremony which was about to take place; and informed them that, according to the principles of the Christian Religion, all persons who possess any portion of power, either as Judges or as Jurymen, ought to be strongly and awfully impressed with an idea that they act in trust, and that they are to account to the Supreme Being for their conduct in that trust; and that, therefore, it was customary for the Judges, just before the commencement of the Criminal Session, to attend Divine Service, and to take the Sacrament, as the most solemn and most certain mode of impressing that idea upon their minds, and enabling them to discharge their duties according to the true meaning of the Oath which they take before God, at the time they are appointed to their office.

" As all the Bramins, and other Hindoo Jurymen, expressed an anxiety to be present at the ceremony, the whole of these were allowed to attend at the Church during Divine Service; and the Chief of the Bramins, as well as the Chiefs of the other Casts, were permitted to remain in the Church while the Lord's-Supper was administered. As none of the Hindoo Jurymen had ever been in a Protestant Church before, and as they seemed very desirous to understand the nature of every part of the Service which they had heard, the head Bramin of the ancient Pagoda of CANDAAWAMY, at NELLORE, who is one of the best Sancrit and Tamul Scholars on the island, is about to make a Translation into Sancrit and Tamul, of the Sermon which the Rev. Mr. GLENIE preached upon the occasion, a copy of which will be given to each of the Bramins and other Hindoo Jurymen, of the Province of Jaffna, for their information."

John was that person whom the prophets had foretold as the forerunner of the Saviour of the world, some hundreds of years before he was born. He is compared by Isaiah to the voice of one crying in the wilderness, whose business it was to prepare the way of the Lord, and to make his paths straight, by the preaching of repentance.

"Repent ye, for the kingdom of heaven is at hand," was his constant address to the multitudes which flocked to hear him in the wilderness: and baptism, or washing with water in the river Jordan, was the outward rite or ceremony by which men became his disciples, upon the confession of their sins, and their resolution of forsaking them for the future, and determining to lead a holy and upright life.

It was to Jordan, unto the baptism of John, that our Saviour, who came to fulfil all righteousness, himself went, and when he was baptized, the heavens were opened, and he (John) saw the Spirit (that is, the Holy Ghost) descending like a dove, and lighting upon him, and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

From this time, we hear little of John, who had, as it were, fulfilled his ministry by the baptism of Christ, and the testimony he bore to the divinity of his commission, after the temptation of our Saviour, pointing at him, and saying, "Behold the Lamb of God."

The words of John, likewise, "There cometh one after me, who is preferred before me, the latchet of whose shoes I am not worthy to unloose: he must increase, but I must decrease;" were literally fulfilled. He was imprisoned by King Herod, because he rebuked him for the wickedness of his life, and eventually put to death, through the malice and intrigues of Herodias, his (Herod's) brother's wife, whom Herod had unlawfully married.

As soon as the Baptist was imprisoned, our Saviour began his public ministry; and the report of the mighty works which Jesus had wrought, and particularly one of his last miracles, when he raised a widow's son from the dead, was soon reported to him.

These mighty works seem to have re-animated the mind of John, who, dejected perhaps by his unjust confinement, might have thought a prison was no fit place for the forerunner of the Messiah, the great Priest, Lawgiver, and King, promised through successive ages, and universally expected by the Jewish nation about the time our blessed Saviour made his appearance

A Copy of the Translation here mentioned, has been transmitted to the Missionary Committee by the same distinguished person, whose Letter to the Committee we gave in a late Number. It is written in a very neat manner upon the leaf of the Palmyra tree.

upon earth; and in a state between hope and fear, he seems to have sent two of his disciples to Jesus with this question, —"Art thou He that should come, or do we look for another?"

Now, the method which our Lord took to acquaint John with the true nature of his ministry, was this: in that hour he cured many of their infirmities, and plagues, (that is, leprosies,) and of evil spirits, and unto many that were blind, he gave sight; and having wrought those great miracles before those disciples of John, he bade them go and shew their master what things they had heard and seen; how that the blind received their sight, and the lame walked; the lepers were cleansed, and the deaf heard; the dead were raised up, and the poor had the gospel preached unto them.—These were particulars by which Isaiah had long before pointed out the Mesiah; and this prophecy Jesus having now fulfilled, his answer to John's question intimated plainly enough these two things; that his miracles proved him to be the Messiah, whom the prophets had foretold, and that the nature of his employment shewed likewise of what nature his kingdom was to be, not a *temporal* but a *spiritual* one. To which he added, with a view to John the Baptist, but not of him only, but of all those who should be offended at the manner of the coming of the Messiah, "And blessed is he whosoever shall not be offended in me."

Offences were taken against our Lord by both Jews and Gentiles of old. The Jews pretended that his condition of life was too low and mean for what their prophets had taught them to expect; and the Gentiles objected to his doctrine, as not displaying enough of what they called wisdom, and what then flourished mightily among them. And are not the objections which some in later days have made, and still do make, to Christianity, of much the same nature. If the revelation which Christ brought into the world, were really a *divine* one, they think that another sort of person should have been produced, and sent forth to instruct mankind,—one that should have had weight and authority enough to make the gracious message from heaven more effectually and universally received.

He should have appeared upon earth they think, either in the character of a wise man and philosopher, in that of a temporal king; or in that of a great and mighty conqueror.

If he had been presented to the world in any of these characters, some imagine that he would have appeared more worthy of the divine commission he bore. But, let us impartially consider how the matter would have stood, if he had assumed any of these three conditions of life.

Suppose him first then to have come in the character of a wise man and philosopher. Imagine him to have set before the world

a system of duties, founded upon self-evident principles, having all its branches well connected together, and accompanied with plain and undeniable inferences and conclusions. Imagine him like the famed Grecian philosophers of old, to have made use of the closest and strictest reasonings, and to have distinguished with the utmost nicety upon the most intricate questions. This would have been to the taste of the philosophers of the age in which he lived, some may say, and probably it would; but those philosophers were only a few in number, and were there a few *only* in the wisdom of God to be taught and saved? By no means, would our modern unbelievers have objected; and objected with reason. The generality of mankind ought to have been instructed, and the doctrine ought to have been suited to their understanding, if the revelation had truly come from heaven. But such a refined method of teaching, was by no means fitted to inform and convince the generality of mankind; and therefore we may be certain, that those who bear no good will to Christianity, would have made this one great objection to its disadvantage, and would it not have had much weight? for logical distinctions and conclusions, are the dainties and delicacies of human reasoning, very relishing to a nice palate; but easy and obvious truths only are the plain food, which best nourisheth the understanding, and are best fitted to most constitutions of the human mind; and therefore the laws of all countries, which are wiser than their philosophy, did always choose to speak plain truths, couched in few words, by which they effectually taught all men, while philosophy indulged its vanity by being a secret lodged with a few, and, in reckoning its followers, not by their numbers, but by their weight and excellency.

But this wisdom of man was foolishness in divine matters; a revelation from God, which was equally of concern to *all*, could not but be designed for *all* to understand; and we may be sure that the modern adversaries of Christianity would not have failed to object that what was not fit for *all*, could not be designed for any. Rather than submit to believe it, they would probably have ranked themselves with the multitude, and then would have pronounced that the gospel lay above their level, and, therefore, could not be to them any object of faith.

Let us again suppose that the blessed *Jesus* had come in the character of a *temporal king*. His genealogy, as given us by two of the evangelists, shews that he was of the royal house of David, if not in a direct line the heir of the Jewish crown. We will suppose then, that by succession he had enjoyed the throne of his ancestors, and, thus dignified, had received a commission from God to declare his will to the Jews, and from them to the rest of the world.

Is it not natural to believe that, in such a case, state policy and court example would have been eternally in the mouths of those who cavil at Christianity! Would they not have been copious in reckoning up all the instances where the manners and notions of princes have prevailed among their subjects?

The laws of Numa, the Roman king, and those of Minos, the Cretan king, would have been placed in parallel with our blessed Saviour's; and all three would have been alike pronounced not to have been *divine*, because they came ushered in, and enforced by royal authority. Even the courtiers' slavish imitation of the defects of their masters, would, perhaps, have been remembered on the occasion: and it would have been argued, that there is no wonder that the wisdom and policy of kings gain ground, when their very failings and imperfections have their influence. To such objections as these, what could have been effectually answered? a Jewish king, the revealer of God's will to the world, would have been a greater theme of ridicule, than a crucified Saviour; and if such of the adversaries of Christianity as have not very favourable notions of royalty, were ever to have full satisfaction, it would be when at the same time that they cavilled at Christianity, they could join the two favourite topics of declamation, *kingscraft* and *priestcraft* together.

In the third and last place, let us suppose our blessed Saviour to have come in the quality of a great *and mighty conqueror*.

The Jews, we know, expected such a person in their Messiah as would take away their kingdom from the Romans, and from Herod, whose family had usurped it; and restore it to Israel, that is, to one of the royal house of David.

Imagine then, this new messenger of the Divine will to have set up his standard, and raised armies to have fought battles, and obtained victories over all his opponents. Here is a warrior to the mind of the carnal Jews.

But we are morally sure that they of our days, who are backward to receive Christianity, as a divine revelation, would have made more and greater objections to such a lawgiver, who appeared in the world to plant his religion by so rough a method as this is. It would have been said, What! religion propagated by arms! faith forced upon the understanding of men! Is this a mark of truth? Is not that religion justly to be suspected which not only is supported by the sword, but is even seen in the company of it? How can we know that this warlike leader's and lawgiver's first associates were not gained into the confederacy by temporal motives, such as the hopes of riches, of honours, of success and triumph, furnish men with? And as to those who came into the design to assist it, while it was going forward, how could we ever know, what could not have been known *even then*, whether the fear of God or that of man, worked most upon them?

whether they did not receive the gospel, as it were, from the sword's point, with a stronger apprehension of danger in rejecting it, than a sense of duty in embracing *it*.

It is in this way of reasoning that these men, without any other inquiry, for the most part, make no scruple to condemn the doctrine of that pretended prophet Mahomet. There are many good arguments for our believing him to be an impostor; but because force of arms was employed by him, and because this was probably the foundation of belief in his followers, they look upon this alone as a good foundation of their unbelief as to his doctrines: and do we think, then, that they would not have argued in the same manner against a doctrine taught by a conquering Christ? All his miracles would have been suspected, if they had been wrought where there was no adversary left, that dared to examine them: a national concurrence in the belief of them, would have been judged a national contrivance, and it would have been said, with more plausible colour than any thing can be said against our religion, that there were too many who embraced it *then* to make it reasonable for any to embrace it *now*.

Then we may see that such a conqueror, in proportion to the success he had in those days of old, would have had the less influence on men's minds in ours: and the *Word of God*, which, as the Apostle says is sharp as a *two-edged sword*, would not have been thought the *Word of God*, because it was propagated by so *sharp* a weapon as a *sword*.

Upon the whole, then, we may conclude that the way which heaven took for the salvation of mankind was the wisest and least exceptionable method. It was best fitted for the instruction of that and all future ages—and with great reverence to the Divine wisdom—with great gratitude to the Divine goodness, let us confess, that the condition of life, in which our blessed Saviour appeared among men, was in every respect the best contrived to teach mankind the most effectually, and to shew forth most visibly, the Divine authority of his commission.

He came into the world unassisted by human power, or dignity, or wisdom: a private man, as to his station, placed in that inferior rank of life with which the good are not discontented, and the wise know how thankfully to enjoy.

By his low situation in life, he was enabled to be a pattern of all those virtues of which the greatest part of mankind have the most need, and the most opportunities of putting in practice. His sufferings shew his virtues in their truest lustre, and at the same time silence the pleas which laziness and self-love would otherwise have suggested. Had he lived in worldly prosperity, his example would have extended but a little way. Perhaps poor men and unfortunate would have upbraided the rich and prosperous for not following the example set before them; but they would have

thought their own hard circumstances a sufficient excuse for not attempting it. But what pretence is there now left for any mortal? Are you more wretched than your master? Are you poor, and therefore discontented? Look unto him who had not where to lay his head, and yet was easy, and paid a cheerful obedience to his God? * Are you provoked by ill usage to forget the peaceful duties of charity? Are you hurried to revenge by uncommon injuries? And can you at the same time think yourself a disciple of the blessed Jesus, who even upon the cross, and under the bitter agonies of death, prayed for his persecutors, "Father, forgive them, for they know not what they do."

By his mean situation, the doctrine which he taught, appears to have been unsupported by all motives, but such as rose from the excellency of its nature.

By this, the great event of its spreading and gaining ground *so far* in *so short* a time, more fully displays the hand of God, guiding and conducting it to success.

By this, his miracles acquire a greater degree of evidence, when his station was such, that no influence of *his* can be supposed to have hindered the beholders from making the severest search into the reality of them. But chiefly by this circumstance of the meanness of his birth and condition, the rage of his enemies was enabled to prevail so far, as at last to be able to put him to a shameful and ignominious death, whereby he became our Redeemer, making peace with God *for us*, by his blood shed upon the cross.

What he taught is not now liable to be charged with those suspicions which royalty and conquest would justly have raised. The gospel came from a persecuted and afflicted, from a poor, and except as to his few disciples, a friendless Jesus, who had no power but what was from above, and who brought *forth nothing* but *judgment* to victory.

What he taught, as it consisted of plain and obvious truths, and did not depend upon the fine thread of logical deductions, was well calculated for the most general use, and suited best with those who would rather have their minds instructed, than their ears and fancies delighted. Thus the lessons which he gave, lay level to every man's capacity, and were shaped to make their way to every man's understanding.

But when they were seen supported by so many and such wonderful miracles, they received a farther evidence of their truth: and what our Saviour performed, gave to the doctrine which he preached, that greatest and best of proofs, the demonstration of *the Spirit and of power*. In a word, if we consider what he

* The author means, that as Christ was truly man, the Eternal Father was his God; well knowing that with respect to his Godhead he was one with the Father.—Editor.

suffered, he was the *lowest* of the sons of men—if we consider what he did—he appears to be what he truly was, *the Son of God.*

If he was, therefore, in the design of Providence, to teach men the will of God most effectually, to confirm the authority of his Divine mission most powerfully, and after all, to lay down his life most graciously, which he did, for the redemption of the world; no other scheme of a Messiah, can be produced, or can be conceived, in which those great ends could so naturally have been effected, as in the humble life of the holy *Author* of the Christian *faith.*

Wise art thou, O God, in all thy councils, as well as "righteous in all thy ways."

Thou couldst have made his doctrine find a ready way to the hearts of all his hearers, and have made every work and word of thy beloved Son to be clear proof, and full conviction to the most obstinate of all his gainsayers. Thou couldst have given him a *legion* of thy holy *angels*, to have guarded and protected him from the power of Jewish councils or Roman governors. But *his* kingdom was not decreed to be of this *world*; and we should then have been without the richest and brightest jewel in Christianity, the satisfaction made for our sins by his meritorious sacrifice of himself upon the cross.

Let none of us, then, think the worse of our holy religion, for what is in truth, one of the greatest recommendations of its authenticity.

We may boast that he was born of parents placed in a low condition of life, that he lived a life of trouble and affliction, and that he suffered a painful and ignominious death upon the cross. To a Christian these are matters of great glorying—poverty and sufferings may be stumbling-blocks in the way of carnal men; they may be offended that these fell to the share of one whom we believe to be the *Son of God, the Lord of life.*

But to rise by merit from a low condition to the height of power, and honour, is a circumstance of any character that speaks loudly to its advantage.

And accordingly we find the apostle St. Paul setting the humility and reward of our Great Saviour in this strong point of light. "He made himself," says he, "of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." But then he adds, as the supplemental part of his character; "Wherefore God hath highly exalted him, and given him a name, which is above every name, that every tongue should confess that Jesus is the Lord to the glory of God the Father."

Let us apply all that has been said, by asking ourselves this short question, What reward shall we give unto the Lord for all the benefits that he has done unto us. Let us also answer for ourselves in the words of the Psalmist, "We will receive the cup of salvation, and call upon the name of the Lord." We have nothing to return but our love and obedience, and nothing else is required of us. He hath borne our griefs, and carried our sorrows; let us not call for them again by our iniquities: let them be buried for ever; but let us arise to a new life of righteousness in Christ Jesus; that when Christ, "Who is our life, shall appear we may also appear with him in glory."

THE TRUTH OF GOD DEFENDED.

REVIEW

Of the Bible, and nothing but the Bible, the Religion of the Church of England: being an Answer to the Letter of an Unitarian Seceder. By the BISHOP *of* ST. DAVID'S.

TO the orthodoxy of the Church of England we have often expressed our unequivocal assent; and our sentiments on that subject remain unaltered, we scruple not to admit as a truth, that "the Bible, and nothing but the Bible, is the religion of the Church of England." We know it may be urged, as it has often been, that several particulars in her economy are neither commanded nor expressly mentioned in the Volume of Inspiration. This is undeniable; but as those particulars are of an indifferent nature, and consequently such as do not affect soundness of doctrine or holiness of life, they ought not to be confounded with religion. For instance; should the sign of the cross, in baptism, and kneeling at the sacrament of the Lord's supper, be relinquished by that church, she would still continue the same; for neither holiness nor orthodoxy is necessarily connected with the use of those ceremonies, nor does the use of them imply the absence of either the one or the other. Similar observations might be made with respect to other ceremonies used by that church. Due attention to this truth, "where there is no law, there is no transgression," would prevent members of different denominations of Christians from condemning each other for the use or neglect of modes or ceremonies which they may neglect or use at discretion.

It is the custom of heteredox and latitudinarian professors of Christianity, to condemn creeds and confessions of faith; but it will be found, upon examination, that those very severe censurers of creeds have their own creeds, to which they cleave with the most obstinate pertinacity. Some of them talk of a happy era commencing, when the Bible will be substituted for the Thirty-nine Articles, as if those articles were, by the Church of England, set in competition with, or in opposition to, the Bible; although she has declared in one of them, "that whatever is not read therein (*i. e.* in the Scripture,) or proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But still it may be urged, that her ministers are obliged to subscribe to articles of faith. Granted: but what is subscribing to such articles of faith more than an expression of assent to the truth of the doctrines which they contain. Mr. Belsham, and Dr. Carpenter, those determined opposers of scriptural orthodoxy, have their Socinian creed, to which they adhere with a zeal equal to that which Pope Sextus manifested in favour of his novel and absurd dogmas. It borders upon a mere truism to say, that the circumstance of subscription neither renders true nor false the doctrines subscribed; for they are either true or false in themselves, independent of their being subscribed or not. A love of truth, in conjunction with the detestation we feel to church and sectarian bigotry, has led us to make these observations.

In the preface of the Bishop's work, we find a judicious and able defence of the Bible Society, in opposition to Mr. Norris and others, who have most unjustly and absurdly censured that most excellent institution.

From the letter dedicatory to the Bishop of Glocester, we transcribe as follows:—

"Nothing but belief in Christ's divinity—his omnipresent influence, and omnipotent power, could have induced the disciples and apostles to honour him with divine worship, and to endure the privations, indignities, and sufferings which they underwent for his sake. The divinity of Christ was not with them a 'speculative notion,' a 'disputable dogma,' as the Unitarians represent it, but a great practical principle which influenced their whole conduct, and infused into their minds a fortitude and constancy, which made them rejoice that they were counted worthy to suffer shame and death for his name. To die, and be with Christ, they counted better than life. "What things were gain," in a worldly sense, "they counted loss for Christ; yea, they counted all thing loss, for the excellency of the knowledge of Christ Jesus."

"Their belief in Christ's DIVINITY,—their confidence in him, as God, ever present to sustain them in their difficulties,—was

the governing principle of their minds through this life; and their trust in his ATONEMENT was the ground of their hope and happiness in the next world. They knew that 'the blood of bulls and of goats could not put away sin;' and the Psalmist had long before declared, that man was utterly unable to redeem his brother. But in Christ, who 'was with God, and was God,'—'who was over all God blessed for ever,'—'their great God and Saviour,'—'God manifested in the flesh,'—who was 'made flesh,' and 'came in the flesh,' that he might, by his death, be a 'propitiation for the sins of mankind;' in him they trusted, as a Saviour, 'able to save to the uttermost all who should come to God by him.'

"Their belief in that truth, which Christ himself declared, which his contemporaries testified, proclaimed, and arraigned, as blasphemy, and for which Christ was crucified; which the apostles preached and recorded; which the primitive church received, and transmitted to succeeding generations; was their warrant for the reception of the other great doctrines, which their sins and imperfections, and their inability to save themselves, had rendered necessary for their salvation. Christ died for the sins of mankind, not because the infinite malignity of sin required a sacrifice of infinite value, but because no sinful creature, and therefore no man, could by his death atone for the sins of others."

In proof that a sacrifice of infinite value was not necessary to atone for the sins of the world, but that the reason why that sacrifice was offered for the purpose, was, that no sinful creature, and therefore no man, could atone for the sins of others, the Bishop refers us to Dr. Magee's Discourses on the Atonement. Upon this subject we would observe, that there was "an innumerable company of angels," not one of whom was a "sinful creature," and that one or more of them, by assuming human nature and dying for mankind, would have fully atoned for the sins of the whole world, could the guilt of the human race have been atoned for by a finite, or several finite beings. As God saw good to redeem mankind by a sacrifice of infinite value, we are *sure* that his doing so was the *best* method which infinite wisdom could devise for that purpose; but whether by any other method they could have been redeemed, we are altogether *uncertain*, and therefore on so momentous a subject, we would cautiously avoid conjecture.

"Yet," continues the Bishop, "the Unitarians refuse to worship Christ, though he himself has told us, that 'the Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.' Dr. Carpenter says, 'this passage is the only one which can be fairly adduced to prove that Jesus claimed religious worship.' If it were the only passage, it ought to be sufficient. To honour the Son as

they honour the Father, is to pay him divine honours. It is, as St. Paul expresses it, to worship the Son, to the honour of God the Father. 'Wherefore God hath given him a name above every name, that at the name of Jesus *every knee should bow,*' (ut Jesum *flexis genebus omnes venerantur*, says Schleusner,) 'of things in heaven, and things in earth, and things under the earth; and that *every tongue should confess*, that Jesus is Lord, to the glory of God the Father.' What then can be higher acts of divine worship, than the bowing of every knee, and the confession of every tongue, that he is Lord, Lord of all things, in heaven and earth? Such worship is but fulfilling the commandment of God, who, 'when he brought his first begotten into the world, said, Let all the angels of God worship him.' The *adoration* of St. Stephen and St. Paul, and the *practice* of the apostles, (1 John v. 14,) and of the primitive church, are the best comment on the meaning of this passage, and are indisputable historical evidences of the deity of Christ.

"The passage before quoted (John v. 22) is not the only one in which Christ 'claimed religious worship.' He said, 'whatsoever ye shall ask in my name, *I will do it.* Lo I am with you always even unto the end of the world. My grace is sufficient for you.' How these assurances were understood, is evident from the conduct of St. Stephen, St. Paul, St John, and of the primitive church.

"The judgment and practice of the primitive church are largely, learnedly, and incontrovertibly proved by Bishop BULL, in his three immortal treatises. Who then, that was not acquainted with the misrepresentations by which Unitarians support their system, would think it possible, that the authority of Bishop Bull could be perverted to the cause of Unitarianism? Yet thus we find in Dr. Carpenter's letters to Mr. Veysie, the authority of this eminently orthodox writer adduced for the purpose of shewing, that it was his opinion, that in the primitive church divine worship was not paid to Christ. 'In the first and best ages,' says Bishop Bull, 'the churches of Christ directed *all* their PRAYERS, *according to the Scriptures*, to GOD ONLY, through the alone mediation of Jesus Christ.' And soon after, Dr. Carpenter adds, 'would to God that time were already come, when all Christians will worship the FATHER, and *Him only*, in spirit and in truth.' And again, he urges Mr. Veysie to 'adopt the *sentiment of Bishop Bull*, that according to the Scriptures all prayer should be directed to God *only*.' A grosser misrepresentation of authority never was applied to mislead the incautious reader. The passage of Bishop Bull, as it occurs in his answer to the bishop of Meaux, is as follows: 'Whereas [in the first and best ages, the churches of Christ directed all

their prayers, according to the Scriptures, to God only, through the alone mediation of Jesus Christ,] the Liturgy of the present church of Rome is interspersed with supplications and prayers to *angels* and *saints*, the unwarrantableness of which I have above sufficiently shewn.' The words included in brackets, Dr. Carpenter has taken out of the entire passage, and has thus completely perverted the bishop's sentiment. The bishop is condemning the worship of *angels* and *saints*, not the worship of the Son of God. He says 'to God only,' in exception to the worship of angels and saints. Prayers which are offered to the Father, or to the Son, or to the Holy Spirit, are offered to God only. But the church of Rome addresses her prayers not to God only, but to angels and saints.

"That prayers ought to be addressed to *the Son*, as well as to the Father, Bishop Bull has shewn in his Defensio Nicenæ, (p. 110) in which he says that 'to Christ, as God, the same divine worship is altogether due, as was paid to the Father, on account of the ineffable pre-eminence of divinity which he has in common with the Father.'

"These are Bishop Bull's sentiments, not what Dr Carpenter has given to the public. Of the same description are Mr. Belsham's suppression of Tertullian's answer to the question, *Who shall decide between us* on the comparative authority of the canonical and Marcion's Gospel? From such abuse of authorities the public may judge *how* Unitarians 'avail themselves of the advantages of this enlightened era,' and may learn what confidence is to be placed in Unitarian accounts of the primitive faith, and in their calumnies against the religion of their country."

(To be concluded in our next.)

THE WORD OF GOD ILLULTRATED.

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

IN my intercourse among Christians, it has appeared to me, that this, and Scripture expressions of a similar import, are either not sufficiently considered, or an inaccurate meaning is attached to them. It is to the effect which true religion will have on man's sentiments and feelings respecting the things of the world, to which I now particularly refer,—the meaning of the apostle's expression, "having the promise of the life that now is." That it does not mean the promise of the mere existence of the body, nor the security of temporal prosperity, will be readily allowed. How often is the young convert quickly made ripe for glory, and

called to enjoy it! How often is the good man seen in the paths of poverty, and adversity, and, like the Redeemer, has scarcely a home, or a place where to lay his head! Nor do I think, that in this place, the apostle has reference to the pleasures, which the Christian derives from his prospects of the future world, or the comforts, drawn from the doctrines of Christianity; although these certainly are a portion of inestimable value to him while a pilgrim to Zion: But the context seems to direct us to that support, which a godly man feels under every dispensation of God, or perhaps I should have rather said, perfect acquiescence, or even rejoicing, which makes this life supportable and happy, while he experiences what are called its trials and disappointments. "Therefore we both labour and suffer reproach, because we trust in the living God." Connected with godliness, is the promise of all things, which refer to this life, that shall ultimately conduce to, and secure our happiness. It also is an assurance of our possessing the character of *godly*; a correct view of the promise here made, with the character of him who hath made it, which will raise the mind above the changing and trying circumstances of the present life, and make the Christian "rejoice in tribulation."

I have been sometimes, perhaps, I may say often, called to experience, from my intercourse with others, and the unlooked-for occurrences of life, what are called afflictions. I have also been a witness to the frame of mind, and conduct of Christians, on such occasions; and I confess it grieves me to reflect on the want of cheerful acquiescence that has generally manifested itself. Indeed, I cannot but think that the people of God, of the present day, are very deficient in the grace of patience, and that this is one cause why they fall short of that joy which the saints in the first ages of Christianity possessed; and that thus they are hindered in their religious course, and abridge their means, and seasons, of usefulness to others. And so far have I, in some, observed this error to extend, particularly at the loss of friends, that it has been considered a duty to grieve; a thing which would be expected from all around us, the only way left by which we can manifest our regard for our departed friends. Surely, this could not be, if God were not in some degree lost sight of, or at least, his character, as the God of love, of wisdom, and power, strangely forgotten. Is it not an indirect charging God, with being unfaithful to his promise? Or that he is using means, which are not likely to effect what he has promised? So far, do I think, should we be from indulging in grief, and discontent, that if we thought aright, I believe that all we meet with, which does not result from our sin, would make us thankful, knowing that every thing is to work for our good. "The light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory:" but it is only "while

we look, not at the things which are seen, and temporal, but at the things which are not seen and eternal." If, instead of this, our view is confined to the world, these afflictions, light as they may be to the man whose "conversation is in heaven," will lessen his comforts here, and impede his progress toward a preparation for heaven. I have been induced to make these remarks in some measure on account of what I have felt in myself, and what I have seen in those around me; but at this time especially I have troubled you with them, because I believe that at the present period of general distress, there may be many among your readers whose faith is much tried by worldly difficulties, and I wish to lead them into a view which has afforded my own soul an anchor of support;—the great secret of being happy under every circumstance is to be found in the path of duty, and looking at things on a large scale, all under the cognizance and direction of God, who is a friend more tender than a parent. W.

THE WORKS OF GOD DISPLAYED.

OF THE STRUCTURE OF THE HUMAN BOBY.

From the late ingenious Mr. HUNTER'S *introductory Lecture on Anatomy.*

MR. HUNTER, after supposing that an *immaterial Spirit* is about to be placed in a corporeal fabric, commences an inquiry what will be necessary for her accommodation. First, says he, the *mind*, the thinking immaterial agent, must be provided with a place of immediate residence, which shall have all the requisites for the union of spirit and body; accordingly she is provided with the *brain*, where she dwells as governor and superintendent of the whole fabric. In the next place, as she is to hold a correspondence with all the material beings around her, she must be supplied with organs fitted to receive the different kinds of impressions which they will make. In fact, therefore, we see that she is provided with the organs of sense, as we call them; the eye is adapted to light; the ear to sound; the nose to smell; the mouth to taste; and the skin to touch.

"Farther: She must be furnished with organs of communication between herself in the brain and those organs of sense, to give her information of all the impressions that are made upon them: and she must have organs between herself in the brain and every other part of the body, fitted to convey her commands and influence over the whole. For these purposes the nerves are actually

given. They are chords which rise from the brain, the immediate residence of the mind, and disperse themselves in branches through all parts of the body. They convey all the different kinds of sensations to the mind, in the brain; and likewise carry out from thence all her commands or influence to the other parts of the body. They are intended to be occasional monitors against all such impressions as might endanger the well-being of the whole, or any particular part; which vindicates the Creator of all things, in having actually subjected us to those many disagreeable and painful sensations, which we are exposed to from a thousand accidents in life. Moreover, the mind, in this corporeal system, must be endued with the power of moving from place to place, that she may have intercourse with a variety of objects; that she may flee from such as are disagreeable, dangerous, or hurtful, and pursue such as are pleasant or useful to her. And accordingly she is furnished with limbs, and with muscles and tendons, the instruments of motion, which are found in every part of the fabric where motion is necessary.

"But to support, to give firmness and shape in the fabric; to keep the softer parts in their proper places; to give fixed points for, and the proper direction to its motions, as well as to protect some of the more important and tender organs from external injuries; there must be some firm prop-work interwoven through the whole. And, in fact, for such purposes the bones are given. The prop-work must not be made into one rigid fabric, for that would prevent motion.—Therefore there are a number of bones. These pieces must be all firmly bound together, to prevent their dislocation. And this end is perfectly well answered by the ligaments. The extremities of these bony pieces, where they move and rub upon one another, must have smooth and slippery surfaces for easy motion. This is most happily provided for, by the cartilages and mucus of the joints. The interstices of all these parts must be filled up with some soft and ductile matter, which shall keep them in their places, unite them, and at the same time allow them to move a little upon one another. And these purposes are answered by the cellular membrane or adipose substance. There must be an outward covering over the whole apparatus, both to give it compactness and to defend it from a thousand injuries; which, in fact, are the very purposes of the skin and other integuments.

"Lastly, the mind being formed for society and intercourse with beings of her own kind, she must be endued with powers of expressing and communicating her thoughts by some sensible marks or signs; which shall be both easy to herself, and admit of great variety: and accordingly she is provided with the organs and faculty of speech, by which she can throw out signs with amazing facility, and vary them without end.

" Thus we have built up an animal body, which would seem to be pretty complete; but as it is the nature of matter to be altered and worked upon by matter; so, in a very little time, such a living creature must be destroyed, if there is no provision for repairing the injuries which she must commit upon herself, and those which she must be exposed to from without. Therefore a treasure of blood is actually provided in the heart and vascular system, full of nutritious and healing particles, fluid enough to penetrate into the minutest parts of the animal; impelled by the heart, and conveyed by the arteries, it washes every part, builds up what was broken down, and sweeps away the old and useless materials: hence we see the necessity or advantage of the heart and arterial system. What more there is of this blood than enough to repair the present damages of the machine, must not be lost, but should be returned again to the heart; and for this purpose the venous system is actually provided. These requisites in the animal explain, *a priori*, the circulation of the blood."

(To be concluded in our next.)

THE PROVIDENCE OF GOD ASSERTED.

Extract from an Account of the Voyage and Sufferings of CAPTAIN BLIGH, *of his Majesty's ship the Bounty, and that part of the crew which were forced from the ship by the party who mutineered.*

THE king having been graciously pleased to comply with a request from the merchants and planters interested in his Majesty's West-India possessions, that the Bread-Fruit Tree might be introduced into those islands, a vessel, proper for the undertaking, was bought, and taken into dock at Deptford, to be provided with the necessary fixtures and preparations for executing the object of the voyage. These were completed according to a plan made by Sir Joseph Banks, which, in the event proved the most advantageous that could have been adopted for the intended purpose.

The ship was named *Bounty*. Lieutenant William Bligh was appointed to command her. The great cabin was appropriated for the preservation of the plants. It had two large sky-lights, and on each side three skuttles for air, and was fitted with a false floor cut full of holes to contain the garden-pots in which the plants were to be brought home. The deck was covered with lead, and at the foremost corners of each cabin were fixed pipes to carry off the water that drained from the plants, into tubs, placed below to save it for future use.

The ship was stored and victualled for eighteen months. In addition to the customary allowance of provisions, it was supplied with sour krout, portable soup, essence of malt, and a proportion of barley and wheat. The captain was likewise furnished with a quantity of iron-work and trinkets, to serve in his intercourse with the natives in the *South Seas*.

The object of all the former voyages to the South Seas, undertaken by the command of his present Majesty, has been the advancement of science, and the increase of knowledge. This voyage may be reckoned the first, the intention of which has been to derive benefit from those discoveries.

After a voyage of ten months, the *Bounty* arrived safe at *Otaheite*. As they drew nigh, a great number of canoes came off to them. Their first inquiry was, whether they were friends, and whether they came from *Britain*. They were no sooner satisfied in this, than they crowded on board in vast numbers, notwithstanding the endeavours which were made to prevent it; and in less than ten minutes, the deck was so full that the captain could scarce find his own people.

The next morning I went on shore, says Captain Bligh, with the chief Poeno, accompanied by a multitude of the natives. He conducted us to the place where we had fixed our tents in 1777, and desired that I would appropriate the spot to the same use We then went across the beach, and through a walk delightfully shaded with *bread-fruit-trees*, to his house.

Here we found two women at work staining a piece of cloth red. These were his wife and her sister. They desired me to sit down on a mat, which was spread for the purpose, and with great kindness offered me refreshments. I received the congratulations of several strangers, who came up to us, and behaved with great decorum and attention. The people, however, thronged about the house in such numbers that I was much incommoded by the heat, which being observed, they respectfully drew back.

The next morning early, I received a message from Otoo, to inform me of his arrival from the back of the island, and requesting I would send a boat for him, which I immediately did, with an officer to conduct him on board. He came with numerous attendants, and expressed much satisfaction at our meeting.

In the morning I returned Tinah's visit. I made him understand, that my visit was designed as a particular compliment to him, and gave him a second present equal to the first, which he received with great pleasure; and to the people of consequence, that were about him, I also presented some article or other.

My next object was to go to *Opur*, to see if Nelson could be able to procure any plants there, but I gave the credit of my visit to young *Otoo*, the eldest son of Tinah, and who had taken

his name. I prepared a magnificent present for this youth, who was represented to me as a person of high rank in the island. Tinah, understanding from my conversation that I intended visiting some of the neighbouring islands, very earnestly requested I would not think of leaving *Matuvai*. "Here, said he, "you shall be supplied plentifully with every thing you want. All here are your friends, and friends of *king George*: if you go to the other islands, you will have every thing stolen from you." I replied, that, on account of their good-will, and from a desire to serve him and his country, King George had sent those valuable presents to him; and will not you, *Tinah*, send something to king George in return. "Yes," he said, "I will send him any thing I have;" and begun to enumerate the different articles in his power, among which he mentioned the *bread-fruit*. This was the exact point to which I wished to bring the conversation; for I had given directions to every one on board not to make known to the islanders the purpose of our coming, lest it might enhance the value of the bread-fruit-plants, or occasion other difficulties; and seizing an opportunity which had every appearance of being undesigned and accidental, I told him the bread-fruit-trees were what I was sure king George would like; upon which he promised me a great many should be put on board, and seemed much delighted to find it so easily in his power to send any thing that would be received by king George. The next day I sent Mr. Christian with a party of men to erect our tent, and soon after followed him myself. With the consent of *Tinah*, I fixed a boundary, within which the natives were not to enter without leave; and the chiefs cautioned them against it. The principal use of the tents on shore was for a lodgment for the plants.

Tuesday, March 31, 1789. To-day, all the plants were on board, being in 74 pots, 39 tubs, and 24 boxes. The number of bread-fruit plants were 1015; besides which we had collected a number of other plants. The *Avee*, which is one of the finest flavoured fruits in the world. The *Ayyah*, which is a fruit not so rich, but of a fine flavour, and very refreshing. The *Ruttah*, not unlike a chesnut; they are singly in large pods, from one to two inches broad; and may be eaten raw, or boiled in the same manner as Windsor beans, and so dressed are equally good. The *Cerai-ah*, which is a very superior kind of plantain. All these I was particularly recommended to collect by Sir Joseph Banks. I had also taken on board some plants of the *Ettow* and *Matte*, with which the natives here make a beautiful colour; and a root called *Pecale*, of which they make an excellent pudding.

Friday, April 3. *Tinah* and his wife, with his parents, brothers, and sisters, dined with me to-day, and as I meant to sail

early next morning, they all remained on board for the night. The ship was crowded the whole day with the natives, and we were loaded with cocoa-nuts, plaintains, bread-fruit, hogs, and goats.

Saturday, April 4. At day-light we unmoored. At half-past six, there being no wind, we weighed, and towed the ship out of harbour. Soon after the sea-breeze came, and we stood off towards the sea. At sun-set, we bade farewell to *Otaheite*, where, for twenty-three weeks, we had been treated with the utmost affection and regard. We stood to the northward all night, with light winds, and on the 27th of April, at noon, were between the islands Tafoa and Kotoo.

Thus far the voyage had advanced in a course of uninterrupted prosperity, and had been attended with many circumstances equally pleasing and satisfactory. A very different scene was, however, soon to take place. A conspiracy was formed, which was to render all our past labours productive only of misery and distress. The means were concerted and prepared with so much secrecy and circumspection, that no one circumstance occasioned the smallest suspicion of the impending calamity.

Tuesday, April 28. Just before sun-rising, while I was yet asleep, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burkitt, seaman, came into my cabin, and seizing me, tied my hands with a cord behind my back, threatening me with instant death if I spoke or made the least noise: I, however, called as loud as I could, in hopes of assistance; but they had already secured the officers who were not of their party, by placing sentinels at their doors. There were three men at my cabin door, besides the four within. Christian had only a cutlass in his hand, the others had muskets and bayonets. I was hauled out of bed, and forced on deck in my shirt, suffering great pain from the tightness with which they had tied my hands. I demanded the reason of such violence, but received no other answer than abuse, for not holding my tongue. The boatswain and carpenter, and also the clerk, Mr. Samuel, were allowed to come upon deck, where they saw me standing abaft the mizen-mast, with my hands tied behind my back, under a guard, with Christian at their head. The boatswain was ordered to hoist the *launch out*, with a threat, if he did not do it instantly, to take care of himself.

When the boat was out, Mr. Hayward and Mr. Hallet, two of the midshipmen, and Mr. Samuel, were ordered into it. I demanded what their intention was in giving this order, and endeavoured to persuade the people near me not to persist in such acts of violence; but it was to no effect: "Hold your tongue,

Sir, or your are a dead man." I continued my endeavours to turn the tide of affairs, when Christian changed the cutlass which he had in his hand, for a bayonet that was brought to him; and holding me with a strong gripe by the cord that tied my hands, he, with many oaths, threatened to kill me immediately; if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular persons were called on to go into the boat, and were hurried over the side, whence I concluded that with these people I was to be set adrift. I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

The boatswain and seamen who were to go in the boat, were allowed to collect twine, canvas, lines, sails, cordage, an eight and twenty gallon cask of water; and Mr. Samuel, foreseeing what was to happen, got an hundred and fifty pounds of bread, with a small quantity of rum and wine, also a quadrant and compass; but he was forbidden, on pain of death, to touch either map, ephemeris, book of astronomical observations, sextant, time-keeper, or any of my surveys or drawings. The mutineers having forced those of the seamen whom they meant to get rid of, into the boat, Christian directed a dram to be served to each of his own crew. I then saw that nothing could be done to effect the recovery of the ship: there was no one to assist me, and every endeavour on my part was answered with threats of death.

The officers were next called upon deck, and forced over the side into the boat, while I was kept apart from every one, abaft the mizen-mast; the guard round me had their pieces cocked, but on my daring the wretches to fire, they uncocked them. Isaac Martin, one of the guard over me, I saw, had an inclination to assist me, and as he fed me with shaddock, (my lips being quite parched,) we explained our wishes to each other by our looks; but this being observed, Martin was removed from me. He then attempted to leave the ship, for which purpose he got into the boat, but with many threats they obliged him to return.

To Mr. Samuel I am indebted for securing my journals and commission, with some material ship papers. Without these I had nothing to certify what I had done, and my honour and character might have been suspected, without my possessing a proper document to have defended them. All this he did with great resolution, though strictly guarded. It appeared to me, that Christian was some time in doubt whether he should keep the carpenter or his mates; at last he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without great opposition, to take his tool-chest.

The officers and men being in the boat, they only waited for me, of which the master at arms informed Christian; who then

said, " Come, Captain Bligh, your officers and men are now in the boat, and you must go with them; if you attempt to make the least resistance you shall instantly be put to *death*;" and without further ceremony, I was forced over the side, where they untied my hands. Being in the boat, we were veered astern by a rope. A few pieces of pork were thrown to us, and some clothes, also four cutlasses: it was now the armourer and carpenter called out to me to remember that they had no hand in the transaction. After having undergone a great deal of ridicule, and been kept some time to make sport of, we were at length cast adrift upon the wide ocean! I had with me in the boat, *eighteen* men! There remained in the ship, *twenty-five*,—the most able men of the ship's company.

Notwithstanding the roughness with which I was treated, the remembrance of past kindness produced some signs of remorse in Christian. When they were forcing me out of the ship, I asked him, " If this treatment was a proper return for the many instances he had received of my friendship?" He appeared disturbed at my question, and said, with much emotion, " It is that, Captain Bligh, which affects me, and makes me in *hell*." Having little or no wind, we rowed pretty fast towards Tafoa, which bore N. E. about ten leagues from us.

(To be continued.)

THE GRACE OF GOD MANIFESTED.

Memoir of Mrs. L. Clendinnen, *afterwards* Mrs. William Whitestone, *of the City of Dublin. Extracted from her papers by* Mrs. C——y Stewart.

A SHORT account of some of the Lord's gracious dealings with me from my youth up, and of the means, by which, in his marvellous loving kindness, he brought me acquainted with himself, and had mercy upon me, who humbly acknowledged myself to be the chief of sinners.

L. Clendinnen.

I was born in Wheatfield, near Richhill, County of Armagh, the 8th of March, 1741. I was the youngest of all my father's house. Being of a delicate constitution, when about six years old, my father brought a master into the house to teach me to read, which I soon attained, being blest with a retentive memory. I grew fond of every new book I could see; among the rest, my mother had an old " Week's Preparation,"

written by Kibble, in which was contained a number of hymns, which much engaged my attention, and made such an impression on my mind as caused me often to weep. Being now about eight years old, the Lord began to work upon my heart by his holy Spirit, and to call me early as he had done Samuel; but, alas! I was ignorant, and did not understand who it was from whom these longings and desires came, which were prompting me on to pursue some distant good, and find out that dear object as yet unknown. About this time many corruptions began to discover themselves in my heart, such as pride, passion, envy, covetousness. Thus I passed on for some time, amusing myself with trifles and vanities. But, being taught it was my duty to pray unto God, and read the Bible; this I was more careful to do than many others, which made my parents, and others esteem me as an uncommonly sober good child. Here I rested, pleased with their approbation, being filled with pride, and lifted up with arrogance, at what I then thought my good performances, especially my attainments from my memory; having a great ambition in repeating the verses I had got off, in order to merit the esteem of others, and be spoken of with great respect: not as yet seeing myself to be wretched, and miserable, and poor, and blind, and naked. I was much delighted when I read, or heard of the joys and glories of heaven; and often wished to be there; not as yet understanding the necessity of being "born again," and being made a new creature. I think, about my ninth year, I had the reading of the first part of the Pilgrim's Progress, and though I did not understand the true spiritual meaning thereof, yet I was deeply affected with the thoughts of poor Christian, and whenever I came to the place which gave an account of his getting over the river, and his happy reception into the celestial city, my heart melted within me, and I thought I would be willing to undertake the journey, if I might at last arrive at that happy place. I remember, it was on the Lord's day in the evening, I finished my first reading of it, which made such a deep impression on my mind, that when I went to bed I could not sleep for some time, but I shed many tears, with ardent desires to be there.

My father at this time, according to the foolish customs of this delusive world, brought a dancing master to the house to teach my brother, sister, and myself. Though I did not see the evil of dancing, yet I was not at all desirous, and would much rather have declined it: I did not apprehend that it was the gracious Lord that was drawing me to himself; yet I became more uneasy and distrest than I can describe, till I laid it entirely aside. Surely if I love him, the cause is he first loved me. Between my tenth and eleventh year I was sent to Armagh to school: I was highly in favour with my mistress, who was a

morally good woman, and made it a rule, that each of her scholars was to read a chapter in the Old or New Testament every morning; this was very agreeable to me. Here I continued till I fell sick and was obliged to return home. It was not long till the Father of mercies restored me to health again. I was now much taken up with my new attainments, and employed my time till near my thirteenth year in a busy round of trifling amusements; and felt no uneasiness about my better part, thinking if I said my prayers, and read so many chapters in the Bible, all was well. I was sent back to my former school; pride, and many other evil tempers, now gained much strength. I felt an immoderate ambition for dress and finery, which is a great and dangerous temptation, whereby Satan gets an early advantage over many of our sex, and though we have renounced these pomps and vanities in our baptism, yet, alas! how often do we embrace and set them up in our heart for an Idol. Having attained a good degree of learning, and no less of ambition, I was removed home. Here I found a great alteration, being used before to company, but now being dropt into solitude; my sister, having been married during my absence, and gone to her own home. O, my heavenly Father, how didst thou order every thing to my advantage! Being left alone, I used often to retire with my work to my little bed-chamber, which I afterwards called the "chamber of peace!" The solitude and retirement, which at first seemed so hard, proved a real blessing, as I was now led to seek for solid and lasting good.

I thought it was high time to approach the table of the Lord, and got a new "Week's Preparation," which I read with great diligence. The first opportunity I went to that holy ordinance, where I found much comfort, from a consciousness of having done my duty. But my gracious Lord, who saw me groping in the dark, and sick unto death, though I knew it not, had compassion on *me*, as he had formerly on Cornelius, by sending Peter to him; so the time drew near, in which I was to be brought from darkness into the clear light of the children of God. Some time before this, the Rev. John Cennick, (who was a faithful servant of the Lord Jesus) had travelled into our country, where he sounded the trumpet of the glorious gospel of his Lord and Master, who was pleased to accompany the word with power. Many being awakened were brought to a knowledge of themselves, and their need of a Saviour. Among the rest there was a certain woman, one of our near neighbours, who was deeply convinced of sin, and I humbly hope truly converted to God. who now began to distinguish herself by her careful walk, and changed deportment in every particular, with whom I soon became acquainted. She was very desirous of my company, and being unlearned, I used on

Sunday evenings' to read for her, to which she was all attention. About this time the Brethren had built a chapel, about ten miles from my residence, and got a small congregation, where there was a preacher and his wife placed; this woman being one of their hearers, was very desirous I would go with her some Sunday evening to preaching. So having obtained leave of my parents, I went early on Sunday morning, where I was received by the minister's wife with much tenderness. She was a dear lover of the Lord Jesus. I was greatly melted down under the sermon, for he spoke much of the love of Christ to poor sinners; that we must get an interest in him, and be washed in his all-cleansing blood, otherwise our own performances, let them be ever so many and specious, could not merit heaven, or procure the favour of God. Upon this I began to fear all was not so well with me as I had imagined. The blessed Spirit began to open the eyes of my understanding, and bring me a little acquainted with my own heart, which I found to be deceitful, and my inward parts to be very wickedness. Being thus lost in thought, I concluded if I could get among this people it would soon be well with me; but was greatly straitened, knowing my parents would be altogether against me. Meantime I was asked to dine with the minister and his wife, which invitation I gladly accepted; and as he had to preach at another place in the evening, she and I were left alone. I opened my mind to her freely; and truly she was a dear child of consolation to me: she bid me be of good cheer, and fear not to come to Jesus who was ready and willing to receive such poor, lost sinners as I was, and not to be distrest about not joining with them, for our Lord's presence and blessing were not confined to places and parties; but if I could once get a fellowship, and union with him, he would teach and guide me in the way he would have me to walk. She said she believed the Lord had an eye on me for himself. This was like a reviving cordial to my fainting spirits, and I was resolved not to rest short of being justified by faith, that I might have peace with God through our Lord Jesus Christ. In the evening I took leave of my good friends, with a design to visit them as often as I could: thus I returned home, often looking upwards, with my heart ready to break, hungering and thirsting after righteousness. I continued making my requests known to him who is gracious, who was pleased to comfort me with sweet foretastes of that mercy and grace he waited to bestow, discovering more and more the sad consequences of living and dying without a change of heart. I had got a little hymn book, which was much blest to me; also the last lines of the Rev. Mr. Cennick, which he wrote some time before his death. These last I got by heart, and was often melted into tears while I repeated them. I now began to be more earnest in searching

the scriptures, in order to be better instructed, and to find some farther account of him who, I was now convinced, must save me if ever I should be saved.

About this time my eldest brother, who was very dear to me, was seized with a consumption; and having languished twelve months, was removed from this vale of tears; this sunk my spirits very low, and shewed me the great uncertainty of earthly things, and that there was no lasting good but in Christ. This happened in the year 1759, I being then about eighteen years old. I continued seeking the Lord according to my best knowledge: surely none but himself knows the sore travail of my pained burthened spirit before it found its rest in Christ; sometimes, being in danger of turning back to the beggarly elements of this vain and delusive world, and sometimes growing weary and faint in my mind, and my hopes on the very point of expiring: then would my loving heavenly Father give me a clearer prospect of the glorious prize, inviting me to press forward. I went to see my dear friend at Drummorgan, as often as I could get privilege, who always received me with much affection, encouraging me to hope to the end. Thus passed I on through various scenes till the year 1762, when I went on a visit to my eldest sister, about six miles from my father's. During my stay, the Rev. J. Wesley, an eminent servant of the most high God, visited our country, and published the glad tidings of free salvation, in a little town within two miles of my father's: the news of his coming was spread abroad, and the Lord inclined the heart of my youngest brother, who was of a serious turn, to go and hear him preach, and he became greatly in love with his doctrine. Seeing the people of the place greatly inclined to hear the word, Mr. Wesley appointed two of his preachers to attend alternately once a fortnight, and took his leave. Upon my return home, my brother acquainted me with what he had heard—withal lamenting that I was not at home, that I also might have had the same privilege. But, said he, there is to be preaching there such an evening at seven, so you may have an opportunity; I was glad to hear of it, and attended with cheerfulness. It was an old man one Mr. Hervey that preached; I liked the discourse, but could not say my heart was much affected; however, I resolved to go the next time. I had more liberty from my parents, as they did not so much feared them turning me from my own profession, as the Brethren, not appearing so much a separate party. Mr. Rowe preached the next time. He was a man, mighty in the scriptures, a workman indeed, who needed not to be ashamed, rightly dividing the word of truth; his text was, "For, if we be dead with him, we shall also live with him." These words the Lord was pleased to accompany with power to my heart, and awaken

all my former convictions. I was now made willing to part with all for Christ, and cried out in my spirit, "Lord, what wilt thou have me to do?" I returned home, with a broken heart, often falling at his feet entreating him to pity me. On the 10th day of August, I kneeled down, in my little chamber, to make my requests known to the Father of mercies, when he was pleased to visit my longing heart, and give me power to lay hold of him by a living faith, impressing upon my mind in sweet accents, "thy sins be forgiven thee, go in peace." I cannot express in words what I felt in that moment; my heart was filled with the love of God, and my soul was lifted up to heaven, as in a fiery chariot. I felt such a mighty change pass on me, as nothing less than the sprinkling of the precious blood of Christ, applied by the Holy Ghost, could have effected. I felt such a freedom of heart, that I knew all my chains were unloosed. My burden dropped off in a moment. My joy was so great, that I could scarce restrain myself from crying, and shouting aloud, for my deliverance. "My soul, praise the Lord, and forget not all his benefits; who saveth thy life from destruction, and crowneth thee with mercy and loving kindness."

(To be concluded in the next.)

MISCELLANEOUS.

IN the account of the Hermit of Candy, inserted in our Magazine for September 1816, page 414, an allusion is made to Robert Knox. Perhaps many of our readers may be gratified at seeing some further account of that poor sufferer, who endured a captivity of near twenty years, and also to be informed of the particulars of his finding that inestimable treasure, the *Bible*, when and where he so little expected it. The following brief narrative is extracted from his history of Ceylon, published above one hundred years ago. It will afford perhaps some comfort to those who may be wading through deep waters, and lead them to trust in that God who, though he may seem to tarry long, will, in due season, appear in behalf of those who call upon him.

THE father of the above-mentioned Robert Knox, was commander of a vessel in the service of the East-India Company, bound for Fort St. George, on the coast of Coromandel, to trade one year from port to port in India. Having been thus employed during that period, as they were lading goods to re-

turn to England, being in the road of Matlepatan, on November 19, 1659, such a mighty storm arose, that they were forced to cut away the main mast, which quite disabled the ship from proceeding in her voyage. Whereupon, Sir Thomas Chambers, agent at Fort St. George, ordered that the ship should take some cloth, and go to Cortiar bay in the island of Ceylon, there to trade while she lay to set her mast. Being arrived there, the India merchants to whom the goods belonged, were put on shore, and the crew of the ship set to repairing the damages sustained by the storm. At first the English were shy, and jealous of the people of that place, our nation having never had commerce with them; but after being there twenty days, going ashore, and returning on board at pleasure, the governor of the place assuring them that they were welcome, they began to lay aside suspicions of the people, who behaved kindly to them, suffering them to purchase such provisions as the place afforded.

By this time, the king of the country had notice of these strangers, and became suspicious, not having received any message acquainting him with their intent in coming. He therefore sent a dissuava, or general, with an army, who despatched a messenger to inform the captain of the ship, that he wished him to come ashore, pretending to have a letter to him from the king. The captain ordered Mr. J. Loveland, merchant of the ship, to go ashore with his son, Robert Knox, the writer of this history. His words are: "When we were come before him, he demanded who we were, and how long we should stay. We told him we were English, and wished to trade in his Majesty's port. His answer was, The king was glad to hear that the English were come to his country, and had commanded him to assist us, and had sent a letter to be delivered to none but the captain himself. We were then 12 miles from the sea-side. Our reply was, that the captain could not leave the ship to come so far, but that if he pleased to come to the sea-side himself, the captain would immediately wait upon him: upon which, the dissuava desired us to stay that day, and on the morrow he would go down with us. The same evening the dissuava sent two officers, to tell us that he was preparing a present for the captain, which was to go in the night, and that he, with us, should follow it in the morning, and if we pleased we might send a letter at the same time. We now became suspicious, and concluded to advise the captain not to adventure himself, or any other, till he saw us. We wrote a letter to this purpose, which they took, but never delivered. The next morning, the present, consisting of cattle, fruit, &c was brought to the sea-side, and delivered to the captain; the messengers

telling him that we were on the way, coming with the dissuava, who desired his company on shore against his coming, having a letter from the king to deliver into his own hand. The captain, mistrusting nothing, came up with his boat into a small river, and being come ashore sat down under a tamarind tree, waiting for the dissuava and us: in which time the native soldiers privately surrounded him and his men, who had no arms with them; and so he was seized, and seven men with him, yet without violence or plundering any thing. Then they brought them up to us, carrying the captain in a hammock upon their shoulders. The day after, the long-boat's crew, not knowing what had happened, came on shore to cut a tree to make cheeks for the main mast, and were made prisoners after the same manner, though with more violence; for being rough, and making resistance, they were bound with wyths, and so led away till the people could get ropes. When our men saw the ropes, they were much affrighted; for being bound already, they concluded there could be no use for them but to hang them with: in this however they were mistaken, for they were only procured in case the wyths should break; and as the men became more tame they were loosed, and conducted to another house in the same town: but we could not see each other without leave. The place where they kept the captain and us was distinguished by hanging white calico, the greatest mark of honour. They also gave us as good entertainment as the country afforded. Having thus taken both our boats, and 18 men, their next care was to secure the ship. In order to bring this about the dissuava told the captain that the reason of their detainment was, that the king intended to send letters and a present to the English nation, and that therefore the ship must not go away till the message was ready. He said that if she rode in the bay, perhaps the Dutch might come and fire upon her, and that it would be more safe for the captain to give orders for her to be brought up into the river. This advice the captain did not approve of, but concealing his dislike, replied, that unless he sent two of his own men with his letters, those in the ship would not obey him, but presently be gone. To this the dissuava consented, rather than run the hazard of the ship's departing. Upon which, the captain sent two of the men, some of the Indians accompanying them to the ship in a canoe, ordering them not to abuse the Indians, but treat them kindly, and after setting them ashore, keep the canoe to themselves, instead of the two boats which they had got from us, and to secure the ship till further orders. As the men stayed on board, and the ship did not come up, the dissuava was much displeased, and demanded of the captain the reason, who replied, that being detained on shore they men would not obey

him. Upon this, the dissuava bid the captain send his son, with orders that the ship should be brought into the river, but provided he would be security for my return, which he promised he would. His order to me was to see the top-chains put upon the cables, and the guns shotted, and to tell Mr Burford, chief mate, and all the rest, as they valued their lives and liberty, to keep a watch, and not to suffer a boat to come near after dark. He also charged me, upon his blessing, and as I should answer for it at the great day, not to leave him in this condition, but to return again: accordingly I solemnly promised, according to my duty, to be his obedient son. Having seen alld one according to his appointment, I wrote a letter, in the name of the Company, to clear my father and myself, to this effect: That they would not obey the captain nor any other, but were resolved to stand on their own defence. I gave this letter to the dissuava, who was thereby answered, and no more urged the captain, but gave him leave to write for what he pleased to have from the ship. We waited two months, expecting an order from the king for our release, during which time we were entertained with the best diet and accommodation; but as we began to fear our captivity would be long, and the season was passing fast for the ship's going to another place, the captain sent orders to Mr. Burford to take command, and proceed to Porta Nova, whence we came, and to follow the agent's orders. Thus we were, 16 of us, left to the mercy of these barbarians. Our hearts were heavy at being thus betrayed into so sad a condition, and forced to dwell among those who knew not God or his laws; yet so great was the mercy of a gracious God, that he gave us favour in the sight of the people, who treated us far better than we expected. The ship being gone, the king sent for the dissuava, who marched away with his army, but left no order concerning us."

Mr. Knox then proceeds to mention his being carried with his fellow-sufferers, further into the country, into a town called *Bonder Cooswat*, 30 miles from Candy, in the county of Hotcurley, with the treatment they met with, acknowledging also the goodness of God in never causing him to be separated from his father, although the other men were quartered at different places. They had brought with them two books, called the Practice of Piety, and the Practice of Christianity, which they frequently perused. Both he and his father were seized with an ague and fever. He relates his feelings in a most affecting manner; protesting, however, that he proved the truth of these words, "God is most sweet, when the world is most bitter." It increased his pain to see his dear father suffer so much, who, added to the affliction of his body, was deeply oppressed with grief. At times he sighed to think of his causing his son to

return to captivity, when he might have escaped: at other times, he felt it a comfort that he should have one so dear to close his eyes and bury his body, which might otherwise be exposed to wild beasts.

The evening before the old man died, he called his son to his bed-side, and in a most affecting and affectionate manner, gave him very excellent advice, expressing a confidence that God would make a way for his release, (though there appeared no human prospect of such an event,) and reward him for his dutiful attention: withal, charging him especially to serve God, and walk in his ways. He told his son, that he had never supposed any one in such wretched captivity, and in the prospect of dissolution, could enjoy such sweet peace as he then possessed; but that the joys he then felt he wanted utterance to express. He next gave directions for his burial; ordering, as there was no winding sheet, that his shirt should be pulled over his head, and his breeches slipped on his feet, and that he should be wrapped up in the mat in which he lay. He then ceased from speaking, fell into a slumber, and in a few hours after departed this life.

They had brought with them from Porta Nova, a black boy, but he seeing his master a prisoner, would only obey him as far as it suited his own humour; and thinking that it was not in their power to compel him, they patiently bore with his insolence. However, in some instances he proved of service, as will be seen. Mr. Knox's words are: "According to the appointment of my father, with my own hands I wrapped him up ready for the grave, myself being very sick and weak, and as I thought ready to follow after him. Having none but the black boy with me, I bade him ask the people of the town for help to carry my father to the grave, who immediately brought forth a great rope they used to tie cattle with, to drag them by the necks with to the woods; saying they could afford me no help unless I would pay for it. This insolence of the heathen grieved me much, neither could I, with the boy alone, do what was necessary, not having wherewith to dig a grave; however, it was some comfort to me that I had ability to procure help, which I would have done at first, had I known their meaning. By this means, thank God, I laid my father's body in the grave in as decent a manner as circumstances would permit; most of it I digged myself: it is on the north-side of a corn-field where we used often to walk.

"Thus was I left desolate, sick, and in captivity, having no earthly comforter, none but He who looks down from heaven to hear the groanings of the prisoners, and to shew himself a father of the fatherless, and a present help to them that have no helper. The news of my father's death being carried to court,

two messengers were sent to inquire in what manner he died, and he had left, which was a gold ring, a pagoda, 2 or 3 dollars, what and a few old clothes. I much feared lest they should take them from me, for I was very destitute of clothing, &c.: however, they had no such intention. The occasion of their coming was to desire the people to be kind, and give me good victuals, lest I should die as my father. So for a while I had better entertainment than formerly. I still remained where I was before, having none but the black boy and my ague to bear me company. Never found I more pleasure in reading, meditating, and praying, than now. For there was nothing else could administer to me any comfort, neither had I any other business to be occupied about. I had read my two books so often over, that I had them almost by heart. For my custom was, after dinner, to take a book and go into the fields, and sit under a tree, reading and meditating until evening, excepting the day when my ague came, for then I could scarce hold up my head. Often have I prayed, as Elijah under the juniper tree, that God would take away my life, for it was a burden to me.

" At length it pleased God my ague began to be a little moderate ; and so by degrees it wore away, after it had held me 16 months. Provisions falling short, (though rice, thank God, I never wanted,) and monies also growing low ; as well to help out a meal as for recreation, I sometimes went with an angle to catch small fish in the brooks, the aforesaid boy being with me. It happened as I was fishing, that an old man passed by, who seeing me, asked of my boy if I could read. He answered, Yes. The reason I ask, said the old man, is because I have a book I got when the Portuguese left Columbo, and if your master please to buy it, I will sell it him. When I heard this, I bade my boy go with him to his house, which was not far off, and bring me the book to look at, making no great account of the matter, supposing it might be some Portuguese book. The boy having formerly served the English, knew the book, and as soon as he had got it in his hand, came running with it, calling out to me, *It is a Bible!* It startled me to hear him mention the name of a Bible, for I neither had one, nor scarcely could ever think to see one. Upon which I flung down my angle, and went to meet him. The first place the book opened in, after I took it in my hand, was the 16th chapter of Acts, and the first place my eye pitched on was the 30th and 31st verses, where the goaler asked St. Paul, ' what must I do to be saved ?' and he answered, saying, ' Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.'

" The sight of this book so rejoiced and affrighted me together, that I cannot say which passion was greater, the joy that I had got sight of a Bible, or the fear that I had not enough

to buy it, having then but one pagoda in the world, which I willingly would have given for it, had it not been for my boy, who dissuaded me from giving so much, alleging my necessity for money many other ways, and undertaking to procure the book for a far meaner price, provided I would seem to slight it in the sight of the old man. After I had considered this counsel, I approved of it, my urgent necessities craving, and my ability being but very small to relieve them: however, I thought I could give my piece of gold at the last, if other means should fail. I hope the reader will excuse me, that I hold him so long upon this single passage; for it did so effect me then, that I cannot slightly pass it over at any time I have occasion to mention it. The sight indeed of this Bible so overjoyed me, as if an angel had spoken to me from heaven. To see that my most gracious God had prepared such an extraordinary blessing for me; which I did, and ever shall look upon as miraculous, to bring unto me a Bible in my own native language, and that in such a remote part of the world, where his name was not so much as known, and where no Englishman was ever known to have been before; I say, to see and consider all this, affected me exceedingly. I looked upon my having received a Bible, circumstanced as I was, as somewhat similar to the Israelites having received the Ten Commandments; it being that for want of which I had so often mourned, nay, and shed tears too, and than the enjoyment whereof there could be no greater joy in the world to me. Upon the sight of it, I left off fishing, God having brought a fish to me that my soul longed for; and now how to get it all the powers of my soul were employed. I gave God hearty thanks that he had brought it so near me, and most earnestly prayed that he would bestow it on me. Now it being well towards evening, and not having wherewithal to buy it about me, I departed home, telling the old man, that in the morning I would send my boy to buy it of him.

All that night I could take no rest for thinking on it, fearing lest I might be disappointed of it. In the morning as soon as it was day, I sent the boy with a knit night-cap he had made for me, to buy the book, praying in my heart for good success, which it pleased God to grant: for that cap purchased it, and the boy brought it to me to my great joy, which did not a little comfort me under all my afflictions."

(To be concluded in our next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. SHAW, *to the Committee.*

Klip Fountain, Oct. 10, 1816.

Dear Fathers and Brethren,

HAVING crossed the Oliphant Reveiere, (or Elephant River), while travelling on our way, Oct. 4, about 8 p. M. we were met by six Hottentots, on their way to Cape Town. We soon found out that one of them was the Captain of the Little Namaqua kraal, and the others were some of his people accompanying him to the Cape, in search of a Missionary. See here a heathen chief taking a journey on foot, between 3 and 400 miles, in order to seek a Leeraar (or Teacher) for himself and his people. As we were sure he could obtain no Missionary in Cape Town, and looking upon it as a particular Providence that we had fallen in with him in so peculiar a manner, (there being so many different roads leading to the same place) we proposed to him that I should remain at his kraal, which was about nine days' journey from the place where we met. He appeared highly delighted with our proposal, and said that the reason of his going to Cape-Town in search of a Teacher was, he had heard a little of that which was good, (I suppose a Missionary on his journey had spoken at the kraal) but he longed to hear more. During the time of our religious worship he wept much; while brother Schmelen spoke (though he could not understand) of Jesus the Good Shepherd, the tears streamed down his cheeks, and during prayer he laid with his head bowed upon the ground, and his groaning of spirit (had it been heard by the friends of those outcasts of society in England) would have fanned that flame of zeal which has already been kindled in their hearts. When we arrive at the place (God willing) I shall make a few more extracts from my Journal and request them to send you a copy of the same. Thank God our health is good, though we are exposed to heat by day, and to cold by night, and have only slept in one house since we left the Cape. We still feel a strong attachment for you all—for our friends, and for our king and country. And we trust that we were never more determined to devote ourselves to that God who has shewn us kindness in this wilderness (and all our life long) than we now do. I hope you will send out another Missionary for reasons mentioned in my last. As the Dutch boors surround the Little Namaqua land, there may some doors of usefulness become open amongst them. Your's, &c.

B. SHAW.

WEST INDIES.

Extract of a Letter from Mr. RABY *to* Mr. BENSON.

Sandy Point, St. Kitt's, Oct. 16, 1816.

Rev. and dear Sir,

THOUGH we have not been favoured with any extraordinary out-pouring of the Spirit, since our last District Meeting, yet many who were then in a state of ignorance and sin, have been brought into the liberty of the children of God, and are now walking in the consolations of his Spirit; and several who had relapsed into sin, and who had forsaken the Lord who bought them, have been restored to his favour, and again received into the bosom of the church. Believers in different parts of the island have been much quickened; and, leaving the first principles of the doctrines of Christ, they resolve to go on to perfection. You may be assured, dear Sir, that these things excite grateful sensations in my heart to God, and will, I hope, lead me with unwearied diligence faithfully to discharge the various important duties which are connected with the situation in which I am placed.

Sometime ago my feelings were much pained at seeing so many children of different colour living in almost all kinds of vice, and to whom instructions of a religious nature had never been imparted. I concluded that could I succeed in reclaiming one of these it would be a sufficient compensation for all the time and labour I might devote to their instruction. I stated my views and designs to the congregation, and requested them to co-operate with me in what I considered a work of pressing necessity, and of the greatest utility; and I am happy to inform you, that I did not meet with that opposition upon which I had calculated, but have succeeded in the work beyond what my sanguine expectations had led me to look for. Upwards of 100 children regularly assemble three mornings in the week; they are taught to read and to sing, and are instructed in the principles of the Christian religion. On Friday afternoon, they re-assemble to sing; this is an employment in which they delight, and for which many have got good voices. A great change has already appeared in the conduct of many, and I hope it will not terminate here. At Half-way-Tree, we have likewise opened a Sunday school. The Hon. Mr. R. and his lady, recently from England, take an active part in instructing the children, and are much pleased with their behaviour.

Mrs. R. in addition to instructing the little negroes on the estate to read, points out to them the duties they owe to God and to one another. One of the children made application to

Mrs. R. for a paper on which the alphabet was printed; but as she had already learned the alphabet, inquiry was made for what purpose she wanted that paper, and the answer she returned was, "I want to teach my mother."

A desire to learn to read is becoming general throughout the island. A few weeks ago, when I was going to preach, at some distance from this, a negro man, a member of the society, requested me to furnish him with a Testament; he had then been learning, but the book he had was borrowed. Another man, whose wife then joined the society, wished me to give him a Catechism, that he might instruct her. Experience now enables me to say, that the negro mind is capable of receiving instruction, and that those negroes who receive instruction are more attentive to their duty, and more worthy of confidence, than they were previously to their being instructed.

My dear Sir, I but have one thing more to add, that is, to lay our cause at your feet, and to request your concurrence and support in its favour. Send us, Oh! send us a few books, such as Catechisms, Hymn Books for Children, Janeway's Token's, a few Bibles and Testaments; and many who are now ready to perish shall rise up and call you blessed.

I am dear Sir,
Your affectionate son in the gospel,
JOHN RABY.

JAMAICA.

HOUSE OF ASSEMBLY, FRIDAY, Nov. 1.

A Memorial of the Missionaries of the Methodists, presented and read as follows:

JAMAICA, S.

"To his Honour, the Speaker, and the Members of the Honourable House of Assembly,

"The Memorial of the Missionaries of the People called Methodists in said Island,

"HUMBLY SHEWETH,

"THAT your Memorialists are in connexion with the body of religious people in Great Britain, Ireland, and other parts of the world, usually called Wesleyan Methodists, and have been appointed to the ministry of the gospel by the authorities of their denomination in England.

"That the avowed and real object of your Memorialists, and that of all the preachers in their connexion, is one, and which, in the exercise of their functions, they endeavour to promote to

the utmost of their ability, namely, to render their hearers, in temper and conduct, upright and humble Christians. Their design is wholly unconnected with politics; it is purely moral and religious; and their principles and discipline are altogether on the side of peace and tranquillity, being absolutely opposed to every thing that would endanger the quiet of the land.

"That your Memorialists are conscious of the most unimpeachable integrity and disinterestedness, and are well assured of the useful effects of their labours, in the reformed lives, the humble and peaceable deportment of hundreds of their people, as well as by the concurrent testimony of many respectable witnesses.

"That, nevertheless, your Memorialists feel themselves obliged to state, that misconception, misrepresentation, and censure, have arisen with regard to the character and object of their mission; that it has been blended with other associations or institutions, and confounded with every description of religious teaching; and that, in consequence, your Memorialists have, from time to time, suffered much opposition in their endeavours to exercise their calling.

"That your Memorialists, however, are humbly confident that their is nothing in their system of doctrines and discipline, which can justify these opinions, and the consequent opposition they experience. With regard to their doctrines, they enforce (agreeably with the Scriptures) on the minds of the people, together with the fear of God, subjection to the higher powers, obedience to magistrates, speaking evil of no man, contentment, quietness, and prompt attention to business; in like manner they exhort servants and slaves to count their masters worthy of all honour, to be obedient unto them, and to please them well in all things, not answering again, nor purloining, but shewing all fidelity, and a singleness of heart to fulfil their duty; and, in respect to their discipline, they do not recommend, or even countenance, immoderate or frequent fasting, nor do they hold or sanction any religious meetings at improper hours; they disapprove of a regard to dreams and superstitious fancies of every kind: they endeavour to make men happy, contented, and industrious; not miserable, ambitious, or slothful; being studious to render them fruitful in every good word and work, that they may always possess a solid hope of eternal felicity.

"That your Memorialists are clearly and fully persuaded that their doctrine and discipline, with their manner of enforcing them, have a direct and powerful tendency to promote general concord, and that their is nothing in their tenets subversive of good order or public prosperity; nor, although the best system may be abused, has a single instance occurred to their knowledge of their members being concerned in any one of the

evil designs, or disorderly or discontented associations, by which the public has lately, or at any time, been alarmed.

"Further, that your Memorialists have been objected to on account of the contributions made by their societies for the support of their mission, and the nature of their connexions in England: to which they respectfully answer, that they neither receive nor wish for any thing inconsistent with the means, inclinations, and welfare of any member of their societies, nor have they more than a reasonable and necessary provision for food and raiment, and unavoidable contingencies, and even this is supplied them by the stewards of the societies, who receive the contributions from the people, and state a regular account of the whole, subject to the inspection of the leaders and elders of the societies. With respect to their friends at home, your Memorialists receive no salary or emoluments from them, nor any instructions, but what are usually printed and made public, and are altogether unconnected with the affairs of government, nor have they any correspondence with political parties. In short, they are not influenced by their office, duty, instructions, or inclinations, to interfere, directly or indirectly, with the legislation of the colony.

"And, lastly, that your Memorialists, willing to have their mission better understood and clearly appreciated, could cheerfully lay before your Honourable House a full and accurate account of the rise and progress, the forms and government of their societies; the nature, qualifications, appointments, and duties of the offices of their preachers, stewards and leaders, with every other particular concerning their economy; but they apprehend such detail would be found inconveniently tedious. Your Memorialists, however, humbly and confidently trust that the statement now submitted will be found worthy the attention, and intitled to the favourable opinion of your Honourable House.

"Your Memorialists, therefore, most earnestly solicit your Honourable House to relieve them from the unfavourable impression which has so long operated against the integrity, good faith, and success of their mission, by indulging them with a greater degree of confidence and credit than has hitherto been manifested, and by affording them such facility in the exercise of their ministry, as to your Honourable House may appear reasonable and expedient; for which benign interference they will feel the liveliest gratitude, and in all their proceedings unceasingly study to deserve its continuance.

"JOHN WIGGINS,
JOHN SHIPMAN,
WILLIAM WHITE."

Chapel-house, Kingston, October 31, 1816.

Ordered to lie on the table.

Extract of a Letter from Mr. WOOLLEY *to the Committee.*

Antigua, Oct. 17, 1816.

The following is the Address of the Methodist Missionaries in this Island, to His Excellency the Governor ;—

May it please your Excellency,

WE, the Methodist Missionaries approach you, with sentiments of respect, to congratulate you on your appointment to this government; an appointment not less grateful to us, than expressive of royal approbation and esteem: and we farther beg leave to assure your Excellency, that we are thankful to Him "who rides upon the storm," and to whom winds and waves are subservient, for the protection afforded you upon the deep, and for having conducted you, by his Divine Providence, to the seat of your government.

Of the loyalty of our sentiments, and the strength of our attachment to the principles of the British constitution, we might boast; but we choose rather to leave the demonstration of this truth to the silent, but powerful, expression of conduct; knowing that to be more decisive in its evidence, than the most solemn protestations.

Under the wise and equitable administration of your Excellency's predecessors, we have enjoyed, without molestation or infringement, that sacred freedom of conscience and worship, which is the legitimate privilege of British subjects, and the distinguishing glory of the British empire.—And, it is to you, Sir, we look with confidence, that this invaluable birth-right may be maintained inviolate, that we may prosecute the momentous duties of our sacred office without interruption.

To meliorate the moral condition of our fellow mortals, has ever been our invariable endeavour; and while the wings of civil protection are stretched over us, we shall cheerfully proceed in the same important undertaking, leaving the result of our toils with that God whose blessing is essential to success, and without which, human energies are exerted in vain.

The religion of the Bible, Sir, which we profess and teach, makes it a sacred duty to pray for all civil authorities; and your Excellency may rest assured, that in our breathings to the throne of God we shall not fail to remember you, and to intercede with the Grand Disposer of events, that your civil administration may be as beneficial as your martial conduct has been illustrious.

That uninterrupted tranquillity may attend your every step through life, and that you may hold a distinguished rank in the army of the skies, are the genuine sentiments and exalted wishes of your Excellency's devoted and humble Servants,

SAMUEL P. WOOLLEY,
JOHN LEWIS, *
DANIEL HILLIER.

HIS EXCELLENCY'S REPLY.

Government-House, Antigua, Nov. 29, 1816.

Gentlemen,

OF the loyalty of your sentiments, and of the strength of your attachment to the principles of the British Constitution, I can have no reason to doubt; and I rely, with confidence, that your conduct on all occasions, will afford the best demonstration of this truth.

Liberty of conscience is the natural right of every man, and it is not the least important of the many inestimable blessings we enjoy under our free and happy constitution—that all persons are at liberty to worship God in that manner which they are persuaded is most acceptable to Him, and in which they have the strongest hopes of eternal salvation.—The rights and privileges you have enjoyed under my predecessors, shall be maintained to you without deprivation or diminution; nor shall the liberty of religious worship, which you properly designate as the glory of the British empire, be abridged under my administration.

I have the honour to be, Gentlemen,
Your obedient, humble Servant,
GEORGE WM. RAMSAY.

From Mr. M. DIXON, *to the Missionary Committee.*

Dear Brethren,

I HAVE just received a letter from the Hon. R. Ottley, Grenada, informing me of the death of my dear brother, Mr. Lill. I hasten to give you the following extract from it.

Grenada, January 8, 1817.

"My dear Friend,

"I have ventured to address this Letter to you, in order to request you to communicate to the mother of our late esteem-

* This Address was presented some time prior to the death of Mr. Lewis.

ed friend, Mr. Lill, the melancholy tidings of his death. That event took place on the 28th day of last month, after a short illness. I say short, because he was not confined to his house many days previously to his death. But during the whole period of his residence in this island his health has been liable to many variations, and his liver was so much affected, that it is probable he had been suffering with a complaint in that part for a considerable time. He was in the chapel the Sunday before his final departure, from this earthly scene. On Monday I called upon him, and, finding him with a fever, advised that he would call in medical assistance. He accordingly sent for Doctor M'Ewen, who came in the course of the day. His symptoms, from the first, were very alarming, and little hopes were entertained of his recovery after Thursday; from that time, however, he lingered until Saturday the 28th, when he expired betwixt twelve and one o'clock at noon.

"During the course of his illness I was frequently with him; and, I hope, contributed, in some degree, to his happiness. Upon inquiring as to the state of his mind, he informed me, more than once, that he was *unspeakably* happy. He performed his devotions until the last, and appeared to die in the true spirit of a Christian."

Mr. Poole also informs me that he had a letter from Grenada, in which it is said, "Mr. Lill departed this life about five or ten minutes before one o'clock this afternoon, in the spirit of a true Christian, with piety, resignation, firmness, and, as he expressed himself this day, unspeakably happy."

Mr. Poole further adds, "I am afraid the societies will suffer much this year for want of preachers. I heartily wish the Committee may send out some. Do all you can in this."

I am, dear brethren,
Your's affectionately,
M. C. Dixon.

POETRY.

A NIGHT IN A STAGE COACH;

Being a meditation on the way between London and Bristol. Written upon a recent visit to his brother at Bristol.

By Mr. Montgomery.

I TRAVEL all the long, long night,
By ways to me unknown;
I travel, like a bird in flight,
Onward, and all alone.

In vain I close my weary eyes,
They will not, cannot sleep,
But, like the watchers of the skies,
Their twinkling vigils keep.

My thoughts are wand'ring wild and far,
From earth to heaven they dart;
Now wing their flight from star to star,—
Now dive into my heart.

Backward they roll the tide of time,
And live through vanish'd years;
Or hold their "colloquy sublime,"
With future hopes and fears.

Then passing joys and present woes
Chase through my troubled mind;
Repose still seeking,—but repose
Not for a moment find.

So yonder lone and lovely moon
Gleams on the clouds gone by,
Illumines those around her noon,
Yet westward points her eye.

Nor wind nor flood her course delay,
Forward I see her glide;
She never pauses on her way,
She never turns aside.

With anxious heart and throbbing brain,
Strength, patience, spirits gone,
Pulses of fire in every vein,—
Thus, thus I journey on.

But soft!—in nature's failing hour,
Up-springs a breeze,—I feel
Its balmy breath, its cordial power,—
Its power to sooth and heal.

Lo! grey, and gold, and crimson streaks
The gorgeous East adorn,
While o'er the empurpled mountain breaks
The glory of the morn!

Insensibly the stars retire,
Exhal'd like drops of dew;
Now through an arch of living fire,
The sun comes forth to view.

The hills, the vales, the waters burn
With his enkindling rays;
No sooner touch'd than they return
A tributary blaze.

His quick'ning light on me descends,
His cheering warmth I own;
Upward to him my spirit tends,—
But worships GOD alone.

O that on me, with beams benign,
His countenance would turn!
I too should then arise and shine,—
Arise, and shine, and burn.

Slowly I raise my languid head,
Pain and soul-sickness cease;
The phantoms of dismay are fled,
And health returns and peace.

Where is the beauty of the scene,
Which silent Night displayed?
The clouds, the stars, the blue serene,
The moving light and shade?

All gone! the moon, erewhile so bright,
Veil'd in a dusky shroud,
Seems, in the sun's o'erpowering light,
The fragment of a cloud.

At length I reach my journey's end,
Welcome that well-known face!
I meet a brother and a friend,
I find a resting-place.

Just such a pilgrimage is life;
Hurried from stage to stage;
Our wishes with our lot at strife,
Through childhood to old age.

The world is seldom what it seems:
To man, who dimly sees,
Realities appear as dreams,
And dreams, realities.

The Christian's years, though slow their flight,
When he is called away,
Are but the watches of a night,
And death the dawn of day.

He sees o'er his expiring eyes,
While forth his spirit springs,
The Sun of Righteousness arise,
With healing in his wings.

When I shall reach *this* journey's end,
O! may I find, through grace,
In CHRIST, a Brother and a Friend,—
In Heaven, a resting place!

THE METHODIST MAGAZINE,

FOR AUGUST, 1817.

BIOGRAPHY.

MEMOIR OF MR. THOMAS LIVINGSTONE.

(Concluded from page 293.)

AT the Conference, 1812, Mr. Livingstone was appointed to the Nottingham circuit. This was to him a most unfavourable change, as he went to an increase of labour, with a decrease of health. That work in which he delighted became a burthen to him. He was not equal to the fatigues of a walking circuit, and was obliged to leave some part of his work undone. This unavoidable irregularity caused uneasiness and discontent. His mind was much pained by the suspicions which were entertained by some of his friends, that he was too careful in husbanding his health.

It is hard, when a person is obliged to die to prove the reality of his complaint, and to excite the compassion of his friends. I heartily approve of the institutions of the Methodists, and hope we shall ever bear in mind that it is our duty and privilege, "to work on earth, and rest in heaven;" but this system of "bustling energies, has its disadvantages. So long as our preachers can labour hard, and are successful, we hold them in high honour: but when infirmities oblige them to abridge, or wholly discontinue their exertions, we are too prone to misjudge their motives, and to forget their former labours. Even some of their fellow labourers, who are much inconvenienced by their inaction, sometimes feel a disposition to censure, and not unfrequently urge them to exercise beyond their strength.

The indisposition of our deceased friend increased so fast, that he was advised by a physician to leave the circuit for a few weeks,

and try the benefit of a change of air. Accordingly he spent about four weeks at Hull, in the month of November, and was so much better for his visit, and on account of his abstaining from preaching, that at the expiration of the fourth week he returned to his circuit.

Soon he discovered that his health was not so much established as his too sanguine mind had fondly imagined: either his time of rest had been far too short, or his constitution was more impaired than either himself or his friends suspected: for in February, 1813, he came back to Hull, never more to return to the duties of his high calling. Every symptom of health seemed to have fled away, and to all human appearance he was fast hastening to the grave. His own observations were, "That he had desisted from that blessed and desirable work of preaching, in order to wait the will of his Lord; being in the hands of a wise and gracious Master, 'who seeth not as man seeth.'" In a few weeks he was a little better, and ventured to preach for Mr. Atmore, to a large congregation, on a Sunday evening; this was his last effort, for the next day his sickness returned with redoubled violence. He appeared to give up all thoughts of ever returning to the work of the ministry; observing, "The Lord accounts me unworthy to be numbered among his ministers on earth, but I know I shall not be long before I see the Holy City, the New Jerusalem."

How mysterious are the ways of divine Providence! To us it appears extraordinary, that the Great Head of the Church should raise up faithful ministers, and endow them with gifts and qualifications for their important work, and then incapacitate them by affliction, or suddenly recal them; as though he repented having sent them out. We wonder, tremble, and adore. It seems as though the all-wise Disposer of all events would thus strictly guard the ministerial office from abuse. If all his ministers were to have health, length of days, and worldly blessings, in proportion to the esteem in which they are held by him, wicked men of every description would endeavour to force their way into the ministry, for the sake of these temporal advantages.

The complaint which affected the health of our departed friend, and which eventually brought him to the grave, was upon the liver. It is supposed that the gall or bile was not made in sufficient quantity to digest the victuals, so that his frame did not receive that support from food which it required. He continued very seriously indisposed, sometimes a little better, (but never well enough to preach), until the month of November, when he was confined to his bed, and little or no hope was entertained of his recovery. This was the season when the

power of religion was most exerted on his mind. Death looked him in the face, but his last enemy was divested of his terrors. He could rejoice in God his Saviour; and in the prospect of eternal glory, fully commit his soul into the hands of his Creator. Throughout the whole of his previous affliction, there was evidently in him a wish to live—a desire to return to his work, and to marry the object of his affections; but now every earthly connection was willingly resigned; he was "Ready to depart, and to be with Christ." Some of his own expressions will best describe the state of his mind. "I know my body will soon be in the dust, but I trust, through the merits of Christ, I shall be numbered among the just." "*Yes*," he exclaimed with ardour, "I shall see the Patriarchs, the Apostles, the Wesleys, a Whitfield, a Longden, with all the glorious company above. Thank God for confidence in the doctrines I have preached to others; I now find them sufficient to support my poor soul in this time of trial." The disorder continued unabated, and he became weaker and weaker, until January 24, 1814, when another physician was called in aid of the one before employed; Mr. Livingstone remarked, "Should the doctor say there is no hope, it will not much affect me; for I know I have a better home above, 'A house not made with hands, eternal in the heavens.'" Soon after, he observed to a friend, "My relations are flattered by my being a little better, but I shall live in eternity very shortly. I have no fears, as it respects a future state; but I am sometimes harassed by the fear of temporal death; yet the Lord is sufficient. Oh! may I have grace for a dying hour!" Contrary to all human expectation the hands of death were ungrasped, the yawning grave closed its mouth, and this afflicted youth was given back again for a season to that world which he had willingly renounced. Being thus brought back from the very gates of death, Mr. L. considered his restoration, (I hesitate to write resuscitation), as a pledge of his complete recovery, and was encouraged by his physician to expect the most favourable termination of his complaint. Yet even then he observed, "I dare not be too sanguine; would to God I could either get better, or that he would take me to himself; but I leave myself in his hands; he has hitherto followed me with his goodness, O! may he sanctify this affliction to me." For about three months all the friends of the deceased expected his recovery, with the exception of his mother, who, from the beginning of his affliction, expected to follow him to an early grave: and it pleased the Most High to dispose of him as she feared, for his disorder returned with violence, and he began to expectorate in such a manner as to leave little doubt of his vital parts being much decayed. He expressed a desire to visit

York, wishing to try a change of air, but his friends thought proper to fix upon a place in the country, nearer Hull, for a few weeks, until he should be better able to bear a longer removal. To this he agreed, saying, ' What difference does it make where I die? whether at Hull or in the country, my soul will find its way to heaven."

On Friday, April 22, he was taken in a chaise to Mr. Marshall's, of Kirk Ella, a distance of six miles. The journey appeared to revive his spirits, and he was not without hope that God would make this visit the means of his recovery, as he eat with better appetite than he had done for several weeks back. The house, garden, his lodging room, the family—all gave him entire satisfaction. He regretted that he had not gone sooner, and meant to stay longer than he at first intended, little thinking that his " days were numbered," and that in the space of a few hours he would " Go hence to be no more seen" among men. On Saturday and Sunday, he was very cheerful, unconscious of his situation. He performed the religious duties of the family with apparent ease, and on Sunday evening retired to rest, after having eat his supper as usual, or rather, he took a little heartier meal. In the middle of the night he was heard to pray with great fervour; but this circumstance was not noticed by the family as any thing remarkable. About five o'clock on Monday morning, an inflammation took place; his pains became excruciating, and no relief could be afforded by medicine. His agonies were so great that he seldom spoke, or was asked any questions by his friends. At ease in their minds respecting his spiritual state, they did not require from him those testimonies of his Saviour's love, in the vale of death, which in general are anxiously expected by the friends of a dying man. About two o'clock, he clasped his hands together, in the attitude of prayer, but his voice could not be heard—he then seemed to slumber away, and sunk into a state of insensibility, till about five o'clock that afternoon, when he breathed his last No doubt his happy spirit escaped to that paradise of joy which is prepared for the saints of God. Although his pains had considerably abated for some hours previous to his death, yet he was so exhausted by suffering as to be incapable of holding any conversation: he was not even conscious of what passed in the room, nor did he take any notice of his mother, who had come from Hull that morning to visit him. He died on the 25th of April, 1814, aged 26 years.

The man who writes the life of a junior preacher, is sensible of the scantiness of his materials; he has not to recount the various persecutions, trials, poverty, and hair-breadth escapes which render peculiarly interesting the memoirs of our fathers

in the Gospel. The churches now have rest, and Christian biographers have little of what is usually stiled the marvellous to record. Who will not say, Long may the storms of persecution be diverted from the church, although the memorialist may complain for lack of incident, and the pages of your excellent Magazine be furnished with less interesting matter.

W. PLUMMER.

DIVINITY.

SERMON ON ROMANS viii. 16, 17, by JOSEPH BURGES.

The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ.

THE truths contained in the inspired volume, are, with the most adorable wisdom, adapted to our necessities; and, like the Divine Author, prove unto the man of God a very present help in the time of need. Are we suffering the afflictions incident to fallen humanity? A spirit of despondency would lead us to conclude that these are marks of the divine displeasure or inattention, and would suggest the inference expressed by Jacob, "All these things are against me." To prevent this, the Spirit itself beareth witness with our spirit that we are the children of God; consequently, our trials are no indication of the Divine anger; but, on the contrary, a proof of the apostle's assertion, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: God dealeth with us as sons, for what son is he whom the Father chasteneth not?"

That king of terrors is on his march, who will shortly drive us from our earthly possessions and friends; will tear asunder soul and body, and constrain the body to make its dark and dismal abode with corruption, earth, and worms. When this state of degradation is past, the most glorious and tremendous scenes that can possibly arrest the attention of an immortal mind will be presented to view. The Judge descending on his great white throne, attended by an innumerable company of saints and angels; the trumpet sounding louder and yet louder still; the irresistible summons which shall pervade the universe, Arise, ye dead; ascend, ye living; stand before the Searcher of hearts, the Judge of angels and men, give an account of the deeds done in the body; let not one thought, word, or action, one motive, design, or expectation be concealed? With the utmost promptitude this command is obeyed. Then will the heavens pass away

with a great noise; the elements which compose it shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up: the saints of the Most High shall be admitted into his presence, and seated upon thrones of eternal glory; but the wicked, and all the nations that forget God, shall be excluded the glory of his power, and everlastingly shut up in that fire prepared for the devil and his angels. Oh! who shall live when God doeth this?

Had we no assurance of our reconciliation with the Judge, with what anxiety should we look forward to that decisive period! But how graciously is the truth, which the text contains, calculated to save us from the fear of death and judgment, and to place us in a state of tranquillity and holy joy befor the tribunal of him who beareth witness with our spirit that we are not only children of God, but heirs of God, and joint heirs with Christ? This witness, therefore, enables us to submit to the trials of life as salutary visitations from our heavenly Father, and joyfully to anticipate that period when we shall be put into the possession of our heavenly inheritance. The witness of the Spirit; the truth to which it bears witness; the causes which prevent our enjoyment of this blessing, are the subjects, an explanation of which will be attempted in the following pages.

I. The Spirit itself beareth witness with our spirit.

The darkness of the human intellect with regard to religion, the depravity and deceitfulness of the heart, as also man's total incapability to do any thing conducive to his salvation without supernatural direction and aid, are truths obviously exemplified in the conduct of fallen man. And hence it is undeniably evident, that from the first moment when spiritual light and influence are received in the soul, till that period when it shall be presented perfect in Christ Jesus before the throne of God, the work of salvation is carried on by divine agency; and so conscious is the believer of this, that he lives in a state of absolute and continual dependence at the feet of him who says, "Without me ye can do nothing."

When in confirmation of his doctrine, we descend to particulars, it will appear more conspicuous. And although we cannot explain nor conceive the mode of the divine operation, yet the effects of it are felt and seen. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

The man who is so inattentive that he will not suffer the Spirit of Truth to introduce him to himself, remains in a state of ignorance with respect to his real character. His sins and negligences he cannot deny, for their publicity renders this impos-

sible; but he tells you he is sincere and sound in heart; that his frequent charities will, in some measure, compensate for his moral defects; that if in this compensation there be any deficiency, the mercy of God will supply it: in point of excellence he is superior to many of his neighbours; and in addition to all this, as he acknowledges reformation is necessary, so he intends, at some future period, to call into exertion the resources of his mind, and to become eminently good. The turpitude of sin, the purity and justice of God, the spirituality and extent of the Divine law, the uncertainty of future periods, and his absolute inability to save himself, are subjects which cannot penetrate the obscurity of his mind, till he receives from above that light which discovers to him the pollution of his conscience, the wickedness of his life, and his consequent guilt in the sight of an Omniscient Judge.

While the Spirit of Truth is thus enlightening his mind, the goodness of God leads him to repentance; and such a degree of gracious power is imparted, as enables him to evince the sincerity of his repentance by the renunciation of his iniquities. He now looks back with shame and sorrow upon his misconduct; his present sensations, arising from a consciousness of his depravity, are painfully acute; he has such an abhorrence of sin, and of himself on the account of it, that he resists every solicitation to it; endeavours to pluck out the right eye, and to cut off the right hand sin; and although in his own estimation he is now worse than ever he was before, yet in the sight of the world he is a reformed character.

This consciousness of his extreme unworthiness, and the utter incapacity which he feels to approach a throne of grace with that spirituality and fervour which God requires, constrain him to acknowledge, "I know not what to pray for as I ought;" but the same Spirit which hath thus divested him of all self-confidence, enables him to say, "The Spirit itself helpeth my infirmities, and maketh intercession for me with groanings unutterable."

Now we behold the sinner brought to the mercy-seat by the hand of God. He sees, he feels his sin and misery, endeavours to flee from the wrath to come, by shunning those sins which would expose him to it; he flees for refuge to the hope set before him; the Spirit of grace and of supplication is poured upon him; and the language of his heart is, God be merciful to me a sinner! Then why should it be thought a thing incredible with you, that the same Spirit which hath brought him into this state, should now bear witness with his spirit, that he is a child of God? Is this unreasonable? Does it surpass belief? No: but, on the contrary, it would be one of the most unaccountable things in the universe, if a God of infinite compassion would thus expose to fall

view the depravity and misery of our soul, the moving of that hell beneath, which meets us at our coming; if he would thus open our access to his throne by the blood of Jesus; and, by his own Spirit, place us there as penitent suppliants; yet, after all, abandon us to our fears and misery. This be far from thee, O Lord. Shall not the judge of all the earth do right? As certainly, therefore, as we yield to that Divine attraction which leads us to the blood of sprinkling, so certainly shall we receive that witness which assures us of our adoption: that meridian evidence which puts our doubts to flight; that ardent hope which anticipates the skies.

The three grand marks by which the reality of this change is proved, deserve our attention. The first is, that peace and joy in the Holy Ghost which the believer experiences. Previous to that illumination of his mind, his laughter was madness, his pleasure was pain; his disappointments and vexations were numerous. Alternately elated and depressed by the momentary trifles of time and sense, he was a stranger to spiritual consolations. When aroused to an apprehension of his danger, then there was a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries: but now he is happy in a consciousness of the Divine favour; he has fellowship with the King of Glory, (O amazing, unutterable condescension!) he has access to the throne of grace, and can rejoice in hope of the glory of God.

The second thing which proves the reality of this witness, is the sanctification of his nature and the implantation of that mind which was also in Christ Jesus. Purity and benevolence, meekness and humility, have taken up their residence in the soul. *There* also the Saviour sits on his throne, and has his delights among these children of men. *There* grace reigns through righteousness unto eternal life; and through the medium of his own experience, this man of God is taught that heavenly truth, "We all with open face beholding, as in the mirror of the gospel, the glory of Immanuel, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The genuineness of this witness has a third proof in that conspicuous manifestation of grace which the conduct of the believer presents to the observation of every man in the sight of God. He is temparate in all things; just in his dealings; humane and beneficent to the children of want; alienated from the maxims and fashions of this world. Freed from censoriousness and from a spirit of retaliation, he puts the best construction he can upon the misconduct of others; and when acts of injustice or unkindness committed against him render every extenuation inadmissible, even then, upon the first appearance of repentance and

reformation, he is ready to forgive. His piety is no less apparent; he humbly walks with God, and waits upon him in all his appointed ordinances: he is alive to all the requirements of the Divine law; and says, I come to do thy will, O God. If Providence call him to submit to privations, to endure afflictions, to conflict with flesh and blood, with principalities, and powers, and spiritual wickedness in high places; and if the Lord seem to stand afar off, and to hide himself in this day of trouble, in the midst of all he says, "Though he slay me, yet will I trust in him." And with this Divine confidence there is an unostentatious display of fortitude and patience, of courage and exertion: unostentatious, because he is constrained to acknowledge, Not I, but the grace of God which is with me. Now the language of St. Paul is truly expressive of his state, "Our rejoicing is the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

II. The truth to which the Spirit bears witness, is one which embraces the temporal, spiritual, and eternal interest of the believer. The infinitude and eternity of glory, resulting from the relation in which we stand to God as his children and joint heirs with Christ, are unsearchable.

On this part of the subject, therefore, a few remarks only will be offered. It may be needful to premise, that as these blessings are communicated through the death and intercession of the Son of God, and as our susceptibility of, and our power to retain them, are the effects of divine operation on the mind; so it is impossible to enjoy grace, or to anticipate glory, unless with the apostle we can experimentally say, "We are justified, we are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

A wise and affectionate father, during the minority of his son and heir, supplies his wants, and leads him through that course of education and discipline which will best qualify him for the future management and enjoyment of his estate. So in consequence of our adoption, we may, during our probationary state, confidently expect from our heavenly Father every necessary good, every necessary information and correction; we may expect, through the guidance and controul of his superintending Providence, that all things shall be rendered conducive to the improvement and felicity of our minds; that they shall work out for us a far more exceeding and eternal weight of glory. And lest we should faint in the day of adversity, the Spirit which ascertains our acceptance in the Beloved, cries in our heart, Abba, Father.

With regard to the manner of our future existence, or what our employments and enjoyments will be in the heavenly state, we cannot form any adequate conjectures, perhaps no more than the unborn babe can with regard to its future existence in this world. But when that which is perfect is come, then that which is in part shall be done away. When our present inabilities to know, and our manifold impediments in the pursuit of knowledge, shall no longer retard our progress; when the powers and capacities of the mind shall be enlarged; when we shall see God as he is, and derive from his glorious and immediate presence an unceasing increase of wisdom and love, of purity and bliss; then shall we be able to exclaim with raptures, now inconceivable, Behold what manner of love the Father hath bestowed upon us!

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW, &c.

(Concluded from page 306.)

OUR learned pious and orthodox author, whose zeal and industry in the best of causes, do honour to the mitre, answers the "Lay Seceder," to whom he addresses himself, in a manner highly creditable to the cause of genuine Christianity. From this part of his lordship's work there is no danger of quoting at too much length.

"You style yourself a *Lay Seceder*, saith the bishop, from which title I suppose you have left the church of England, and left it, I have no doubt, under some mistaken views both of Unitarianism, and of our church. For in page 12, you say, 'the existence of God, by whom all things were created, the divine mission, death, and consequent resurrection of Christ: the divine authority of his *precepts* revealed in the gospel; and the life of immortality in the resurrection of the *soul*, are the leading tenets maintained by the Unitarians, the essential doctrines which they deduce from Scripture, as clearly and explicitly revealed.' If this be Unitarianism, you need not have left the church of England to seek such doctrine in any Unitarian congregation. For this (with one exception) is the doctrine of our church, but not the whole of her doctrine, because it is not the whole of the gospel. Christianity acknowledges the divine authority, not of Christ's *precepts* only, but also of his *doctrines*. And it is in the

doctrines that the chief difference consists between Unitarianism and the church of England. The doctrines which you have quoted, are not, properly, the doctrines of Unitarianism. Its distinguishing doctrines are those which you have *not quoted*, that Jesus was a mere man, that he had no pre-existence before his birth in this world, that his death was not an atonement for the sins of mankind, and that the Holy Ghost is not a divine person *distinct* from the Father.

"The gospel teaches us also to believe, that there will be a resurrection of the *body*. As the soul never dies, there cannot, properly speaking, be a resurrection of the soul. If then you do not admit the resurrection of the body, which does die, you deny the resurrection of the dead: you deny a doctrine which is the great sanction of our religion, a ground of hope to the pious and virtuous, and of terror to the impenitently wicked; and is therefore, in itself, no small portion of Christianity." (p. 4, 5.)

Arians and Socinians, but especially the latter, are in the habit of saying much on the progress of science, and the light which modern criticism has cast upon many difficult passages of the Holy Scriptures. They, in effect, treat divinity, as if, like a human science, it were capable of indefinite improvement; not considering that all the Articles of the Christian Faith are so clearly and fully revealed in the Oracles of God, as to stand in no need of critical acumen for their establishment. God, in revealing the doctrines which he would have believed, has not left them involved in such ambiguous language as may admit of *opposite* interpretations: No; for so far is this from being the case, that it requires unhappy ingenuity to make *any* passages of Scripture even *seem* to favour either Arianism or Socinianism; and *many* passages, if explained in accordance with either of those hypotheses, are literally the most palpable nonsense. Arian and Socinian criticism, in general, tends not only to obscure the light of revealed truth, but to bring Revelation itself into contempt. But while we would express our gratitude to the God of all grace, for having so plainly and fully revealed every article of the Christian Faith; we would not forget his goodness, in raising up, time after time, men of eminent learning, as well as piety, for the defence of the truth; men who have been able to meet and confute their heterodox opponents in the field of criticism. Properly speaking, there are no *new* discoveries to be made in religion; and it is certain, that they who go in quest of such, involve both themselves and their adherents in dangerous and destructive errors.

"You talk much (says the Bishop) of the present *enlightened period*, the *improving* spirit of the times, the *advancement* of religious knowledge, and the lights, which Unitarians have de-

rived from the progress of *free inquiry*. Of these high-sounding pretensions, I shall say more in the conclusion of this letter. In the mean time I content myself with observing that as far as concerns the progress of *religious truth*, you have made no advancement beyond the *three first centuries*; and as to the new light which Unitarians are said to have derived from free inquiry, there is not an heretical opinion which they profess, which was not professed by the heretics of the same three centuries; which was not examined and condemned by the fathers and councils of the primitive church." (p. 17, 18.)

"In answer to my most willing concession, that 'the discovery of any insurmountable difficulties in the doctrine of the Trinity, unknown to our ancestors, would have been some reason for repealing the statutes against blasphemy,' you ask, 'has the progress of *biblical criticism*, and of *free inquiry*, added nothing to the means of interpreting the sacred writers, which is not favourable to the prevailing creed?' I say, most unreservedly, it has added nothing. In classing and appreciating the manuspripts of the Scriptures, and in the assortment of various readings, a great deal has been done; and something in partial improvements of the sacred text; but nothing has been done, that in the slightest degree detracts from the evidences of the established faith; and for this plain reason, because THE BIBLE AND NOTHING BUT THE BIBLE, is the religion of the Church of England.

"Free *inquiry* implies large views, and diligent research. But in the modern use of the word, *free* inquiry is but another term for *free thinking* and *free speaking*. A great clamour may be raised by any one about liberty of free inquiry without advancing one step beyond the stock of his own crude conceptions; with no other lights but the ignes fatui of fortuitous and endless speculation, and no other direction, but the hardy impetus of an unlearned and undisciplined mind. We hear much of the progress of intellectual, moral, and religious improvement, but no discoveries are stated which bear at all on our present subject, *the right interpretation of Scripture*, which makes us better masters of scriptural knowledge, and give us either a deeper interest in religious truth, or a clearer insight into the mysteries of Revelation, than were possessed by our REFORMERS, or by the great men who were born in the succeeding century, and lived long before the commencement of the present *inquisitive æra*. Our subject is strictly confined to the knowledge necessary to *the right interpretation of the Scripture*; and to the ascertaining the essential doctrines of Christianity. For these doctrines can be ascertained only by a right interpretation of the Scripture. And with a view to such knowledge, it may be asserted without injustice to the learned of the latter half of the eighteenth century, and of

the short period that has survived it, that they gain nothing by comparison with the works of the great and enlightened men, who compose the list of ecclesiastical writers, from CRANMER to WARBURTON, subjoined to this letter, and who are all natives of the fifteenth, sixteenth, and seventeenth centuries. If we take Jewell and Hooker, as the standard of the sixteenth century; and Pearson, Barrow, Bull, and Stillingfleet, for general Scripture knowledge, with Walton, Lightfoot, Pococke, Castell, Hammond, Poole, Patrick, Whitby, and Lowth, for what is more especially called biblical learning, in the seventeenth century; what do we find in 'the improving spirit of the times,' which can afford any means of interpreting Scripture, and of ascertaining the essential doctrines of Revelation, which they had not? Unitarians say that 'in their inquiries after the *essential principles* of Christianity, they have availed themselves of the advantages peculiar to the present age.' If the present has any such advantages for the right interpretation of Scripture doctrines, which our ancestors of the sixteenth and seventeenth centuries had not, Unitarians are so far from having availed themselves of them, that (I repeat what I have before mentioned) as far as concerns the progress of religious truth, they have made no advancement beyond the three first centuries." (p. 42—44.)

The Bishop, after briefly noticing the harshness and severity with which, notwithstanding their boasted liberality, some Socinian writers treat those who are scripturally orthodox, says,

"It may be of some use to keep in mind, that the chief panegyrists of this 'enlightened period,' this 'inquisitive age,' this 'age of reason,' have been Priestley and Payne, and the whole race of the perfectability and revolutionary school. It may be of equal use to remember, that, by the blessing of Providence, we are now, not less unexpectedly than happily, advanced to a NEW ERA—a new era of old principles;—and it will be happy for posterity, if we take pains to hold fast our principles, and keep our eyes upon all those arts by which the illumenés of the last five and twenty years endeavoured, and had almost contrived, to cheat the world out of those *prepossessions* and *prejudices*, as they were called, which Scripture, reason, and experience have sanctioned and established." (p. 45, 46.)

The list of orthodox, ecclesiastical writers which occurs at page 47, beginning with Archbishop Cranmer, and ending with Bishop Warburton, is composed of 84 names. The Bishop's observations upon the longevity of a great majority of those eminent men, are well worthy of attention.

"To those, saith he, who are fond of political arithmetic, the following scale of lives in the above list will not be uninteresting.

It will shew that a life of intense study is not generally injurious to longevity. Locke lived to the age of 71, and Newton to 84.

30	—	40	—	1
40	—	50	—	5
50	—	60	—	11
60	—	70	—	21
70	—	80	—	32
80	—	90	—	14
90	—	100	—	4

"Of this list, 50 lives (almost three-fifths of the whole number) exceeded the ordinary term of man's life. If we were to conjecture the causes of such longevity, we should perhaps say, literature, temperance, and religion. The temperate life of a literary man must be conducive to longevity; and the literary life of a religious man, probably more so. In such a life the mind is employed, amused, and deeply interested. It is employed in the support of truth and duty; of *duty*, which leads to active good, and has for its best recompence in this world, contentment, and 'the peace which passeth understanding;' of *truth*, which unfolds 'the good tidings of great joy,' so full of consolation and hope to all who believe *the incarnation of the Son of God*, the truth for which He died that death, by which he 'gave himself a ransom for all,' (1 Tim. ii. 6,) and paid the price by which we are bought." (p. 50, 51.)

The notes and illustrations contained in this volume greatly enhance its value, especially to biblical students. The Right Rev. author, by his very important labours, proves himself worthy of the exalted rank which he fills in the church. The scriptural, able, and judicious manner in which he maintains the distinguishing doctrines of the gospel, cannot fail to procure him the esteem and veneration of every reader who forms right views of the faith delivered to the saints: and, for his steady and consistent opposition to the arrogant and unconstitutional claims of the papists, he justly merits the thanks of the PROTESTANT world.

THE WORD OF GOD ILLUSTRATED.

To Mr. B.

Dear Sir,

A passage in the sacred writings which long appeared to me unintelligible, and of which I had in vain sought an explanation,

has lately opened upon my mind with great clearness, and I may add, edification, by the alteration of a preposition only, which I think the original well warrants.

In the conclusion of the history of Job, (ch. xlii. 7, 8,) our version represents the Almighty as expressing a high degree of displeasure respecting the manner in which the three friends of Job had spoken of *him*, whilst it is declared that Job, on the contrary had spoken well. Now it will appear to every attentive examiner of the speeches of Job and his three friends, that they did not differ essentially in the character they respectively drew of the Deity. Each asserted that he favoured the righteous, and ultimately punished the wicked; though the error of Job's friends lay in supposing that Job must secretly have been a wicked man, because he was visited with such complicated afflictions; but this, though it was "speaking the things not right" of Job, does not properly render them chargeable with speaking "the things not right" of God, of which indeed Job, in some moments of agony, appears rather to have himself been guilty. This is the difficulty. But if we substitute the preposition *to* for *of*, the sense will be quite clear. Job, truly humbled, had confessed his ignorance and presumption. Job's friends ought certainly to have done the same; they had ignorantly and presumptuously accused an afflicted servant of God, and wounded him whom God had smitten; but we hear nothing of *their* confession; therefore "The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and against thy two friends, for ye have not spoken to me the thing *that is right*, (viz. a penitential confession) *as my servant Job hath.*"

I need not observe to your learned readers that אלי *in regim.* is properly rendered *to*, and that *Montanus* in the text has *ad*, and in the margin, *coram**.

I am, Sir, respectfully your's

Nov. 1816. C. L.

PROGRESS OF DEISM.

Sept. 29, 1816.

Sir,

THE progress of deism, under the appellation of *Unitarianism*, in this country, and on the Continent, is an acknowledged and lamented fact; but its causes do not appear to me to be duly investigated, and therefore they still continue to operate unchecked.

* So the Vulgate, coram me rectum, ad me recta.

I have long been convinced that *erroneous statements of fundamental truth* rank among the chief causes of this fatal progress. These statements are so intwined with the piety and authority of their numerous adherents, that it is almost as dangerous to touch them, as it is to permit them to remain to be considered as the standards of Orthodoxy.

I have never read a publication in favour of Socinianism which has not struck me as aimed at the following points, which are assumed by them to form a prominent part of the Christian creed: namely, That the humiliation and sufferings of the Mediator, were the humiliation and sufferings of *God*, and that these sufferings were properly *vicarious*, that is, endured *instead* of the persons who will be benefited by them, which, it must be noted, is not exactly the same thing with being endured *on their account*, and for their benefit. Great exertions may be made, and great privations suffered, to enable a benevolent undertaker to rescue certain persons from a perilous situation, and they *may* be such which the endangered persons could not themselves have performed, and which, if they had, would not have affected any deliverance; they may be acts *appropriate only to a deliverer as such*. In this case, it would not be the due explanation of the beneficent plan to represent the Benefactor simply *as a surety*. And it is further to be considered, that if this were the real fact, the pardon of sinners would be an act not of grace, as it is constantly represented in the Scripture, but of *justice*, even as a creditor is bound to release his debtor when he has received the full amount at the hands of that debtor's surety. St. John's assertion, 1 Ep. i. 9, does not contradict this, since it is the faithfulness of God to his promises of pardon to the penitent which is there declared.

I will close this paper with an observation that tends, I think, to obviate some alleged difficulties.—Much misrepresentation of Scripture arises from a detached consideration of its parts; detached, I mean, from the persons addressed, and the periods referred to. It is the latter I wish now to notice. The Socinians lay a great stress on our Lord's entire dependance on the Father, and his ascription of all worship to *Him*, when He himself visibly taught on earth. But they ought to consider better what belonged to this period of the Mediator's humiliation; wherein he divested himself of his Mediatorial glories, in order to receive them with increased splendour; wherein he made himself, in all points, (sin only excepted,) like unto his brethren, being anointed with the Holy Ghost, needing the support of prayer, and of the promises of God for the sustenance of his soul, as of bread for the sustenance of his body. To receive worship at that time would have been inconsistent; *that he did not, was properly his humiliation*, and not his being laid in a manger, or expiring on

a cross. These were circumstances which, though instructive to us, were to him not more debasing than if he had condescended to the abode of a palace, or to accept the throne of empire: all human situations were equally below his personal dignity. I am inclined to think that even pious Christians fall into an error whilst they seem to think they cannot duly honour the sacred humanity without deifying it; and this *Eutychian* infusion will be found, together with the doctrine of *proper substitution*, to constitute the strength of Socinian argument. The Scriptures every where declare the glory of Christ; and for my own part, there are no expressions of ours so strong in which I cannot readily and devotionally join, even those the Socinians most object to; but then I consider them as the best method we have devised to express our inadequate conceptions (for such they must ever be) of the myterious hypostatic union, and not doctrinal explanations of our creed. And though they may *seem* to imply that we suppose Deity to have suffered eclipse and torments for our sake, yet, as I am persuaded no well-informed person imagines any such thing, I believe, when they are the utterance of a sincere heart, they are considered in heaven as we consider the affectionate stammerings of our little children, whose defects in grammatical accuracy may cause us to smile, but do not occasion to us any mistake of their meaning.

I am, Sir, your's,
E. M. B.

THE WORKS OF GOD DISPLAYED.

OF THE STRUCTURE OF THE HUMAN BODY.

(Concluded from page 310.)

"THE old materials which were become useless, and are swept off by the current of blood, must be separated and thrown out of the system. Therefore glands, the organs of secretion, are given for straining whatever is redundant, vapid, or noxious, from the mass of blood; and when strained, they are thrown out by emunctories, called organs of excretion. But now, as the machine must be constantly wearing, the reparation must be carrying on without intermission, and the strainers must always be employed. Therefore, there is actually a perpetual circulation of the blood, and the secretions are always going on.

"Even all this provision, however, would not be sufficient; for that store of blood would soon be consumed, and the fabric

would break down, if there were not a provision made for fresh supplies. These we observe, in fact, are profusely scattered round her in the animal and vegetable kingdoms; and she is furnished with hands, the fittest instruments that could have been contrived for gathering them, and for preparing them in a variety of ways, for the mouth. But these supplies, which we call food, must be considerably changed; they must be converted into blood. Therefore she is provided with teeth for cutting and bruising the food, and with a stomach for melting it down: in short, with all the organs subservient to digestion.—The finer parts of the aliments only can be useful in the constitution; these must be taken up and conveyed into the blood, and the dregs must be thrown off. With this view the intestinal canal is actually given. It separates the nutritious part, which we call *chyle*, to be conveyed into the blood by the system of absorbent vessels; and the feces pass downwards, to be conducted out of the body.

"Now we have got our animal not only furnished with what is wanted for its immediate existence, but also with the power of protracting that existence to an indefinite length of time. But its duration, we may presume, must be necessarily limited; for as it is nourished, grows, and is raised up to its full strength and utmost perfection; so it must in time, in common with all material beings, begin to decay, and then hurry on to final ruin. Hence we see the necessity of a scheme for renovation. Accordingly wise Providence, to perpetuate, as well as preserve his work, besides giving a strong appetite for life and self-preservation, has made animals male and female, in order to secure the propagation of the species to the end of time.

"Thus we see, that by the very imperfect survey which human reason is able to take of this subject, the animal must necessarily be complex in his corporeal system, and in its operations. He must have one great and general system, the vascular, branching through the whole for circulation; another, the nervous, with its appendages, the organs of sense, for every kind of feeling; and a third, for the union and connexion of all these parts. Besides these primary and general systems, he requires others, which may be more local or confined: one for strength, support, and protection, the bony compages; another for the requisite motions of the parts themselves, as well as for moving from place to place, the muscular part of the body; another to prepare nourishment for the daily recruit of the body, the digestive organs."

"Of all the different systems in the human body, the use and necessity are not more apparent, than the wisdom and contrivance which have been exerted in putting them all into the most compact and convenient form; in disposing them so that they

may mutually receive and give helps to one another; and that all, or many of the parts, shall not only answer their principal end or purpose, but operate successfully and usefully in a variety of secondary ways. If we consider the whole animal machine in this light, and compare it with any machine in which human art has exerted its utmost; we shall be convinced, beyond the possibility of doubt, that there are intelligence and power far surpassing what humanity can boast of.

"One superiority in the natural machine is peculiarly striking.—In machines of human contrivance or art, there is no internal power, no principle in the machine itself, by which it can alter and accommodate itself to an injury which it may suffer, or make up any injury which admits of repair. But in the natural machine, the animal body, this is most wonderfully provided for, by internal powers in the machine itself; many of which are not more certain and obvious in their effects, than they are above all human comprehension as to the manner and means of their operation. Thus, a wound heals up of itself; a broken bone is made firm again by a callus; a dead part is separated and thrown off; noxious juices are driven out by some of the emunctories; a redundancy is removed by some spontaneous bleeding; a bleeding naturally stops of itself; and a great loss of blood, from any cause, is, in some measure, compensated by contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. The stomach gives information when the supplies have been expended; represents, with great exactness, the quantity and quality of what is wanted in the present state of the machine; and in proportion as she meets with neglect, rises in her demand, urges her petition in a louder tone, and with more forcible arguments. For its protection, an animal body resists heat and cold in a very wonderful manner, and preserves an equal temperature in a burning and in a freezing atmosphere."

THE PROVIDENCE OF GOD ASSERTED.

Extract from an Account of the Voyage and Sufferings of Captain Bligh, *of his Majesty's ship the Bounty, and that part of the crew which were forced from the ship by the party who mutineered.*

(Continued from page 315.)

WHILE the ship was in sight, she steered N. N. W. but I considered this only a feint; for when we were at a distance,

"*Huzza for Otaheite,*" was frequently heard among the *mutineers.* As soon as I had time to reflect, I felt an inward satisfaction, which prevented any very great depression of spirits. Conscious of my integrity, and anxious solicitude for the good of the service in which I had been engaged, I found my mind very much supported, and began to conceive hopes, notwithstanding so heavy a calamity, that I should one day be able to account to my king and country for the misfortune.

A few hours before, my situation had been peculiarly flattering. I had a ship in the most perfect order, and well stored with every necessary, both for service and health: by early attention to those particulars, I had, as much as lay in my power, provided against any accident, in case I could not get through *Endeavour Straits*, as well as against what might befal me in them; added to this, the plants had all been successfully preserved in the most flourishing state; so that upon the whole, the voyage was two-thirds completed, and the remaining part, to all appearance, in a very promising way, every person on board being in perfect health, to establish which was ever amongst the principal objects of my attention.

Desertions have happened, more or less, from most of the ships that have been at the *Society Islands;* but it has always been in the power of the commander to make the chiefs return their people. The *secresy* of this mutiny is beyond all conception. Thirteen of the party, who were with me, had always lived forward among the seamen; yet neither they nor the messmates of Christian, Stewart, Haywood, and Young, had ever observed any circumstance that made them in the least *suspect* what was going on. I slept with the door of my cabin always open, that the officers of the watch might have access to me on all occasions, the possibility of such a conspiracy being ever the farthest from my thoughts.

It was calm all the afternoon, till about four o'clock, when we were so far to windward, that with a moderate easterly breeze which sprung up, we were able to sail. It was nevertheless dark when we got to Tofoa, where I expected to land to seek a supply of *bread-fruit* and water. But the shore proved to be so steep and rocky, that we were obliged to give up all thoughts of it, and keep our boat under the lee of the island with two oars; for there was no anchorage. Having fixed on this mode of proceeding for the night, I served to every person half-a-pint of grog, and each took to his rest, as well as our unhappy situation would allow.

Wednesday, April 29. In the morning, at dawn of day, we rowed along the shore in search of a landing place, and about ten o'clock we discovered a cove with a stony beach, at the N. W. part of the island, where I dropped the grapnel within twenty

yards of the rocks. I landed Mr. Samuel, who climbed the cliffs, and got into the country in search of supplies. Towards noon, Mr. Samuel returned, with a few quarts of water which he had found in holes, but he had met with no spring. As it was uncertain what might be our future necessities, I only issued a morsel of bread and a glass of wine to each person for dinner. At day-light we attempted to put to sea; but the wind and weather proved so severe, that I was glad to return to our former station near the cove; where, after issuing a morsel of bread and a spoonful of rum to each person, we landed, and went off with Mr. Nelson, Mr. Samuel, and some others, into the country in search of provisions. We advanced within two miles of the foot of the highest mountain in the island, on which is the volcano, which is almost constantly burning. We returned to the boat exceedingly fatigued and faint. Every person being returned by noon, I gave about an ounce of pork and two plantains to each, with half a glass of wine. About two o'clock in the afternoon, another party set out; but, after suffering much fatigue, they returned in the evening without any kind of success. At the head of the *cove*, about a hundred and fifty yards from the water-side, there was a *cave*—this situation secured us from the danger of being surprised, and I determined to remain on shore for the night. I ordered one plaintain for each person to be boiled; and having supped on this scanty allowance, with a quarter of a pint of grog, those whose turn it was, lay down to sleep in the *cave*, before which we kept up a good fire—notwithstanding which, we were much troubled with flies and musquitoes.

Friday, May 1. At dawn of day, a party was sent out by a different route, to see what they could procure. They, however, only met with two men, a woman, and a child, who accompanied them to the *cave* with two cocoa-nut shells of water. I endeavoured to make friends of these people, and sent them away for bread-fruit, plantains, and water. Some of the natives were coming and going the whole of the afternoon, and we got enough of bread-fruit, plantains, and cocoa-nuts for another day; but of water they only brought us about five pints. Towards evening, I had the satisfaction to find our stock of provisions somewhat increased. At sun-set all the natives left us in quiet possession of the *cave*. I thought this a good sign, and made no doubt that they would come again next day with a better supply of food and water, and we should obtain sufficient to stock us for our intended voyage. At night, I served a quarter of bread-fruit and a cocoa-nut to each person for supper; and a good fire being made, all but the watch went to sleep.

Saturday, May 2. At day-break I was pleased to find every one's spirits a little revived, and that they all seemed determined to do their utmost. I sent a party among the gullies in the

mountains, with empty shells, to see what could be found. In their absence the natives came about us, as I expected, and in greater numbers; two canoes also came in from round the north side of the island. In one of them was an elderly chief. Soon after, some of our foraging party returned, and with them came *Efow*, a chief. To each of these men I made a present of a shirt and a knife. A young man appeared, named *Nayete*, whom I remembered to have seen in 1777; he expressed much pleasure at our meeting. The good-will and affability of this man gave me much satisfaction. This, however, was but of short duration; for soon after they attempted to haul our *boat on shore*. The beach was lined with natives, and we heard nothing but the knocking of stones together, which they had in each hand. They frequently importuned me to sit down, but I constantly refused; for it occurred, both to Nelson and myself, that they intended to seize hold of me, If I gave them such an opportunity. At noon I served a cocoa-nut and a breadfruit to each person for dinner, and gave some to the chiefs with whom I continued to appear intimate and friendly. Keeping, therefore, constantly on our guard, we were suffered to eat our uncomfortable meal in some quietness.

When the sun began to set, I gave the word, on which every person who was on shore with me boldly took up his proportion of things, and carried them to the boat. The *chiefs* eagerly asked me, if I did not intend sleeping in the *cave*, as on the preceding night. I said, no. The elder chief then started up and said, "You will not sleep on shore,—then *Mattie!*" which means, we will kill you instantly; and he left us. The onset was now prepared. Every one made a noise with the stones he held in his hand, and *Efow* ran from us. All but two or three things were in the boat, when I took *Nayete* by the hand, and our people walked down the beach, every one in a silent kind of horror. I was no sooner in the boat, than the attack was begun by about *two hundred men!* One of my people ran from the boat up the beach, to cast the stern-fast off, and was knocked down; the stones flew like showers of shot! Many Indians got hold of the stern-rope, and were hauling the boat on shore; which they would have effected, if I had not had a knife in my pocket, with which I cut the rope. At this time I saw five of the natives about the poor man they had killed, and two of them were beating him about the head with stones in their hands.

We had no time to reflect, for, to my great surprise, they had filled their *canoes* with stones, and twelve men came off after us to renew the attack, which they did so effectually, as nearly to *disable us all*. Our grapnel was foul, but fortunately, the fluke broke, and we got to our oars, and pulled to sea. They, however, could paddle round us, so that we were obliged to sustain

the attack without being able to return it, except with such stones as lodged in the boat, and in this I found we were very inferior to them. We could not close, because our boat was lumbered and heavy, of which they knew how to take advantage. I therefore adopted the expedient of throwing over board some clothes, which, as I expected, they stopped to pick up; and, as it was by this time almost dark, they gave over the attack, and returned towards the shore, leaving us to meditate on our unhappy situation. We therefore set our sails, and steered along shore, by the West side of the island *Tofoa*; the wind blowing fresh from the eastward. My mind was now busily employed in considering what was best to be done, when I was solicited by all hands to take them towards home; and when I told them no hopes of relief remained for us (except what might be found at *New Holland*) till I came to *Timor*, a distance of full 1200 leagues, where there was a *Dutch* settlement, but in what part of the island, I knew not.—To effect which they all agreed to live on *one ounce of bread, and a quarter of a pint of water per day!*

Therefore, after examining our stock of provisions, and recommending to them, in the most solemn manner, not to depart from their promise, we bore away across a sea, where the navigation is but little known, in a small boat, twenty-three feet long, from stem to stern, *deep laden with eighteen men.* I was happy, however, to see that every one seemed better satisfied with our situation than myself. Our stock of provisions consisted of about one hundred and fifty pounds of bread, twenty-eight gallons of water, twenty pounds of pork, three bottles of wine, and five quarts of rum. A few cocoa-nuts were in the boat, and some bread-fruit, but the latter was trampled to pieces.

It was about eight o'clock at night when we bore away under a reefed lug fore-sail: and, having divided the people into watches, and got the boat in a little order, we returned God thanks for our miraculous preservation; and fully confident of his gracious support, I found my mind more at ease, than it had been for some time past.

Sunday, May 3. At day-break the gale increased, the sun rose very fiery and red, a sure indication of a severe gale of wind. At eight, it blew a violent storm, and the sea ran very high, so that, between the seas, the sail was becalmed, and when on the top of the sea, it was too much to have set; but we could not venture to take in the sail, for we were in very imminent danger and distress. Our bread was in bags, and likely to be spoiled by the wet: to be starved to death was inevitable, if this could not be prevented. Fortunately for us, we had on board the carpenter's chest, the tools of which we stowed at

the bottom of the boat, and it became a fit place to secure this article.

I served a tea-spoonful of rum to each person, (for we were very wet and cold,) with a quarter of a bread-fruit, which was scarce eatable, for dinner: our engagement was now strictly to be carried into execution, and I was fully determined to make our provisions last eight weeks, let the daily proportion be ever so small. The sea ran higher than in the forenoon, and the fatigue of baling, to keep the boat from filling, was exceeding great.

Monday, May 4. I divided five small cocoa-nuts for our dinner, and every one seemed satisfied. I served for supper a few broken pieces of bread; and performed prayers. Next morning, every one seemed a little better, and contentedly breakfasted on a few pieces of yams that were found in the boat. After breakfast we examined our bread, a great deal of which was damaged and rotten; this, nevertheless, we were glad to keep for use. For dinner I served some of the damaged bread, and a quarter of a pint of water.

Wednesday, May 6. We discovered several small islands. Those we were near appeared fruitful and hilly, some very mountainous, and all of great height. I durst not, however, venture to land, as we had no fire-arms, and were less capable of defending ourselves than we were at *Tofoa*. Our allowance for the day was a quarter of a pint of cocoa-nut milk, and the meat, which did not exceed two ounces to each person: it was received very contentedly, but we suffered great drought. As our lodgings were very miserable, and confined for want of room, I endeavoured to remedy the latter defect, by putting ourselves to watch and watch; so that one half always sat up while the other lay down on the boat's bottom, or upon a *chest* exposed to the open air.

Thursday, May 7. At dawn of day, we discovered land. The country appeared to be agreeably interspersed with high and low lands, and in some places covered with wood. Being very wet and cold, I served a spoonful of rum and a morsel of bread for breakfast. At this time we observed two large sailing canoes coming swiftly after us along shore. One of them gained upon us, which, however, by three o'clock in the afternoon gave over chase. At four o'clock there was much thunder and lightning, with heavy rain.

Friday, May 8. The allowance I issued to day was an ounce and a half of pork, a tea-spoonful of *rum;* half a pint of cocoa-nut milk, and an ounce of bread. The rum, though so small a quantity, was of the greatest service. For supper I served a quarter of a pint of water, and half an ounce of bread. I en-

deavoured to amuse my *people*, describing the situation of *New Guinea* and *New Holland*, and gave them every information, in my power, that in case any accident happened to me, those who survived might have some idea of what they were about, and be able to find their way to *Timor*, which, at present, they knew nothing of but the name.

(To be concluded in our next.)

THE GRACE OF GOD MANIFESTED.

Memoir of Mrs. L. CLENDINNEN, *afterwards* Mrs. WILLIAM WHITESTONE *of the City of Dublin.—Extracted from her papers by* Mrs. C—Y STEWART.

(Concluded from page 320.)

NOW I lived, as it were in heaven while on earth, my sleep was sweet, my food was pleasant, and my blessed Jesus was present, and precious to my soul above all things.

"I could not believe, That I ever should grieve,
"That I ever should suffer again."

But let not him that putteth on his armour boast, like him who putteth it off. It was not long until I found my threefold enemy rise up in arms against me, with greater rage and malice than ever, casting his "fiery darts;" but the Captain of my salvation supplied me with the shield of faith, whereby I was enabled to quench them. I was now very desirous to wait upon my God in all his appointed ways, as I knew it well became me to be thankful. Attending Church, and going to the Lord's Table were my heart's delight; I went as often to hear preaching as I could, and found it a blessed means of bringing me near to God. Mr. Rowe's sermons were truly evangelical, and much blest to me. His text at one time was, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious." The account of this rest was truly precious to my soul. From this time I devoted a portion of every day, besides morning and evening, to prayer and reading the Scriptures, for the most part I retired at 11; this I found a great and precious blessing to my soul never to be forgotten. O what delightful encouragement is given in prayer, how often have I experienced the gracious answers of my petitions! It may well be said, "Those that have ever prayed as they ought, can never

forget, how much is to be gained by prayer." Thus I went on for a season, greatly rejoicing in the Lord, and daily proceeding in my heavenly journey with much peace and alacrity, being thus happy, and as I thought secure. A dear christian friend, who had known something of my sore travail, wrote to me, desiring that I might acquaint him how it was with me, and if I had found rest to my soul. Here, for want of watchfulness, and looking to the strong for strength, unbelief, and carnal reasonings, began to buffet me; I doubted the reality of my experience, and feared I had only been deceiving myself—that all I had felt were the flights of fancy, or some delusion of the enemy to puff me up with a vain hope, which if I indulged, might prove my utter ruin. Now was my distress great, fearing I had offended the High and Holy One by presumption! here the enemy thrust sore at me, that I might fall and rise no more: but glory to my faithful Lord, who when I was oppressed undertook for me, I earnestly entreated him to take pity on me, and if I had been deceiving myself, and crying, "peace," when there was no peace, that he would be pleased to shew me the very worst of my condition. But if a real work of grace had been upon my heart, that it might again take place. I was in much heaviness through these temptations, yet was resolved, through divine grace, to be diligent in waiting upon the Lord in all his appointed ways, hoping he would one day look upon me, as he did upon Mary, while she sat weeping at his feet.

Easter week drawing near, I was earnest with the Lord to make me meet to partake of the blessed sacrament, in which holy ordinance I hoped again to find my beloved Saviour. Sunday being come, I arose early in the morning, and waited upon the Lord in prayer, and was strengthened, and encouraged to wait farther upon him, who increaseth strength to those who have no might. I went on my way to his house, and was much refreshed and comforted; but still I longed for a fuller manifestation, even that perfect love, which casteth out all fear, that hath torment, and enables us to cry with holy confidence, "Abba Father!" Hearing there was to be preaching that evening at Rich Hill, I did not go home, but staid at a friend's house, being desirous to embrace every opportunity: my relatives were not satisfied at this; but I was enabled to take up the cross. As I went I found sweet peace of conscience, which caused me to rejoice greatly. Being come to the appointed place, there was much people gathered to hear the word: having sat down among them, I felt uncommon consolation in meditating on the Lamb of God, who had taken away the sin of the world, so that, with the disciples on the mount, I could say, "Master, it is good to be here!" The Lord having thus

prepared my heart, I was all desire to hear his holy word. The preacher being come, who was Mr. John Murray, after singing a hymn, and prayer, he took his text from the 12th chapter of St. Mark's Gospel, "And when Jesus saw that he answered discreetly, he said unto him thou art not far from the kingdom of God:" these words were accompanied with such force to my heart, as I cannot express or ever forget. I felt as if the words were spoken to *me* in a peculiar manner by the divine Spirit. My heart was again filled with the love of God in a greater measure than at first; all my doubts were then removed, and all my fears vanished; tears of thanksgiving and joy flowed from my eyes in abundance; I saw through the devices of the enemy, and was ashamed of my unbelief. The sermon being ended, and the people dismissed, I was unwilling to go away. My heart was so full of joy, I staid behind to praise my God with a little few, who had joined together to help, and build each other up in their most holy faith. With these I had met before, yet was fearful to join with them, fearing the scandal of the Cross. But this was truly the day of the Lord's power, for he made me not only willing to suffer shame for his dear name, but methinks I could freely have laid down my life for his sake. So without further hesitation I joined the little Society, giving myself up, body, soul, and spirit, to be the Lord's forever. I returned home with a joyful heart, and now did I feel my Saviour's yoke to be easy, and his burthen light. My heart was so enlarged and filled with divine love, that I could rise at midnight to give thanks to my God, and to praise his holy name for the great things he had done for me.

After sometime I had to encounter many storms, my friends not being willing I should go to hear preaching. I found the truth of these words, "All that will live godly in Christ Jesus shall suffer persecution." I was much encouraged by the precious promises; and the smiles of my approving God kept me above the frowns of every creature. I endeavoured as often as possible, to meet with the little flock, to whom I had joined myself; though it was two long miles from my residence, and met at five o'clock on Sunday morning. Yet my heavenly Shepherd enabled me to rise and travel alone, and yet I was not alone, for he was with me, protecting me from every danger, so that in my journeyings I was kept in safety. This I ascribe to Jehovah, who is a rock of defence to all them who put their trust in him, and this my soul knoweth right well.

About the year 1765 or 66, it pleased the great Sovereign of heaven and earth to remove my Father, and call him home, being old and full of days. His memory is dear to me, as I can never be thankful enough to my gracious God, for giving me

such a parent; whose early care was to teach me my duty to God, and to shew me a good example; which I am sure is of more value to a child, than to have much gold laid up for it. This indeed was a sore stroke of providence, and caused me to walk heavily for a time; but my dear Lord did not leave me comfortless, for I now experienced the fulfilling of that blessed promise, "Leave your fatherless children, and I will preserve them alive;" and again, "I will be a father unto you." This I found to be made good to me in an extraordinary manner. I continued to live with my mother and brother in much solitude, and retirement from the world, which I found to be very profitable for my soul, as I had a better opportunity of acquainting myself with my best friend. I endeavoured to be diligent in my little labour, and I can truly say, I never wanted work or company, for my Bible—Guardian angel—and my God, more than supplied the absence of every other good. O how sweet is that "fellowship, which is with the Father and his Son Jesus Christ." About a year after my father's death, the little Society was mostly all removed to other places; this was painful to my heart, and I used to rise earlier on Sunday mornings, and go to a small enclosure at the side of a river, where many a cheering visit I received from the glorious Sun of Righteousness, arising upon me with healing under his wings. Surely I can say, that the Sabbath was honourable, and a delight unto me, for his service was perfect freedom. Private prayer was a blessed means of bringing me near to God, and the glorious gospel of truth, proclaimed by his messengers, was more desirable to my soul than music in all its softest strains; and the precious word was sweeter than honey to my taste. Thus was I enabled to persevere in my heavenly journey. On the 19th of January, the interposition of a divine providence was manifestly displayed in a fall I got from my horse; my preservation was little less than miraculous. Were I capable of setting forth all the gracious dealings of my Lord to me, it would take many volumes to contain them, but I find it is a matter too high for me to set it forth in *words!* O! that my *life* may become holy, and speak his praise in the genuine language of obedience. About the year 1771 it pleased my heavenly Father to take from me my health in a great measure; and in much love and tender compassion to my better part visited me with the gentle rod of affliction, for which I desire to give him thanks with my whole heart. I found, through grace, it was a powerful remedy to cure my too great fondness for this imperfect and troublesome state; and to wean my heart from this vain delusive world. By bearing the yoke in my youth, I have found the good effects of sitting alone, and keeping silence; and besides all, he has more abundantly manifested

the riches of his grace, and the faithfulness of his promises. He has borne me up amidst all my afflictions, putting underneath the everlasting arms, and never leaving me comfortless; therefore, from my very heart I can truly say,

"This God is the God I adore,
My faithful unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the first and the last,
Whose Spirit shall guide me safe home,
I'll praise him for all that is past,
And trust him for all that's to come."

O that I may be enabled to stand fast in the liberty wherewith he has made me free, that I may not again be entangled with the yoke of bondage. It pains me that I have so often grieved his Holy Spirit, and turned a deaf ear to loving calls, and earnest entreaties. Sure, if he had been extreme to mark what I have done amiss, I must long since have perished in my iniquities. But glory to his worthy name, he has borne with my manners in the wilderness, and I am a monument of his unwearied patience and long suffering. I feel it necessary to be continually watching unto prayer, and looking to Jesus for fresh supplies, in order to maintain the holy war. If we neglect this, we surely fall into temptation, and a snare, and pierce ourselves through with many sorrows. Sin spreads a mist over the eye of our faith, so that we are unable to behold the reconciled face of our heavenly Father. I feel I am less than the least of his servants, yet firmly believe, through his precious blood, I shall obtain victory over the last enemy, and quit the field more than conqueror. "I am persuaded, neither life, nor death, things present, nor to come, shall be able to separate me from the love of God, which is in Christ Jesus;" while by faith I stand looking to him, who is the glorious Author and Finisher of my faith, to whom be ascribed all glory and praise.

On the 20th of April 1780, I left the place of my nativity; I am persuaded, it was the will of my heavenly Father I should come out to sojourn for a season in the place where I now am, desiring to devote myself entirely to him, and acknowledging his hand in all my ways, I am assured he will direct my paths.

On the 30th of July, 1781, my dear mother departed this life and fell asleep in Jesus, whom a little before her departure, she nobly confessed to be her Lord and her God. Glory be to God in the highest, who gave her to die in his faith, and brought her home to his holy habitation, "the house not made with hands, eternal in the heavens."

And now, father and mother have left me, but I believe the Lord will take me up. On him alone I cast my every care; to him alone I look for direction, and instruction in righteousness; beseeching him to enable me to be all attention when he speaks, and all obedience when he commands. I am at this time sick, and know not but my appointed time may be near at hand, I resign myself up entirely to his will, desiring to die at his feet, depending upon him alone for eternal life. August 28, 1781.

On the 6th of December 1782, my dear sister, with whom I lodged, departed this life, and I have ground to believe she died in the Lord; for she left this world in the full triumph of faith, testifying that the fears of death were all taken away, by faith in the crucified Jesus.

On the 10th of August 1783, by divine providence I was married to my dear friend and brother in Christ, William Whitestone, of the City of Dublin; a man, who in simplicity and godly sincerity, had his conversation for many years among the people of God in that place. Him I received as a precious gift from the hand of God, who is a father to the fatherless, a helper of the needy, and ever provides for the desolate who put their trust in him. O how shall I, a poor worm of earth, give sufficient thanks and praise to my faithful, unchanging, loving Lord, who has provided such a helpmate for me, and has not suffered me to be unequally yoked together with an unbeliever: and now, for all his mercies, with angels, and archangels, and all the company of heaven, I laud and magnify, and bless his holy name, Amen.

Thus far the amiable subject of the above narrative has written with her own hand. Immediately on her marriage she removed to Dublin, where for more than two and thirty years she enjoyed the advantages of religious society, and while able, the public means of grace; a privilege, which in her early days she so much esteemed, but could not always enjoy. She continued to grow in grace, and to adorn the christian character, living a life of sweet communion and fellowship with her God. She was long the subject of bodily affliction, but was able to attend her family concerns until the very day before her departure. So little idea was there of her being so soon removed, that in the morning, her servant was fearful of disturbing her, supposing she slept longer than usual; not knowing that her heavenly Father, whom she so dearly loved, had taken her home, to enjoy his presence and favour forever. She departed this life January, 1816. Her pious and affectionate partner sometime before, was called to enjoy the rich inheritance purchased and provided for him. And now, before the throne of God, unceasingly, they praise the wondrous love which guided them from youth to advanced age, in ways of peace, and happiness, and joy.

MISCELLANEOUS.

ACCOUNT OF THE SUFFERINGS OF ROBERT KNOX.

(Concluded from page 326.)

Mr. KNOX continues his narrative by observing, that it was a year after his father's death before he had sight of his countrymen and fellow-prisoners. About that time, one of them obtained leave to see him, which caused much joy, as he thereby heard of the welfare of the rest; and understanding that some of them lived within a day's journey, he repeatedly importuned the people to let him go to see them; which request they at last granted, though with reluctance. So seven or eight of them met together, and gave God thanks for his mercies, being, as they said, in a far better condition than might have been expected. Having staid two or three days together, Robert Knox returned to his home, having a keeper with him. These poor captives remained in the same manner till the year 1664, when a letter arrived in their behalf from Sir Edward Winter, Governor of Fort St. George. The Dutch ambassador also, by a commission from the Governor of Columbo, treated for them about the same time. The king was pleased with Sir Edward's message, and the Dutch mediation so far prevailed, that he promised to let them go. They were all accordingly summoned to the city, and greatly rejoiced, not only at the thoughts of liberty, but also at the sight of each other. They were then informed, that the king gave them their choice, either to go with the Dutch ambassador, or by the boat which Sir Edward Winter had sent. After a short consultation, they begged to go with the Dutch ambassador. In the next place they were told, it was the king's pleasure to let them understand, that those who were willing to stay, and serve his Majesty, should have great rewards. They were then put in a separate place, and called one by one, and made the same offer of riches, honours, &c. but all again refused; which displeased the king. They were then led to wait at the palace gate daily; till the king should call for them. Here they were exposed to great danger; for a rebellion suddenly broke out, the king fled from the city, and the rebels enticed these Englishmen to be on their side, promising them liberty: however, very shortly matters took a turn, and the king was settled again on the throne. All these things happened in five days time. The poor Englishmen had taken no part in these matters, further than to go to Candy when sent for by the great men: however, knowing that the king would be

informed that they had intercourse with the rebels, they feared greatly. They were preserved wonderfully by the providence of God, so as not to be injured, while the sword devoured on every side. But now they were in great straits for want of food: for during the confusion, the portion allowed them by the king was not given, and it was necessary to have fresh orders from the king's mouth, for their future subsistence. They therefore went begging in the highways, hoping it would come to the knowledge of the king; which soon happened, and he ordered them quarters in the country as formerly, and to have good entertainment. Thus they were again dispersed here and there, for the more convenient receiving of their allowance; but not a word was said of sending them to their own country. Many of these men, now concluding their captivity would not end, began to make themselves comfortable, married wives, built houses, and traded in various articles, being permitted now to travel from place to place; the suspicion of the natives wearing off. But Mr. Knox could not reconcile it to his mind to follow their example, and hence was continually entertaining thoughts of running away. He was now quartered in a country called Handapondown, lying to the west of the city of Candy. This situation he liked, being much nearer to the sea, than where he had formerly dwelt: and in order to remove any suspicion, he began to build a house, employed himself in knitting, and went about trading, appearing very contented in his situation. Having turned away his black boy when at the city, he was forced to dress his own victuals, &c. and the natives frequently urged him to marry, saying, it would be a great ease to him, and make his life more pleasant; but his answer was, he must look for some person whom he could love, &c. Thus he continued two years without any opportunity of escaping.

In 1666, the Dutch built a fort very near, but as all the passages were guarded, he could not get to it. At that time there were quartered in that country 3 Englishmen, besides Knox: but immediately upon the news of the Dutch invasion, the king ordered them all up out of the danger of the war into Candy Uda. Thus he was deprived of every comfort, leaving the fruit of his labour and industry behind him. These four men were brought to a town on the top of a mountain, called Laggendenny. Here they were much dismayed; it was a most dismal place; no other town near it, and only four or five houses in it. It was to this place also the king sent malefactors, whom he designed to cut off suddenly. The king, supposing they would be cast down at exchanging the fine country of Handapondown for this dismal mountain, sent, next day, a comfortable message to the people of the place, informing them, that these Englishmen were not malefactors, but men whom the king highly esteemed, and that

they were to be respected and entertained accordingly, and have a due allowance, even if the people themselves should want.

They remained in this place three years, and were grown quite weary of it, as also the inhabitants were of them, being obliged by the king's order to maintain them well, though miserably poor themselves. Mr. Knox made frequent application to return to his old habitation, all things being pretty well settled, but this reasonable request was denied. However, by stratagem, he paid one visit to his former estate, recovered a few debts, and gave up the rest for lost. Some time after, he heard of a piece of land to be sold, in the town of Elledat, and country of Oudaneur, which he was inclined to purchase, hoping thereby to get away from Laggendenny. Having taken advice of the Governor of the country, where the land lay, he purchased it, and began to build a house; yet he durst not altogether quit Laggendenny. So he left his three English neighbours to remain in it during his absence. Soon after, however, a fit season presenting itself for him to retire from Laggendenny, he went to his estate at Elledat, where his three countrymen lived with him for some time. But having made a rule, that only single men should live in the house, two withdrew, and took wives; and only Stephen Rutland and he remained together. These two lived very comfortably; bred goats, whose flesh served instead of mutton; kept hogs and hens; and so improved the house and ground, that it equalled the noblemen's seats. Even the neighbours would come to beg or borrow from them; and though those men were prisoners and strangers, yet the heathen would acknowledge that the Almighty had dealt far more bountifully with them than others, so that they had greater plenty of every thing. Knox and his companion still meditated their escape; and having learned the language of the country, they went about with various commodities to sell; making many inquiries about the roads, where and how the watches were set, and what goods were proper to carry from one part to another; pretending to go from time to time to different places to furnish themselves with ware. None doubted that these inquiries were made for the sake of trade, though they themselves had other designs in view. Having made frequent little excursions, they got to know that the easiest, and most probable way of escape was to the northward; they therefore furnished themselves with tobacco, pepper, and such other articles as were vendible in those parts, and went three days' journey northward. But having sold all their ware, and fearing lest the men of the town should look after them, having never before been so long absent, they returned to Elledat and procured fresh goods. In this manner they went into the northern parts eight or ten times; in

each journey they gathered more experience, and got lower down the country. Once they went as far as Hourly, a town in the extremity of the king's dominions; but at that time they durst not run away, lest they should perish in the woods. In these parts Mr. Knox met with his black boy, who was married and settled there; and perceiving him to be in a very poor condition, ventured to ask him to conduct them to the Dutch, offering him a good reward, and saying, he might return again without being discovered. To this proposal he joyfully consented, and promised to undertake it; but as it was then harvest-time, advised a delay of two months. This was agreed to, and Mr. Knox and his companion returned to procure more ware; but at the appointed time Mr. Knox was seized with so violent a pain in his side, as rendered him unable to stir from the fire for five days together. As soon as he recovered and got strength, they set forward, but the guide was gone into another country. They were at a loss where to find him, and knew not how to get away wishout him; so they were obliged again to return to Elledat. Eight or nine years they followed their trade, going down into the country, on purpose to get beyond the inhabitants, and run through the woods to the Hollanders; but an extrordinary drought for three or four years frustrated their design. On the 22d of September, 1679, they again set forward to try what success God Almighty would grant them; and by a chain of wonderful providences, which, though highly interesting, might be judged to swell this extract to an undue length, they at last arrived at Anarodgburro, the lowest place inhabited belonging to the king of Candy, where there is a constant watch kept. Having entered this town they proclaimed their wares; but the inhabitants, being suspicious, brought them before the Governor; who, by the over-ruling providence of God, was satisfied with their answers, and considered them as innocent traders. Here they remained three days, and found the great road to Jaffnapatam; but a watch being kept there, they judged it best to leave the road, and strike through the woods. The Lord having so far prospered them, they departed from the place, pretending to go a little into the country, to procure some merchandise which was scarce at Anarodgburro, leaving part of their goods till their return. Thus they set out on the 12th of October, with very great caution, walking backwards on soft ground, that if their footsteps should be discovered, it might appear they had gone the contrary way. Before their departure, they had furnished themselves with ten days' provisions, some deer-skins for shoeing their feet, and other necessaries. Their weapons were a small axe fastened to a long staff, and a good knife; these were sufficient, by God's help, to defend them from tigers or bears; and the best way of escape from elephants, is to flee from them. Having been some

time in the woods, and not seeing any person, they concluded all danger was past; when very unexpectedly they found themselves in the midst of a parcel of towns, before they were aware. The country being all wood, they could not discern where the towns lay, till they came within a very short distance of them. Here they were at a stand, not being willing to return, and yet to go forward seemed attended with the utmost danger. They therefore concluded to endeavour to conceal themselves till night, and then run off in the dark. All they wanted was a hole to creep into; and perceiving a tree that was hollow, they both got into it, and sat for several hours, though in a very uneasy posture. At dark, they crept out of the tree, and ran away as fast as they could.

Having escaped the towns in safety, they continued going along by the river, sometimes meeting with wild beasts, who ran away from them; and as they made a fire at night, they were never hurt. They now came towards the country inhabited by Malabars, who though tributary to the Dutch, stood better affected to the king of Candy. These poor travellers feared greatly falling into their hands, but were obliged to run the venture, it being impossible to go through the woods because of thorns; and at night the river was full of elephants and other wild beasts, who came to drink. They therefore went to the sand, and set off as fast as possible, not seeing any person till three o'clock on Friday afternoon; when coming suddenly to a certain point, they perceived two Brahmins sitting under a tree, boiling rice; who behaved kindly to them, and expressed compassion on seeing their bloody backs, torn by thorns in the woods. However, they were not willing to conduct them to the Dutch fort, but told them as well as they could by signs, that all danger was past. But these poor travellers being weary, and desirous of having a guide, offered money to the value of five shillings; this, together with their importunity, prevailed with one of them, who took the money, and set forward; but after going a mile, he began to take leave; they then offered him a Tunis cap and a knife, for which he went a little farther, but then was determined to return, saying, the danger was all past. Thus was their money thrown away, and they forced to keep on their journey as before down the river till night: they then lodged under a tree upon the bank, but were troubled by the elephants, so as to be obliged to fling fire-brands to scare them away. On Saturday morning they pursued their journey, and having travelled two hours, saw a man walking in the river before them, whom at first they wished to avoid; but considering the time and distance since they conversed with the Brahmins, they concluded that they must be in the Hollanders' jurisdiction; and so mended their pace, in order to overtake him. He belonged to the

Dutch, and said they were only six miles from the Fort of Arrepa.

They requested this man to conduct them thither, assuring him he would be rewarded by the Governor; this he was not willing to do, but advised them to strike up a path from the river, to go to a town, which they did; but not being able to see any town, they sat down waiting for some one to come past. But the people who passed that way were of the same mercenary cast with the Brahmins they before met, not being willing to do any thing without reward. At length, by much entreaty, and the gift of a knife, they were conducted to the next town, and in like manner they proceeded from town to town, till in October they reached the Fort of Arrepa, then in possession of the Dutch, after a captivity of more than nineteen years and a half. Here they were very kindly received, and entertained with the greatest hospitality. Their ragged and forlorn appearance excited much compassion; and they were provided with every thing comfortable. From this place they wrote to their countrymen still in captivity, informing them of their escape, and of the methods they had made use of, and the way they had pursued; which letters the Dutch Governor promised should be delivered the first opportunity. Some time after, a vessel setting sail for England, they took leave of their kind friends, and arrived in their native land September, 1680, praising the Lord for his abundant mercy, in supporting them under their heavy trials, and at length working a way for their deliverance.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

NEW BRUNSWICK.

Extract of a Letter from Mr. CROSSCOMB *to the Committee, dated City St. John, N. B.*

December 26, 1816.

OUR prayer-meetings, and class-meetings, and our love-feasts, are times of great refreshing from the presence of the Lord;

* We should be very sorry to judge harshly of Mr. Knox, or the companion of his travels in Ceylon, and yet we know not how, consistently with the pure morality of the gospel, their asserting so many falsehoods, even for the purpose of effecting their escape from an unjust captivity, could consist with that love of truth, possessed by all who, "in simplicity and godly sincerity, have their conversation in the world."—We make these observations, lest any of our readers should imagine, that by inserting an account of the captivity and providential escape of those men, we would have it understood, that we justify all the measures which they adopted to effect their deliverance. EDITOR.

and we trust that the greater part of these, who are united with us, are forgetting the things that are behind, and pressing forward towards the mark of the prize " of their high calling of God in Christ Jesus."

The preaching of the word is numerously and attentively attended; but we long to see a greater measure of the power of God, of the unction of the Holy Ghost attending it on the outer-court worshippers. Here are a people well informed in their judgments, and convinced in their consciences that these things are true, and that without an experimental acquaintance with its blessed influence they must be lost. And yet, astonishing as it may seem, they continue to live in their sins, with all this knowledge and conviction. Well, I will rejoice in this, that if they perish in their sins I am clear of their blood. However, I trust, we are praying, hoping, expecting, and believing, that God will soon revive his work in this little city, where iniquity so much abounds. You will rejoice to learn that the greater part of those who united with us last year, continue to hold on their way, and I hope are seeking that *holiness without which* they cannot *see God*. With regard to numbers, we are much the same as we were last Conference. Two of our members have died, five or six removed, and two or three have turned back. Their places have, however, been filled by new accessions—praised be the Lord! The first member of society who departed this life since I came, was Nancy Murdoch, a coloured woman. She had belonged to the Methodist society upwards of 16 years, and I believe was a seal of the ministry of that good man, Mr. A. Bishop. Her life was one steady course of dutiful obedience and unvarying piety. Though she could not read a letter in her book, yet her description of the Lord's dealings with her was among the most rational and scriptural I have ever heard. It was easy to discover in her conversation a mind closely united to the blessed God. She lived by faith in the Son of God, and therefore she constantly found him to be a satisfying portion to her soul. For many years previous to her death, she was greatly afflicted with an asthma. It sometimes prevented her attendance on the means of grace; yet with propriety it may be said that her attention to every ordinance, though thus afflicted, was such as would shame a great part of Christian professors. Her exit from this world of sorrow was such as might reasonably have been expected from a Christian course so regular and sincere;—it was peace; nay more, it was triumphant joy! She was aware of the approach of death some weeks before his arrival, and hailed the messenger when he came, with delight. She retained the perfect use of her senses till the last:—she exhorted her Christian friends about her to live nigh to God, assuring them that

she "knew in whom she had believed," and that now Jesus was more precious to her than he had ever been. Finally, she gave her last charge and blessing to her dear partner, who, for many years had been travelling in the same good way; and then without any extraordinary emotion, her happy spirit took its flight from this world of pain to the mansions of everlasting bliss, in the latter end of June, 1816.

NEWFOUNDLAND.

Extract of a Letter from Mr. PICKAVANT *to the Committee, dated Western Bay, December* 2, 1816.

HAVING just returned from a long, tedious, and dangerous journey, begging for our chapel at St. John's, I sit down to make you acquainted with the present state of the country. Such a sudden and afflictive change that has lately taken place, from prosperity to adversity, from affluence to poverty and want, is truly affecting. I have travelled near 100 miles, which, in this country, and at this time of the year, is considered a great distance. I have visited the Port de Grave, Brigus, Bemeed, Ship-Cove, Hile's-Hole, Darmel's Hole, Bay-Roberts, and several places in Spaniard's Bay, and have not got 40*l.* And such is the present distress of the country, that I fear, out of nearly 500*l.* which was subscribed, for the same purpose last spring, in Conception Bay, not 100*l.* will be collected.

This great change has been occasioned by the failure of a number of merchants, in whose hands the planters had their money, and thus at once have lost all they had; and likewise the scarcity and low price of fish. The people have not caught half the quantity they formerly did, nor have they been able to sell it at half its former price. Fish that sold at upwards of two guineas per quintal, since I came into the country, is now sold at thirteen shillings; and what the end will be, I know not. Things have certainly put on a very gloomy aspect. Fears are now entertained, that there is not a sufficiency of provision in the country to serve the inhabitants for the winter; but I feel encouraged to hope, that God will not suffer us to feel the want of "daily bread." And bad as the times are, and gloomy as our prospects appear, I hope the result will be happy, and that "the people will LEARN RIGHTEOUSNESS."

From the above short statement of the afflictive state of things, with which we are visited, you will naturally be led to apprehend our financial embarrassments, and feel disposed to help to the utmost of your power, a willing, but almost helpless people.

I hardly need to tell you of the almost insupportable burden under which our friends in St. John's are labouring, having begun to build this chapel, which I fear they will never be able to finish.

The additional preachers sent out by you are all fixed in their appointments; and are, I understand, well received by the people, and likely to be useful.

With regard to the spiritual state of our societies, I can say they are prosperous, and on the increase; as our fields are now enlarged, and our labourers increased, we hope to reap a plentiful harvest, and shortly to contribute more fully towards filling the pages of your periodical publication, with the joyful news of Zion's prosperity.

BAHAMAS.

Extract of a Letter from Mr. HEAD, *dated Long Island, November* 13, 1816.

ON the 24th of August, I was landed on the South end of Long Island, about twenty miles from the settlement. I left my luggage all night on the shore, and travelled through the woods, and over the rocks, to a black man's house or hut, to get lodgings that night; but when I arrived there, I was conducted on farther, to a Mr. Monro's, who received me very politely. The next day I met a company of poor blacks, coming together to *see the preacher*. I prayed with, and gave them an exhortation, and proposed preaching that afternoon near Mr. Monro's plantation. A goodly number of blacks, and a few whites attended.

In one place I have preached in the high road; I was there last Sabbath morning; the poor blacks came from all quarters. I find the work very hard, as the distance is great, and preaching out of doors is rather dangerous in this climate. After leaving them, I have to ride, to meet a white congregation, about ten miles; and then to ride about ten more, and preach at the settlement where I reside. So when I take my long round, as I call it, I have to ride 40 miles, and preach three times, and must return to get victuals, except what I carry in my pocket; but, blessed be God, I have felt no sickness; and it is the delight of my soul to do the work of the Lord. My health is good, and I hope to devote it to his service. The people are exceeding poor.

Extract of a Letter from Mr. TURTON, *to the* COMMITTEE.

New Providence, Nov. 21, 1816.

Rev. Fathers and Brethren,

I AM once again in this island. Finding that I was forced to live at a great expense in Philadelphia, and that my health grew worse instead of better, and having received a letter from brother Head, informing me, that he had built a chapel at Abaco, and that there was no person to fill it, I thought it advisable to return home. On the 31st ult. I set sail from Philadelphia. We had a very squally, boisterous passage of sixteen days; but, through mercy, we arrived in safety, on the 15th instant.

Thanks be to God, he has been with me in my afflictions; and although, on account of my unfaithfulness, I have been unworthy of the least of his mercies, I have been enabled to look to him through the Redeemer, and he has been my comfort. A severe nervous affection so affected my head, that I could obtain but little rest at night. Glory be to God, in all my afflictions and temptations, my care has been cast upon him; and it is my comfort to know that Jesus is mine, and I am his. This constantly revives the pleasing hope of my enjoying with him eternal happiness.

I had written the above, when, thanks to God, brother Wilson and his wife arrived here in safety.

As soon as I am able, I shall set out for Abaco. Brother Moore has not been able to pay it one visit this year.

I remain your's, &c.

W. TURTON.

WEST INDIES.

Extract of a Letter from Mr. SHIPMAN *to the* COMMITTEE.

Kingston, Jamaica, Oct. 19, 1816.

AS I have not written to the Committee for some months, I embrace the present opportunity of communication. You are, no doubt, acquainted, in a great measure, with the changes that have taken place since I wrote my last letter. I believe from two or three quarters you have heard of the death of our dear brother Burgar, who entered the rest which remains for the people of God, on Thursday, August the 1st. The following circumstance may be new, and not, I apprehend, more new than pleasing. I shall send it you, as it appeared in the *Royal Gazette*, and two other papers, for Saturday, Oct. 6.—As near as I can recollect, the article was as follows:

"*It was resolved by the Magistrates, and Vestry of St. Thomas in the East, on Wednesday last, that the acting Churchwarden do pay to* Mrs. Burgar, *widow of the late* Rev. John Burgar, *the sum of* ONE HUNDRED POUNDS STERLING, *as a testimony of the sense they have of the said* Mr. Burgar's *good conduct, during the time he had charge of the society of Wesleyan Methodists at Morant Bay.*"

I feel that I have cause to praise God for his goodness towards me. He gives me to see some fruit of my labour. Many appear to feel the power of the word, whilst I am striving to make known to them the Saviour's grace!—and as we admit our new members through the medium of our leaders' meetings, I have often an opportunity of ascertaining to what extent we prosper. Some weeks we have perhaps ten proposed, at other times twenty or thirty; and, one week lately, we had upwards of forty received; so mightily grows the word of God ond prevails.

Extract of a Letter from Mr. SHIPMAN *to the Committee, dated Jamaica, Nov. 29th* 1816.

WE feel thankful to the Conference for so far acceding to our wishes as to send us such a supply of missionaries. But I am sorry to say that brother Lewis is no more. He died at Antigua on the 16th of August. We are consequently deprived of two fellow labourers in Jamaica for the present year. But our loss is their infinite gain. Indeed, we seem to stand like men in actual engagement, struggling with numerous little difficulties in a strange land; whilst our lines are repeatedly broken by the sweeping shafts of death. But thanks be to God, "none of these things move me." I feel as much disposed as ever to spend and be spent for the glory of God, and the salvation of souls.

A few weeks ago we presented a memorial to his Grace the Governor, and another to the Honourable House of Assembly. Both were graciously received. In consequence of this, I have been examined on oath before a Committee of the House. I believe the examination gave them satisfaction respecting our *intentions*, *doctrines*, and *discipline*. We have also reason to think that they are favourably disposed. But they have not, as yet, come to any decision respecting us.

Extract of a Letter from Mr. MORTIER *to the Committee.*

Nevis, Nov. 6, 1816.

WE have had a very few additions this year. I was going to say, that there has been a strong hostile spirit manifested

here of late against us: but when I consider "The carnal mind is enmity against God," and, of course, to every thing that is good, it cannot be considered strange. However, since the publication of Mr. Marryat's pamphlet, which has obtained great popularity here, the gentlemen of these colonies have said a great deal against us, and some of them have prevented their slaves from coming to hear us. But this also may terminate to our honour, as curiosity has brought some of them to hear for themselves. A few weeks ago I had six of the most respectable in the island to hear me. Afterwards I heard a great deal said in terms of approbation of the doctrines of the Methodists. Last Sunday I had another, and it is probable more of them will come, I hope they may, for since the time to which I refer, I have heard nothing said against us.

A few weeks ago a very respectable planter of this island had occasion to bring one of his female slaves, a member of our society, before him, for something which had she been guilty of it, certainly deserved punishment, and she was sentenced to be whipped. However, she was not guilty. When she was about to receive the execution of the sentence, her master standing by, she kneeled down and prayed very earnestly to the Lord to strengthen her, and give her faith and patience to endure her undeserved correction; artlessly telling the Lord at the same time that he knew she was innocent. Her master, who is not a cruel man, was so struck with the woman's prayer, that he ordered her to be released, declaring, that he could not suffer her to be flogged; and that if he had read his bible, and been at church all his life long, he never could have prayed as she did. What cannot the gospel effect?

Extract of a Letter from Messrs. WHITWORTH, RABY, *and* WHITEHOUSE.

St. Kitts, Dec. 31, 1816.

IN adverting to the occurrence of the past year, we have much cause for gratitude to God for his providential dealings with his church at large, and with ourselves as individuals. As individuals we have had to pass through deep waters of affliction, in the midst of which our God hath abundantly supported us by the consolations of his Spirit, and from which he hath restored us, we trust, to his honour, and that our profiting under the chastisements of the Lord will appear to all. In referring to the state of the church, while we lament, on the one hand, the necessity of expelling disorderly members, we rejoice on the other, that although our numbers are not increased, yet

the power of godliness is felt, and many of the enslaved sons of Africa rejoice in the liberty wherewith God hath made them free; and the more experienced part of our societies have been much quickened, and are walking in every respect worthy of that name by which they are called. The fall of this year in this and in many of the islands has been sickly. Indeed God appears to have had a controversy with the inhabitants of this part of the western hemisphere, but we feel real pleasure in stating that though many of the members of our societies have fallen victims to death, yet, in their last moments they witnessed a good confession, and are now safely lodged in Abraham's bosom. The late festival at which the negro population have a little time at their disposal, we might be deemed culpable if we passed over in silence. Three days of relaxation is the time generally allowed them by their owners; our arrangements were such as to enable us to hold our love-feasts in the different parts of the island during this recess; and the huge multitudes that assembled for prayer and praise were truly astonishing. Our chapels were crowded, and in some places numbers were constrained to stand on the outside. Contrasting what we saw with the line of conduct pursued by them at this season, antecedent to the introduction of the gospel among them, led us to exclaim, What hath God wrought!

We have recently felt much interest in the welfare of the rising generation. We saw great numbers of black and coloured children, whose parents could not read themselves, and who of course were unable to instruct their children. Truly it might be said of such, that no man cared for their souls.

Appreciating the advantages of religious instructions in a civil, domestic, and religious point of view; we were determined, if possible, to accomplish this; and we are happy to inform you that we have in general succeeded beyond our most sanguine expectations. Great numbers are now taught to read that book sanctioned by the authority of heaven, and designed to make all wise unto salvation through faith in Christ.

The opposition made to our plans and designs has been so trivial as to be undeserving our notice; hence we expect from this, great good to society at large, and great glory to the Most High.

We remain your's, affectionately,

JAMES WHITWORTH.
JOHN RABY.
ABRAHAM WHITEHOUSE.

Extract of a Letter from Mr G. Jackson *to* Mr. T. Wood.

St. John's, Antigua, Dec. 10, 1816.

Dear Sir,

IN my last, I gave you a brief account of our voyage to Deal, where the pilot left us; after which we proceeded to Portsmouth, where we arrived October 24. Having cast anchor at that port, on account of the wind being contrary, we went on shore, and proceeded the following day to the Isle of Wight, where we remained till Saturday. At the request of Mr. Miller and the Portsmouth friends, we had agreed, should we not sail, to spend the Lord's-day among them; but about seven o'clock in the morning, a pilot's boat was sent to fetch us on board, and a signal was hoisted for sailing.

On Monday the 28th, the weather being thick and rainy, and the wind still continuing tolerably fair, we lost sight of a land dear to me by many ties, as an Englishman, a Christian, and a Methodist; and after many tossings in the Bay of Biscay and other parts, we arrived off Madeira on Saturday.

On Friday, November 15, one of the men, engaged in doing something outside the ship, fell into the sea, in consequence of the rope breaking by which he was suspended, and in all probability would have been drowned, (for he could not swim) had the weather not been calm, and had not a person, who had formerly been a midshipman on board a man of war, leaped into the sea to him with a rope which he fastened round his body. This being done, the poor unhappy man, instead of thanking God that he was likely to be saved, began, previously to his being quite out of danger, to curse the boatswain for not having furnished him with a stronger rope. The next Sunday, brother Colmer having preached that day week in the cabin, and brothers Swinward and Smedley being sick, it was ordered that I should preach; and finding that some of the men wished to hear, should I preach on the quarter deck, Captain Billinghurst, on my applying to him for permission, willingly granted my request. I thanked him for his kindness, and observed that we would, if he pleased, have service in the cabin in the morning as usual, and on the quarter deck in the afternoon. According to this arrangement, after having preached in the cabin, I endeavoured to prepare for my afternoon's undertaking; and having seen the mercy of God so sligthed on the preceding Friday, I preached from Eccles. viii. 11.; and I was glad to find among my congregation the man before alluded to, and that all present heard with deep attention, and behaved with the greatest decorum.

We now expected that we had spent our last Sabbath on board; but though we were only 500 miles from Antigua, yet,

owing to the unsettled state of the weather, our hope proved abortive.

On Sunday, December 1, brother Smedley preached in the forenoon; which, owing to existing circumstances, was the only service we had, except a prayer-meeting in the evening, at which Captain B. and three of the passengers were present. On Thursday about four o'clock, we came in sight of Guadaloupe, off the larboard side of the ship, and about sunset Antigua was discerned from the mast-head But in the evening, as it begun to blow pretty brisk, it was thought prudent to stop the ship until morning, lest she should run upon rocks, or other dangerous places. Though we were so near the end of our voyage, we could not make Antigua that day, owing to a calm in the former part of it, and a contrary wind in the afternoon; so that we were obliged to tack about until next morning, when we got to anchor at 9 o'clock, and landed about 11 in the forenoon. On our arrival, we were kindly received by Mr. and Mrs. Woolley, and other friends. In this delightful spot the yellow fever has raged for some months in an uncommon degree; near 80 white persons have fallen victims to it, and very few who had lately arrived from England have escaped with their lives: some of them have been hurried into another world a few days after their arrival. The mourning weeds and sable colour worn by the inhabitants of every description, and the solemn garb in which our pulpit at St. John's is arrayed, declare that the ravages of death are without distinction to character, colour, age, or sex. But thanks be to God, the storm is almost blown over, though not altogether: and as we are situated in the most healthy part of the town, and not permitted to go abroad, I hope we shall escape without injury. We are all in very good health.

I am yours, &c.
G. Jackson.

Extract of a Letter from Mr. J. Brown, *to* Mr. George Marsden.

St. Thomas, Jan. 21, 1817.

Dear Sir,

HAVING reached this place in time to meet the mail packet, we wish to avail ourselves of the opportunity of affording you some additional information respecting Tobago. When we came thither, from the circumstance of our being destined to a place obnoxious to the other West India islands, we were apprehensive that we should be viewed with a degree of jealousy; and however wishful we might be to publish the gospel of our Redeemer in that benighted land, we judged it necessary to

proceed with caution. But no sooner did Mr. Cunningham know that we were missionaries on board, than he sent us an invitation to his house, and offered us his services in every possible way. Our place of appointment and object were not long a secret at Scarbro'; inquiries were made if we would preach; these met the wishes of our hearts, and were, of course, gladly accepted. It was thought necessary to obtain leave from the Governor. Mr. C. having furnished us with horses, we proceeded to wait upon his Excellency, who declined seeing us, on account of a press of business, the mail boat having just arrived. When application was made to him, he immediately gave us leave to preach. The little chapel, the only place of worship on the island was obtained; we preached four times in it; many of the white inhabitants attended, and the congregation, at each time, increased. We visited several houses, and met with some serious coloured people. Six of these we formed into a class, gave them the Rules of Society, and directed them to meet twice a week. One, Amelia Charles, was a leader, in St. Kitts, 26 or 27 years ago; we saw several of her tickets. Another was a member of Society in St. Vincents; two others had heard the Methodists at Grenada and St. Vincents; and the other two were hearers of Mr. Elliott. Five out of the six please us much; we believe they are in the way to heaven. We saw another Methodist from Dominica, who lives in the country, and could not be present when we formed the class. These poor souls, and perhaps many others on the island, were like sheep without a shepherd. Mr. Elliott has a house, and the chapel in which we preached in Tobago. When he left his home, his return was expected in 6 or 8 months; but 16 or 18 months have elapsed since, and he has not yet made his appearance. The accounts respecting him are various and contradictory. His church consisted of 6 coloured women, part of whom, we have joined in class. We think this is no plunder, for they were without a pastor, and no man cared for their souls.

The Government of this country would not be inimical to the introduction of a missionary. If a few individuals opposed, I believe there is a sufficient power on the other hand to counter-balance such opposition. Several of the members of the Assembly were among our hearers. There are many in this island who would welcome a missionary. It is our decided opinion, that an effort should be made; and we believe, that a proper effort would be successful. Should it be thought too great a venture to send a missionary from England, a trial might be made by sending one from some West India island, for a few months. The state of the inhabitants, with respect to religious instruction, is most deplorable. To 40 or 50, out

of 18,000 souls, for whom the Son of God died, a gentleman who is an owner of estates, reads the Church service and a sermon of about 15 or 20 minutes length, once a week. The rest of the inhabitants spend the mornings of the Sabbaths at the public market, and the evenings in singing, dancing, &c. This is an English island; and behold the religion of its inhabitants!

The Governor is very zealous for the erection of a Church. In a letter to the House of Assembly, he expressed his opinion to the following effect: That should any of his friends inquire of him, Is there a church in the island of which you are Governor? he should be ashamed to answer No! If poverty were the hinderance to a church, a subscription might be entered into, and he would himself head the list with 300*l*. Last Friday the House of Assembly decided on the erection of a church. But admitting that the church in question were erected, and supplied with an evangelical minister, the vast population of this island, scattered abroad on divers estates, and in the melancholy state I have mentioned, affords ample scope for more than one church and one minister. We have been thus particular in our detail, that you may be able to judge what should be done.

I never was so powerfully impressed as I am at present with the extraordinary success of our West India missions. Any one who runs along the range of islands, as we have done; holding in his hand the Minutes of Conference, marking the numbers in society on each; when he reflects that in about 30 years, on these comparative specks of earth, societies to the amount of 18,000 souls and upwards have been raised up in addition to the thousands that have entered into rest, he must acknowledge that this, if not the *most extraordinary*, is *one* of the most extraordinary missions in the world.

St. Thomas Jan. 22, 1817. Our chapel in this place is shut. O how melancholy the case of the Methodists here, who are not permitted to hear the word of God preached, nor even to hold prayer meetings or class-meetings! There is not a place in this island where divine worship is performed in English, though there are many English here. Will not the British Government exert its influence, to obtain liberty of conscience for British subjects in every part of his Majesty's dominions? Pray for us, that God may endue us with with prudence, patience, and perseverance.

I am your's, &c.

J. Brown.

POETRY.

FAREWELL TO ENGLAND.

By Mr. Robert Newstead, one of our Missionaries lately gone abroad.

ENGLAND, farewell! a happier land than thee
I have not seen, nor e'er expect to see;
So fair thy beauties, and thy faults so few,
So sweet thy comforts, and thy sons so true.
"O bless my country, heaven!" a *Patriot** cried,
"O bless my country!" Christian hearts replied;
But heaven had answered ere that prayer was heard,
And blest her with his own *Eternal Word.*
Though *Art* and *Nature* strove to make her blest,
'Twas God's peculiar smile conferr'd the rest!
O who can live within thy ample bound,
And not admire, and own 'tis favour'd ground?
Sweet roll the *seasons* round the circling year,
Dispensing beauty, health, and friendly cheer;
Enchanting prospects stretch before the sight,
The deep'ning valley, or the mountain's height;
Here cultur'd fields—there blooming meads are seen
In all the sweet variety of green.
Here wreathing hedges—mighty forests there,
The fattening flocks, the herds, the peaceful lair.
Here mighty rivers roll their ample tide,
There fruitful rills adorn the green vale side.
Majestic rocks for ornament and shield,
And graceful furrows, which full plenty yield.
How sweet the view! how varied all the scene,
Like beauteous silver *net-work* spread on green!
Thou fairest land of my nativity,
I bless the hand which cast my lot in thee;
I love thy *Temples*, and the *God* adore,
Who made my cup of bliss in them run o'er.
I love thy happy myriads, who embrace
The joyful tidings of a *Saviour's* grace:
And thou hast those who twine around my heart,
From whom 'twas only less than death to part.
But *God* has call'd, and I must speed away,
In *other* lands to point the living way,
Which leads to *fairer climes*, to *heaven's* eternal day.

Portsmouth, Nov. 20, 1816.

* Mr. Pitt.

THE METHODIST MAGAZINE,

FOR SEPTEMBER, 1817.

BIOGRAPHY.

MEMOIR OF MR. E. GRIFFITH,

Extracted from one published by the Rev. J. Riles.

MR. EDWARD GRIFFITH, who was born at Frome, October 2, 1760, was the son of honest, industrious parents, whose history was not polluted by fraud or oppression: and though his name may not be found in the works of future historians, yet among the "*Worthies of Somersetshire*" he may occupy a chief place; for in virtue, extensive usefulness, and genuine religion, we have seen few by whom he has been equalled.

When very young, the well-known benevolence of his heart began to unfold itself; the object of his attention being a bear, a creature so frequently the victim of man's cruelty. In his way to school, he usually passed an old stable, in which a large black bear was confined, and very scantily fed. The sufferings of the animal induced Mr. Griffith to divide with it his luncheon, which he generally carried with him to school. A singular providence occurred on one of these occasions. Approaching one day too near the animal, it seized him, and according to the usual manner of attack of these creatures, would, probably, have crushed him to death, had not one of his companions been passing at the same instant; this youth, with a remarkable courage, threw a stone, at which the bear endeavouring to catch, quitted its hold, and Mr. Griffith was thus released from his perilous situation. This singular deliverance was remembered by him ever after, with the liveliest gratitude to God; and he perpetuated the circumstance by a neat engraving of the scene, with this appropriate motto, "The Lord that delivered me out of the paw of the bear." At another time he narrowly escaped drowning.

We have not been able to learn that, during his juvenile days, any other incident occurred uncommon to youth in general; yet there is reason to believe that the moral instruction of his parents, and the force of their example, contributed, under the blessing of God, to preserve him from those extravagances and follies which mark the steps of untutored youth, who are left to roam at random, under the impulse of passion, and an unbridled appetite.

He married early in life; but as Mrs. G. did not long survive their union, there was no opportunity for his proving that domestic felicity which all who make a prudent choice, experience; he remained a widower to the end of his days, of the reason of which, his most intimate acquaintance are ignorant.

About the year 1792, Mr. Griffith was introduced to the Methodist society, at Frome, by Richard Marchant, who was a member and a leader. The first ordinance which he attended amongst them, was a class-meeting, on the Lord's-day. No questions were proposed to him during the meeting; he heard all that was said; and while a member of the class was concluding with prayer, his mind was deeply affected with a sense of his lost condition. This same person he afterwards acknowledged as his spiritual father; and from this period, commenced his warm and zealous attachment to the Methodists.

Sometimes circumstances, apparently trivial in themselves, both in civil and religious life, are pregnant with important events, and have a strong bearing upon every subsequent action. Without any previous plan a man is frequently led into a new train of reasoning; principles are developed, errors are detected, and the mind claims its right to think and decide upon all points connected with moral character. As the parents of Mr. Griffith were members of the Established Church, he had early imbibed a strong predilection for her worship. His sobriety intitled him to the character of a good liver, and a good churchman. By his own confession, he embraced, from education, a liturgy which he had been at no pains to compare with the word of God; engaged in a form of worship without any regard to its power; and that he had professed a religion with which he had no other acquaintance than merely going his round of duty. He often said of himself, "Entirely ignorant of the plan of salvation, I went about to establish my own righteousness, and was as complete a Pharisee as ever existed." How a change was effected in his views, he informs us, in a tract which he published, entitled, '*Why am I a Methodist?*' observing, "I had early entertained the most unfavourable opinion of those so called, which principally arose from the general prejudice of the neighbourhood against the name. But owing to a providential circumstance, I was led to suspect that my sentiments concerning this people were not cor-

rect, or at least not charitable and just. This reflection induced me to hear for myself, and much to my surprise and confusion, I soon found that my judgment had been strangely misled, and that my mind was influenced by bigotry. Their mode of worshipping their Creator was rational, solemn, and divine; the doctrines I heard them advance, were holy and scriptural; and the effect produced by them was, *an impression on my mind that I hope will never be forgotten.*"

Soon after Mr. Griffith became a member of the Methodist society, he was appointed a class leader; for his zeal and piety, united with his good sense, soon introduced him to public notice, and he took an active part in promoting the interest of the Redeemer's kingdom. His talent was particularly adapted to comfort mourners, and to assist the tempted: he invariably directed all to cast their care upon the Lord, and to look to Jesus, their advocate and mediator, for help and support. Many can bear their testimony to the sympathy and concern he felt for their spiritual improvement. He was not a mere speculative Christian: he recommended a religion which he felt, and pointed out a way in which he himself walked. His assiduity and attention in promoting the eternal happiness of his neighbours, were unabated to the close of his life.

Feeling the happiness of religion, and knowing the worth of his own soul, he began to regard those who *sat in darkness and in the shadow of death.* His bowels yearned over them, and the love of Christ constrained him to surmount his natural modesty, in calling sinners to repentance. From this time he became a local preacher among the Methodists. His abilities, as a preacher, judged by the general standard of pulpit qualification, will not rank above mediocrity. In his discourses and exhortations, his mind was seriously affected with a sense of the wretched condition of sinners, and the awful consequences of their dying in an impenitent state, unprepared to meet their God and Judge: regardless of ornamenting his style, which was by no means despicable, his pious mind was entirely occupied with his subject, in crying, "Behold the Lamb of God, which taketh away the sins of the world." Mr. Griffith did not undervalue attainments necessary to give respect to public instruction, but conceived he was called in an humbler way to be useful to his fellow-creatures. He preached in every street at Frome, and at every village in its neighbourhood. The Lord's-day was fully occupied with these labours of love, and frequently the week day evenings. Few men have been instrumental in doing more good, received with greater affection, or heard with more attention.

Though Mr. Griffith met with, comparatively little opposition, yet he was not without persecution. He says, "I was never branded with being a Methodist, until I became rational and

serious; and no sooner had I evinced a desire to 'Flee from the wrath to come,' than my name was cast out as evil. When going with rapidity the downward path, the fashionable stream carried me without opposition, and not a finger was raised against me; but when grace suggested to my mind the error of my way, and influenced my heart to seek the salvation of my soul, the stormy winds began to rise, and the opposition from within and without created a tempest; but the voice of the Lord was in the whirlwind, saying, 'This is the way, walk thou in it." The consolatory thought of the divine approbation afforded me sufficient encouragement to proceed; though the usual cry was raised against me, that I was renouncing the religion of my forefathers, and opposing the church. Strange reasoning indeed! what a glaring manifestation of ignorance and folly! Lord, hasten the time when it shall be known that living stones compose the Church of God, and not the material building, the workmanship of men's hands."

"I would ask, is it possible for a man in an irreligious and unconverted state, to be a friend or member of the church, if the church be (as described in the nineteenth article of the Church of England) a congregation of faithful men? Certainly not. And my not being of that number excluded me from the privilege; it is true I was called a member, but that did not constitute me a member of the Church of Christ; for I had neither part nor lot in the matter. Until I became a Methodist, I never knew the essential difference betweee the consecrated edifice and the spiritual building. I most ardently recommend all professors of religion to examine themselves, and to ascertain the distinction, lest, while they are boasting of being members of the true church, they should awfully prove to be of the synagogue of satan."

Mr. Griffith was a lover of all good men: with regard to the denomination of Christians to which any one belonged, he was indifferent; if a man did but love the Lord Jesus Christ, and conform to the divine will, to him he was always willing to extend the right hand of fellowship. Yet, notwithstanding his unbounded charity, he was not lax in his profession, or a latitudinarian in his sentiments. He was decided in his religious opinions, and in his giving the preference to that form of discipline practised by the Methodists. The little tract above mentioned fully describes his views upon this subject.

He says, "I was not a Methodist from education, for I had early entertained the most unfavourable opinion of any so called; which principally arose from the almost universal prejudice against the name."

"It must be confessed with sorrow, by every Christian, that several, from time to time, have not adorned the doctrines of Christ; but ought I to undervalue their piety as a body, or re-

nounce communion with them, because some who have professed the name of Methodist, have walked disorderly? Should any one be disposed to proceed on this unfair principle, he must prove that, as Judas had been found among the disciples, it was the duty of the apostles to renounce the religion of Christ, and fellowship one with another."

"From the frequent opportunities which I have of associating with the Methodists, both in public and private, and after the most impartial investigation of their faith and practice, I am fully persuaded they most resemble *the chosen generation, the royal priesthood, the holy nation, the peculiar people.* And what renders them still more amiable in my estimation, is not only the purity of their lives, but their happy and triumphant deaths, of which I have frequently been an eye-witness for many years. Every thing but genuine religion, in prospect of eternity, will fall like leaves in autumn: but the generality of these (enthusiasts and fanatics, so called) evidence the worth and reality of their piety, and prove that the gospel they had embraced was indeed the power of God unto salvation. In the full and glorious triumphs of faith, I have beheld them walking through the "Valley and shadow of death," and often rapturously exulting in the confidence of the apostle, 'O death, where is thy sting? O grave, where is thy victory?' That God is with his people there is no doubt; and this induces me to determine 'This people shall be my people, and their God shall be my God.'"

"Finally,—If these things are so, and they cannot be contradicted; if the generality of these Methodists are not only holy in their lives, but happy in their deaths, it shall be, by the grace of God, my determined resolution, regardless of the derision of the ungodly, to live and die a *Methodist.*"

A few years after Mr. Griffith's conversion to God, he had some intention of entering into holy orders: with this view, we believe, he attended two terms at Oxford. Whether the idea originated with himself, or it arose from the persuasion of his intimate friend, the Rev. J. Pocock, is a point not worth determining. There is no doubt that his motive was pure; he conceived that he should be more generally useful: but that this would have been the case, provided he had persevered and succeeded in obtaining ordination, is very questionable. However, his friends interposed, and offered various reasons, which induced him to relinquish his design.

After Mr. Griffith had given up all thoughts of qualifying himself for holy orders, he re-commenced his useful labours, in warning sinners of their danger, and preaching Christ, and him crucified; for he did not consider the sanction of any ecclesiastical body as absolutely necessary to qualify him to preach the unsearchable riches of Jesus Christ; and he well knew that a

man whom God had never sent, might enter into the priest's office, by human authority. This holy man was fully persuaded that those who teach religion should enjoy it; that those who point out the way to heaven should walk in it. Every man who has been truly converted to God, and experiences a work of grace upon his soul, can give a scriptural reason of the hope that is in him. Mr. Griffith did not possess classical knowledge, yet he had that which was more valuable, the love of God, and an ardent desire for the salvation of all men; and the Lord owned and blessed his labours in an extraordinary way, in awakening sinners. The first time he attempted to preach was on August 5, 1798, at Garehill, to a people notorious for their ignorance in religious subjects; and in their moral conduct not far removed from barbarism. His first text was from Acts xxiv. 24, "Felix trembled," &c. He continued from that time to be a welcome messenger to the churches, and the glory of Christ, till the evening in which he ended his earthly race.

Mr. Griffith had long lived in habits of intimacy with his friend, Mr. George Pocock, of Bristol, whither he went several times in the year to spend a few days under his hospitable roof. As their view of preaching the gospel, and of being useful to unconverted sinners, were congenial, they, during Mr. Griffith's visits, generally formed some plan for carrying the light of the gospel to a people who sat in darkness; and it will be found upon inquiry, that the united labours of these two kindred souls were greatly blessed, in many dark places in the neighbourhood of the city of Bristol.

On Tuesday, May 14, 1816, Mr. Griffith went to Bristol, for the purpose of preaching the gospel in some villages in its vicinity. He was entertained, as usual, at the house of his friend, Mr. George Pocock, with whom he spent his few remaining days, going about doing good. He preached occasionally in a marquè or portable tent, belonging to Mr. Pocock, who had procured it and appropriated it to the sacred use of God's worship.

"On the Monday evening,* (May 20,) which proved fatal to this most excellent man, Mr. Griffith, Mr. Irwin, Mr. Henry Roberts, and Mr. Charles Bond, were leaving Mr. Pocock's house to proceed together to Compton, (a village in the neighbourhood of Bristol, near Westbury,) when, by the pressing entreaties of Mr. Griffith, Mr. Pocock was also induced to accompany them. A numerous and respectable congregation attended; Mr. Griffith exhorted in a most pathetic and affecting manner; and these remarkable words are remembered by many, perhaps by all, "Possibly, yea, very probably, I shall never have the

* These particulars relative to the death of Mr. Griffith are taken from a pamphlet published by Mr. George Pocock.

honour of speaking to you, my dear hearers, again;" these words were followed by suitable admonitions, and an affectionate testimony of his approbation of the very good and serious attention of the people. He concluded with the hymn,

"Come, ye that love the Lord," &c.

Thus terminated the public labours of one than whom none can be more worthy the exalted appellation of "A man of God." On his return to Bristol with his friends, he dwelt much upon the sacred enjoyment he felt in thus calling sinners to repentance, and exhorted his fellow-labourers to persevere; and just before they arrived at the fatal spot where a mysterious Providence hurried home his well-prepared spirit, he observed, "I have one request to make, which I hope will be granted;" "indeed," added he, "I will put it in the form of a motion, and it is this: that this dear people among whom we have gone preaching the kingdom of God, and who have received the truth in the love of it, be not left without some one to preach to them, after the tent is removed;" this was unanimously acceded to, and Mr. Griffith expressed himself as now going home happy. Coming within half a mile of Westbury, the whole party alighted to walk up the hill; they had not gone many yards after resuming their seat in the car, when Mr. Griffith said, "What a steady driver this lad is." These were the last words Mr. Griffith spoke, for that instant the horse sprang forward: Mr. Pocock and Mr. Irwin, aware of the approaching declivity, stept out, with a design to stay the velocity of the car, by holding it back; in which attempt they both fell, and the horse ran with great fury down the steep part of the hill. Mr. Bond assisted the driver in pulling up the horse, but all in vain. Mr. Bond, just before coming to the short turning in the road, advised getting out, and this was done in the following order: first, Mr. Bond, next, the driver, then, Mr. Griffith, and last, Mr. Roberts. Mr. Griffith, it appears, stept out with his back towards the horse, the result was, that the back part of his head was brought with such violence against the ground, as to occasion a fracture of the skull; he was taken immediately to Mr. Thomas's, at the inn, who, with his wife and all in the house, with several humane friends in the neighbourhood, shewed every attention. Medical aid was instantaneously procured, but all help proved abortive, and his dear surrounding friends were compelled, with inexpressible grief, to witness his departure. He died two hours after the fatal accident took place."

"How many fall as sudden, not as safe!"

We feel the loss of his valuable life, for we are deprived of his advice and counsel; and if we could have been favoured with his dying testimony, he would only have repeated what he had said

for many years: "For me to live is Christ, and to die is gain." Let all who knew him, seek for that religion which renders the soul happy, and prepares it for bliss eternal; then we shall meet him where sickness and death can never come.

The remains of Mr. Griffith were brought to Frome on Thursday, May 23, and interred on the Monday following, in a vault in the Methodist chapel, which he had long made choice of before his death. A suitable address was given at the time to upwards of two thousand persons, who came to pay their tribute of love to the remains of him who was the friend of all. The occasion was solemn and affecting, and one general sentiment prevailed—he was a good man.

(To be continued.)

DIVINITY.

A Sermon on Romans viii. 16, 17. By Mr. J. Burges.

(Concluded from page 346.)

3. WHAT are the causes which prevent our enjoyment of this blessing? [viz. the witness of God's Spirit with ours.]

When you interrogate some persons respecting the influences of the Holy Spirit, they cannot give the answer which the disciples at Ephesus gave to Paul, "We have not so much as heard whether there be any Holy Ghost;" for doubtless they have often heard of the Comforter. But the answer which they give is unscriptural and irrational to the last degree. They assert that the gift of the Holy Ghost was confined to the apostolic age. A knowledge of the human heart renders a refutation of this assertion unnecessary. But such as have not that knowledge should be informed, that although the miraculous operations of the Spirit, generally speaking, have ceased, yet his ordinary influences to illuminate and purify the mind are as necessary as ever; and the only possible way to convince us of the contrary, would be to prove that every human creature is able to offer unto God a perfect atonement for past offences; that they possess, (independently of him,) a plenitude of wisdom, purity, and power, which enables them to render not only that perfect and uninterrupted obedience which his past and present benefits deserve, but also such an obedience as will merit at his hand an eternity of glory and bliss.

With regard to those who ascribe the profession of this witness to an enthusiastic disposition of mind, we may confidently affirm that the testimony which God bears to our moral state, and

which they thus ridicule, is felt in their own souls, and is the only assignable cause of those guilty fears, which spoil their present enjoyments, and render the thoughts of death insupportable. So wise, so good is God, that he will not suffer the man who trusts in his mercy, and lives to his glory, to pass the time of his sojourning here in doubts and distress: he will cause him to know that the ways of religion are pleasantness, that all her paths are peace; he will frequently give him a bright prospect of the celestial city, to which those paths lead, and an anticipation of that fulness of joy, that eternity of bliss, which are at his right hand. Neither will the Father of mercies suffer the man who walks in the paths of iniquity to remain in a total state of darkness and insensibility. No; conscience will accuse, will condemn, will torment, and point the guilty soul to a dreadful hereafter. Let not the sinner, therefore, deny the witness of the Spirit. He cannot divest himself of it. The Spirit this moment bears witness with his spirit that the wages of sin is death, that it is a terrible thing to fall into the hands of the living God.

Not a few there are who disbelieve this doctrine, because in some of those who profess it they see a practical inconsistency. But if we reject a doctrine because it is abused, there is not a truth in the sacred volume that will be able to stand before our bar. There is an unreal repentance and a real one; there is a feigned faith, there is also an unfeigned one; a partial and an impartial obedience. So likewise there are persons who profess to enjoy a divine assurance of their adoption, yet they neither possess it in reality nor in appearance; for their works testify against them; but others there are whose tongues and hearts and deportment unite in praising God for that divine tranquillity and foretaste of heaven which they enjoy from day to day. In the time of Jude there were ungodly men, who turned the grace of God into lasciviousness; but there were others also, in whose hearts that grace produced the most salutary effects. A man of wisdom is zealously affected in a good thing, while he guards against the abuse of it.

It is not uncommon for people to lust after comfort, while they are regardless of purity. They seek to be justified by Christ, yet they are found sinners before God. Assuredly the witness which the Spirit of Christ bears with regard to those is, "Ye are of your father the devil, and the lust of your father ye will do."

The grand cause why the witness of the Spirit is not universally enjoyed, and to which every inferior cause may be traced, is our inattention to that light, and opposition to that influence which the Spirit communicates, and which is previously necessary to the justification of our persons in the sight of God. For

how can the Spirit bear witness to an adoption for which he has not previously made intercession in us with groanings unutterable?

And how can he intercede for us, if we suffer not the goodness of God to lead us to repentance? And how can the divine goodness lead us to repentance when we will not come to that light which makes manifest the impurity of our hearts, as well as the iniquity of our conduct? This mental darkness, therefore, in which we obstinately continue, is accompanied with impenitence, (for we are alienated from the life of God through the ignorance that is in us) this impenitence indisposes and incapacitates us to supplicate the throne of grace in the spirit of prayer; for how can we pray when the Spirit itself does not help our infirmities? And what reason have we to expect a blessing which we do not seek in God's appointed way? Our continuance, therefore, in this dark, impenitent, prayerless state, makes it absolutely impossible for us to enjoy that witness of the Spirit which opens in the soul a present heaven.

There are persons who produce their objections to this doctrine as a proof of their humility. They would not be so presumptuous, so arrogant, as to profess an assurance of the Divine favour. On an impartial examination, however, it will be found that it is at their door the sin of presumption lies. For these people unquestionably expect an admission into the kingdom of glory. In the irreversible counsels of the Eternal God it is decreed, that a preparation for heaven must precede our admission into heaven. One man rejoices in hope of the glory of God, because the love of God is shed abroad in his heart by the Holy Ghost which is given unto him; even that Spirit which assures him of his acceptance, and qualifies him for the enjoyment of future glory, by the communication of present holiness. Is this presumption? Certainly not. This hope maketh not ashamed. Another man hopes that the Spirit of God will receive him to glory, although he does not permit that Spirit to enlighten his mind, or to lead him as a penitent, reformed sinner, to the Saviour's feet, where only pardon, and a hope full of immortality, can be found. That is, he hopes for glory; yet remains destitute of grace. Here, indeed, is presumption; here is arrogance; here is enthusiasm. For what is enthusiasm, but to expect happiness without seeking the qualifications previously necessary.

Doubtless there are professors of Christianity whose moral deportment is an external evidence of their attachment to the Saviour. They have a confidence in the Divine mercy. But as they do not seek the Lord with their whole hearts, they cannot possibly be assured of his approbation; and hence their confidence is mixed and interrupted with many doubts and fears. A knowledge of Christianity, as it exists in the understanding, and

a strict adherence to the rules of morality, are good: but still the heart is the seat of religion; and the hope which causes in us thanksgivings to God, which purifies the heart, animates the soul, and gives an evangelical direction to the whole of our conduct; the hope which constitutes our present heaven, and enables us to anticipate that glorious one which we have in reversion: this hope is nothing less than Christ in us. The absence, therefore, of this internal religion implies also the absence of the above-mentioned blessings; where this is not, there can be no stability of soul. What will light and morality do for us when we stand before the tribunal of him who declares, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." If our heart be not a habitation for God through the Eternal Spirit, our morality must be very defective, when compared with the spirituality and purity of Christ's extensive law: our religion must be superficial, uncomfortable, and transient. If any man have not the Spirit of Christ, he is none of his.

There are watchmen in Israel, who do not experience the witness of the Spirit; who do not, in the fear of the Most High, investigate the subject with diligence and impartiality. Hence, in the midst of an extensive library, they continue in the dark; yet being encompassed about with sparks of their own kindling, they send forth their own ipse dixit; and pronounce this doctrine enthusiasm. Other dispensers of the living word acknowledge that this witness is enjoyed by a few Christians of eminent piety; but that it is neither the privilege of all, nor necessary for all. Certainly such a limited partial exposition of the gospel, has not a tendency to call into exertion the desires and energies of the mind. Hence we have leanness in our souls, and complainings in our streets. The Lord saw this, and it displeased him.

To a spiritual mind it is obvious that in the preceding statement of this doctrine the exercise of faith in every stage and progress of the Divine life, is necessarily implied. For when the Spirit communicates that light which makes manifest our sin and danger, it, at the same time, discovers the importance of the apostle's assertion, and the encouragement which it affords, "He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him." Hence, in our first approach to a throne of grace, we must believe in the existence and mercy of God. When we feel in our souls that godly sorrow which worketh repentance unto salvation, we believe the truth of the Saviour's promise, "Blessed are they that mourn, for they shall be comforted." When, by the grace of God, we are enabled to depart from iniquity, we rely upon the truth expressed by Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly par-

don." The prayer of faith lays hold on the Saviour's declaration, "Ask, and ye shall receive." And thus receiving and exercising that faith which is the gift of God, and of the operation of his Spirit, we are, at length, enabled, from the internal peace which we feel, to testify, "Verily God hath heard me, he hath attended to the voice of my cry." Then, the Spirit itself, in confirmation of this assurance, bears witness with our spirits that we are accepted in the Beloved.

Finally, As for our God, his work is perfect. When we are workers together with the Holy Spirit in his operations on the human mind, he will grant unto us light and repentance; he will enable us to forsake our sins, and every dependance on our own righteousness; he will inspire us with the Spirit of supplication and of faith; and then assure us of our adoption. But it is impossible that this last grace should be communicated, when the preparatory ones are rejected.

May the preachers of righteousness live in the constant assurance of the Divine favour! May they explain and enforce this doctrine with the Holy Ghost sent down from heaven. And may all who love the Lord Jesus Christ in sincerity, and ardently desire an evidence of his love to them, now look with humility and confidence to the Father of mercies, and now with all the powers of their soul, embrace and ever hold fast that consolatory truth, uttered by the blessed Jesus, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

THE TRUTH OF GOD DEFENDED.

Review of "Memoirs of the late Major-General ANDREW BURN, *of the Royal Marines; collected from his Journals."*

WE congratulate General Burn's surviving family, and numerous friends, on the rapid sale of the first edition of this excellent work; and give it as our decided opinion, that the present is, on several accounts, a much improved edition. In what it differs from the former, we learn from the advertisement prefixed to it. "This second edition of General Burn's Memoirs, published under the inspection of his surviving family, although considerably reduced in size, contains the substance of the former edition. By using smaller type, and entirely omitting extracts from the General's writings, and the names of subscribers, the work is published at a much cheaper rate, without curtailing any

material part of the MEMOIRS. In some instances additions have been made, and the whole has been carefully corrected."

As the preface to the first edition is not only remarkably well written, but, in addition to its containing a sketch of the General's character, abounds with sentiments calculated to promote brotherly love and Christian forbearance, amongst pious characters of different denominations, its having a place in this edition, will be found highly pleasing to readers of a truly CATHOLIC spirit. The General's own narrative, which he drew up, subsequent to his retirement from the duties of Commandant at Woolwich, extends to page 105; after which his eventful history, comprising extracts from his Journals, is continued to the end of his mortal career. In the Memoirs of so brave, active, and pious an officer as GENERAL BURN, one who for so many years adorned, in various countries and circumstances, his profession as a soldier, and as a Christian, the reader will expect much of an interesting, as well as instructive nature; nor will he be disappointed.

The author, after noticing, in the beginning of his Narrative, that religious biography is productive of much pleasure and profit, proceeds thus: "If, from what I have experienced myself, I may be allowed to answer for others, I frankly confess I have reaped more real benefit, and enjoyed more soul purifying pleasure, in reading the Life of Colonel Gardiner, Hervey, or Newton, than from the studious perusal of a whole body of doctrinal Divinity; and have received more solid comfort from one hour's spiritual conversation with some experienced and humble child of God, than ever I did from long and learned disputes on contested points of theology.

"This prevailing consideration, as already mentioned, inseparably connected, I trust, with a single eye to the glory of God, first led me to form the resolution of throwing in my mite towards increasing the Christian's biographical library." (p. 1, 2.)

This eminent follower of our Lord Jesus, was born at Dundee, in September, 1742. He mentions, as a special Providence, that he was born of godly parents, and that he was surrounded on all sides by truly pious relations. "Infant reason," saith he, "no sooner dawned, than they began to use every possible means to give that reason a right bias toward its proper object; and they daily approached a throne of grace with fervent prayer for their helpless child, before he knew how to pray for himself. When a rude unthinking boy at school, I have sometimes stood at my pious grandmother's closet door; and how many heart-affecting groans and ardent supplications have I heard poured forth for me, for which I then never imagined there was the smallest occasion! Yet if the prayers of the righteous avail much, (James v. 16,) (and surely I can confirm the truth of this Scripture,) how greatly am I indebted to God, who blessed me with such parents.

A religious education, it is true, will not always restrain the vicious inclinations of youth; as many a pious father and mother know to their sorrow; but it is nevertheless a means of grace, of God's appointment, and from which many have reaped the most salutary effects. Though the fruits of such an education may not appear for many years, yet, sooner or later, the assiduous labours of the godly parent will certainly, in one respect or other, be amply rewarded. I, among a multitude of others, am a living witness to this truth. The virtuous and evangelical principles I imbibed in my youth, and the pious examples constantly set before me, though frequently slighted, and sometimes in the course of a wicked life entirely forgotten, yet seldom or never failed to witness against me in the wilful commission of sin; and frequently were the means of preventing its perpetration: and what prevents sin, must surely be a great blessing." (p. 5, 6.)

Our author's father, who had been respectable in trade, having met with many heavy lossess and disappointments, was under the painful necessity of accepting a Purser's warrant to a sloop of war To a man of his piety and domestic character, the thought of being separated from his beloved family, friends, and connexions, was extremely painful; but such a separation the imperiousness of circumstances demanded, and he submitted to it with Christian fortitude. In 1758, the subject of these Memoirs, being then sixteen years of age, embarked on board the ship to which his father was Purser. His reflections on the gracious providence which, at that critical period of life, and in circumstances so dangerous to his morals, placed him under the care of a pious and discreet parent, are such as might be expected from a man of his good sense and eminent piety.

"What a peculiar blessing was it, (saith he,) that now, when in the bloom of youth, strong and healthy, every passion ready to break into a flame of sinful gratification, I embarked on board a man of war, (a place so unfavourable to the growth of religion,) I there found a pious father, like another guardian angel, warning me of the approach of danger, pointing out the path of safety, and serving as a powerful restraint against the commission of those gross iniquities, in the midst of which we were both obliged to dwell! What would have become of me in this dangerous situation, if God had not there placed such an instrument to protect me! Instead of being frequently shut up in a cabin with an affectionate parent, there spending many an hour in prayer, reading the Scriptures, and listening to his pious instructions, while he pointed out Jesus, and the way of salvation through him, I most probably should have been carousing with my abandoned messmates below, wallowing in all manner of sin and uncleanness, blaspheming my Saviour, perhaps, with every breath I drew. Little did I then think of the advantages I reaped from a father's

care; much less did I ever imagine that God had any influence in it: but now that, through grace, my eyes are open, and I call to remembrance the many promising youths I have seen entirely ruined in a few months after they entered the navy, and how few there are who enjoy such a powerful protection from its contaminating pollutions as I did; I stand amazed at the love of God, and, while I gaze at the danger escaped, wonder that I do not love him more." (p. 12, 13.)

But notwithstanding the operation of preventing grace on the author's mind, and the restraints of paternal authority, he, in one instance at least, drank to excess while on a voyage to the West Indies, made in 1759; and in order to escape his father's censure, asserted several known falsehoods. The following is his own ingenuous account of the affair.

"Having crossed the tropic, the boatswain, gunner, and carpenter, my messmate, and myself, got together in a cabin, to spend the evening, and drink (as they termed it) a cheerful glass; but instead of 'a cheerful' it soon became a sinful one. Before the party broke up, I was, for the first time in my life, so completely intoxicated, that I lost the use of my reason, and was unable to move hand or foot.

"In this state I was thrown by my staggering companions into a hammock. The next day I began to feel the usual effects of an evening's debauch. My affectionate father was very inquisitive to know what was the matter with me; but dreading to inform him of the real cause, I told him a direct falsehood, and said I was only sea-sick, and should soon be well. One sin is seldom committed without drawing a numerous train after it. When he began to interrogate me a little more closely, and seemed surprised at my being sea-sick when the weather was so fine; I was led for fear of discovery, to confirm the first falsehood by telling a dozen more. When I had thus satisfied him, I found my mind very easy; and never thought (or if I did, it was very superficially) that I had offended God by such wicked conduct. So little did I then see and feel of the deceitful nature and tendency of sin!" (p. 16, 17.)

Having mentioned the cause of his father's return to England, and of his own discharge, the author proceeds thus:—

"When I lost my father, I lost the best part, if not the whole of my religion. Left, for the first time, in the midst of strangers, to act for myself, the Lord knows I acted very sinfully. Had not his all-wise providence graciously interfered to over-rule my wicked conduct, I had certainly fallen a victim to my own folly:

"The serious impressions which a religious education had made upon my mind were not immediately, nor ever entirely, obliterated; but the restraint of an earthly parent being removed, the fear I then had of God was not sufficiently strong, to keep

me from the commission of those particular sins to which my constitution and a depraved inclination naturally led me; though in the first open deviation from the path of rectitude, I enjoyed very little satisfaction. Conscience was yet tender, and her authority was not altogether denied. In the cup of sinful gratification, the bitter, at times, far exceeded the sweet. Such, more or less, is the nature of those pleasures which the carnal mind so eagerly pursues." (p. 20, 21.)

It is evident from this and other parts of the author's narrative, that, whatever remorse he may have felt, he became grossly immoral. After his conversion, he, in common with all the truly pious, was a careful observer of providential dispensations. It is not strange, considering the flattering prospects which presented themselves to him in Jamaica, and the distress which he knew would probably await him, on relinquishing those prospects, that he should attribute to a supernatural impulse the sudden and inveterate dislike which he felt to that quarter of the globe.

"In the present dissipated age, (saith he), I am well aware that the doctrine of a supernatural impulse on the human mind, is, by many who call themselves Christians, entirely exploded as enthusiastic; but without a full assent to this revealed truth, I really cannot rationally account for many circumstances in my past life, particularly for my conduct in the present instance: when a strange, and otherwise unaccountable, impulse induced me to leave this polluted country."

"I had for some time past fondly indulged the hope of making a fortune in Jamaica; but, all on a sudden, I conceived such an inveterate dislike to the place, and to every thing connected with it, the heat of the climate, the impiety of its inhabitants, and the danger of my situation, both with respect to body and soul, that I resolved to leave it the first opportunity that offered. I sat down to deliberate on the step I was about to take, and could not forbear lamenting how much I should disoblige the best of parents by thus throwing myself out of employment. Neither was I unmindful of the poverty and distress which would probably await me in England. Without money, and without friends, I had no other prospect before me than that of becoming a common sailor or soldier. On the other hand, the gentleman on whose estate I lived, kindly promised, if I would stay with him to make me overseer of another plantation, a place worth upwards of 200*l.* a year. But all would not avail. Heaven had prompted me to flee from this island, and no arguments, prospects of gain, or dread of consequences, could induce me to stay. Amongst the multitude of mercies with which the Lord has favoured me, my escape from this abandoned island must ever stand prominent." (p. 24, 25.)

The perils to which the author was exposed on his voyage to England, together with several strikingly providential events which occurred in the course of the passage, he has well described in his Narrative. His removal, after a dreadful storm, from the Edinburgh, in which he had embarked, and of whose being able to reach any shore little hope was entertained, into a vessel bound for Whitehaven, he considered as a link of that providential chain by which he was eventually led to an acquaintance with the truth as it is in Jesus. His own pious reflections on the subject are worthy of insertion.

"Thus we often behold the sovereign Disposer of events, by trivial circumstances, suddenly defeat and overturn the wisest counsels of the most sagacious of his creatures! How unexpected was our removal (six persons had removed with him) from the Edinburgh! Who would not say it was a wise step? Yet we afterwards repented taking it, although we never entertained a thought that the crazy, rotten ship we left steering for the West Indies could arrive in England before us. When men, who live without God in the world, meet with sudden and unexpected changes, they never regard them in any other light than as the effect of chance; or as events which daily happen in the common course of things. But surely that God who numbers the hairs of the head, and ordains the sparrow's fall, (Matt. x. 29, 30,) will never let matters of far greater consequence pass without his notice, or suffer events to take place, big with importance to his rational creatures, without his special direction. I have often been amused in speculating on what would have been the future course of my life, if such and such incidents, trivial in appearance, had not come to pass. For instance: had I remained in the Edinburgh, in all probability I should have moved in a very different line of life from that in which I am now engaged. I certainly should not have been a marine officer, for there was a Purser's warrant lying for me at the Admiralty when the Edinburgh arrived in England. If a purser, I must have formed very different connexions from those into which I was afterwards led. In these visionary wanderings I have been frequently constrained to admire the wisdom, power, and goodness of a compassionate God, in ordering and over-ruling all these circumstances, to promote his own glory, and my permanent happiness. As a marine officer, I became acquainted with religious people, who directed me to heaven: had I been a purser, it is very probable I might have fallen among deists and atheists, who would have led me with themselves to destruction. 'Bless the Lord, O my soul, and forget not all his benefits.'" p. 33, 34.)

The captain of the vessel bound for Whitehaven, was a man of unaffected piety and fervent zeal in the cause of his Divine Master.

"For the sake of propriety, (says the author,) we were obliged to join with him every day in public worship; but neither his example nor his friendly admonitions could prevail on us to leave off gaming, swearing, and drinking." By the following account of the danger to which this captain's vessel was exposed, when approaching Whitehaven, after having anchored in Ramsay-bay, and of the manner in which he conducted himself, when that danger was at its height, it will appear that he possessed uncommon presence of mind, and true dignity of character.

"On the morning of the 21st of November, (1760) the wind, which had blown exceedingly hard all the week, having subsided a little; we seized the favourable moment, and with some difficulty hove up anchors, intending, if possible, to push into Whitehaven before night; but we had scarcely got safe out of the bay, when it grew thick and hazy, and began to blow more furiously than ever: so that we could neither regain our anchorage, nor carry sufficient sail to obtain our destined port: having no alternative, we kept running towards it, over tremendous and terrific waves. About one o'clock we assembled in the cabin to take some refreshment, but the motion of the ship was so violent, it was impossible to sit at table. While we were thus engaged, not apprehending our present danger, the vessel struck with such violence against a bank of sand, as threw most of us flat upon the deck. We were all dreadfully alarmed; and the scene that followed made an impression on my mind that can never be obliterated.

"As beings imagining they had but a few moments to live, all strove with dying eagerness to reach the quarter-deck; but we had scarcely raised ourselves upright, when the ship struck a second time, more violently than before, and again threw us all prostrate. We now considered our destruction as inevitable. The most dreadful howlings and lamentations were heard from some, whilst the disfigured countenances of others manifested the deepest anguish. The scene was enough to make the heart of the stoutest sinner tremble. Though I cannot exactly describe the state of my own mind at the trying moment, I very well remember the agony of one of my poor messmates. This man had acquired considerable property in Jamaica, and during the voyage, like the rich man in the parable, (Luke xii. 16,) was frequently devising plans of future happiness. At this awful moment he exclaimed most bitterly against the treatment of Heaven, that had made him spend so many toilsome years in a scorching and unhealthy climate to procure a little wealth; and when with pain and trouble he had heaped it together, had tantalized him with a sight of the happy shore where he expected peaceably to enjoy it; but now, with one cruel, sudden stroke, had defeated all his hopes. The cutting reflections and bitter complaints which came

from this man's mouth, expressed such black despair, that he appeared more like a fiend of the bottomless pit, than a sinner yet in the land of hope. O! how unlike in every respect to the conduct of that exemplary Christian, the captain of the ship! When she first struck, it is rather remarkable that he was kept from falling as the rest of us did; and being providentially next the cabin door, he ran immediately upon deck, and gave his orders with such composure and wisdom, that he appeared to be raised above the fear of death, having a smile on his countenance, though speedy dissolution seemed inevitable. From his exterior behaviour at this alarming moment, we may fairly conclude that he enjoyed the greatest peace and serenity within, as a foretaste of that heaven of glory into which, to all appearance, he was just entering. When we reached the deck, saw our danger, and witnessed his unshaken conduct, we were ready to fall down and worship him, and ever after held him in the highest esteem. Were there no other advantage to be derived from true religion, than the composure of mind it gives in the time of danger, and the blessed hope it holds out in the prospect of death, surely it ought to be anxiously cultivated by rational beings, who are surrounded every moment with dangers and deaths of various descriptions. By the captain's distinct orders, the vessel was presently put before the wind, and thus it pleased the Lord to prevent her striking a third time, which in all probability would have stoved her to pieces. In this case, all hope of preservation must have vanished; for the ship's boat, if it could have contained us all, could not have swam five minutes in such a tempestuous sea; and our distance from the shore excluded all hope of being saved in any other way. Indeed, it was next to a miracle that the ship did not founder at the first or second shock. It can only be accounted for from the goodness of a compassionate God, who in the midst of wrath remembered mercy, and spared the whole for the sake of one real Christian. Through Divine goodness we were soon delivered from our fears. Upon sounding the ship's well, we found that she did not admit more water than usual. Still an awful dread hung over us of what might befal us during the long, dark night just approaching; close on a lee shore, blowing a hurricane, and afraid to carry sail to work off, lest the vessel, from the severe shocks she had suffered, should be overstrained. *(To be continued.)*

THE WORD OF GOD ILLUSTRATED.

REMARKS ON PSALM lxxxix. 19.

THE apparent obscurity in Psalm lxxxix. 19, according to our *Bible* translation, (which follows the Hebrew,) may, I think,

easily be removed, by observing, that the prefixed ל as frequently signifies *of*, or concerning, as, *to*. Julius Bate, in his *Crit. Heb.* says, that all the thirteen distinctions which *Cocceius* makes of this preposition, may be reduced under the two senses, *to*, and *of*. Instances of the latter may be seen, Leviticus vii. 26, xi. 46. Prov. xvi. 1, and xvii. 26, and elsewhere. If we then read "Thou spakest in vision of, or concerning the Holy One, *and saidst, I have laid help," &c. the passage will be clear.

Our Prayer Book translation, with the *Vulgate*, gives the plural form, '*Saints*,' which I the more readily remark as an error, on account of the importance of the text in *Psalm* xvi. 10. The true reading of which, as Mr. Parkhurst has well shewn in a note on חסד, is doubtless without the second *jod*.

REMARKS ON ACTS xix. 1, 2.

To the Editor of the Methodist Magazine.

The following elucidation of Acts xix. 1, 2, *is taken from Parkhurst.*

PAUL, finding certain disciples at Ephesus, said unto them Have ye received the Holy Ghost since ye believed? And they said unto him, Αλλ ωδε ει Πνευμα Αγιον εστιν ηκουσαμεν, which we translate, We have *not so much as heard* whether there be any Holy Ghost, as if the words related to the *existence* of that Person in the Trinity. But this cannot be the meaning of them, because ver. 3, they had been baptized into John's baptism, *i. e.* by John himself, having been in Judea during his ministry: and part of his doctrine, as recorded by all the four Evangelists, was, that he that should come after him, *i. e.* Christ, should baptize them with the Holy Ghost. See Matt. iii. 11, Mark i. 8. Luke iii. 16, John i. 33. These Ephesian disciples, therefore, could not be ignorant, that there *existed* such a Divine Person as the Holy Ghost, but they say, We have not heard, ει Πνευμα Αγιον εστι, whether the Holy Ghost be, that is, *in action*, or *actually sent* upon the disciples of Christ. There is an exactly parallel expression, John vii. 39. Ουπω γαρ ην Πνευμα Αγιον. For the Holy Ghost was *not yet* given, (say our translators rightly,) because Jesus was not yet glorified. Ephesus being at a great distance from Jerusalem, these disciples had not heard of the *actual effusion* of the Holy Ghost on Christ's disciples, according to the Baptist's doctrine.

* If this appellation, translated in common with קדש *Holy One*, had in our version its appropriate signification of *exuberant kindness*, and was rendered Thy Merciful, Gracious, or Benignant One, it would, I think, give an additional emphasis to some passages, where it plainly refers to the Redeemer. See Duet. xxxiii 8. Ps. xvi. 10.—and, (according to *Bishop Horseley's* version,) Ps. xvii. 7. "Distinguish, Glorify thy Holy One, O thou that savest from conspiring foes them that seek shelter under thy right hand."

THE WORKS OF GOD DISPLAYED.

OF THE VEGETABLES OF CEYLON.

Extracted from CAPT. PERCIVAL'S *Account of that Island.*

CEYLON is particularly prolific in plants. Almost all those fruits which are peculiar to India, and the countries within the tropical climates, are here found in great abundance, and of a superior quality. Except in one or two species, the mangoes of Massegon, and the manderine orange of China, which has within these last few years been raised at Bombay, this island maintains an undeniable superiority over all our settlements on the continent of India. The climate is remarkably adapted to promote vegetation, and there are few parts where some species of fruit or other does not grow in luxuriance. Most of those fruits, which are natives of the island, grow spontaneously in the woods without any culture or care in the rearing; and the only labour required from the peasants is merely to pluck and bring them to market, where they are of course sold at a very low price.

Among the fruits which grow spontaneously in the woods of Ceylon, are found most of those which constitute the most delicious deserts of our European tables: such as pine-apples, oranges, pomegranates, citrons, limes, melons, plums, pumpkins, water-melons, squashes, figs, almonds, mulberries, raisins, bilberries, bogberries, &c. all of which are too well known to require any particular description.

The *mango* is of an oblong cylindrical form, in shape and size resembling an egg. Its taste and flavour are peculiar, and it is reckoned one of the most delicious fruits in India. One remarkable circumstance is, that no one mango resembles another, plucked from the same tree in taste or flavour. The pulp, which is extremely juicy and of a stringy texture, is covered with a coat like a peach, but larger and thicker, and easily peeled off. The kernel, is very large, and of the same shape as the fruit. In smell the mango resembles the melon, although at times it smells not unlike turpentine. The fruit, when ripe, is extremely wholesome to eat; and when plucked, before arriving at maturity, it makes the best pickles and preserves, known in that quarter of the world. The mango-tree grows to a vast size; and extends its large and beautiful branches like our oak; but the timber is not applied to any useful purpose.

The *mangusteen* is a fruit very highly esteemed, but one of the rarest in Ceylon, being only found in one or two gardens belonging to Dutch gentlemen. In appearance this fruit resembles the pomegranate, but the pulp is more like that of the mango,

and consists of fibres full of juice. It is esteemed an excellent remedy in fluxes.

The *shaddock* or *pumpelmouse* often grows to the size of a man's head. In shape it resembles the orange, and is covered with a coat of the same texture, although much softer and thicker. The pulp also resembles that of the orange, only the juicy fibres are proportionably larger. There are two species of shaddock; the one is of a white, and the other of a yellow colour; and they also differ in flavour.

The *Jamboe Malacca rose apple*, or *Malacca apple*, is about the size of one of our ordinary apples, and of nearly the same shape, only more oval. It is of a beautiful red and white colour: the pulp is of a softer texture than our apple, and has the taste and smell of a rose, from which it derives its name. It is a very wholesome fruit, cooling and pleasant, though insipid. It contains a large soft kernel nearly half the size of the fruit. This fruit is implicitly believed by many of the natives of Asia to be the fruit which caused Adam to be driven out of Paradise.

The *cushoo* apple is of a smaller size than the former, soft and full of a very harsh astringent juice which puckers up the lips when applied to them. The nut, which in shape is not unlike a kidney-bean, grows to the end of the apple; and tastes, when roasted, like our chesnuts, but more oily.

The *katapa* somewhat resembles our wallnut, but, to my taste, has a better flavour.

The *paupa* or *papaya* is of the size of a melon, and has a pulp nearly of the same taste and smell, but so soft as to be divided with a spoon like pudding. Although it is not a fruit of a delicious flavour, yet from its being very wholesome and cooling, it is much eaten. In the inside of the pulp there is a hollow space which contains a quantity of seeds of the colour and size of black pepper, having exactly the taste of water cresses, instead of which I have often used them.

The *custard* apple is so called from the pulp having some resemblance in taste to custard pudding. The pulp is contained in a speckled shell like a fir cone, and has a number of black seeds mixed with its inside, which is nearly of the same consistence as that of the former.

The *tamarind* grows in long thick pods like those of our kidney beans; but of a stringy and spongy texture. It contains a number of kernels, and is very acid, for which quality it is often made use of. The tamarind tree renders the air beneath its shade so unwholesome, that is a general order with the troops, never to allow horses to be picketed there. This noble tree expands its branches so widely that assemblies for religious and other purposes have been held under its shade, secure from the influence of the sun. The fruit is extremely refreshing, and very efficacious in fevers and dysenteries.

The *plantain* is a small tree with wood of a soft nature. The leaves are very broad, long, and green. As soon as this tree has borne fruit, the trunk dies, and a new one springs up through it from the root. The fruit grows at the top of the tree in bunches, resembling in shape our hog's puddings, from six to twelve inches long, and from ten to twenty in a bunch. It is covered with a coat of a lemon colour, which is easily peeled off; the inside, when ripe, is of a white or yellowish colour. It has a pleasant flavour, and no quantity eaten of it has been found to injure the stomach. When fried it is delicious, in appearance like fritters, and in taste resembling pancakes. The size of this fruit varies as well as its colour, which is sometimes a beautiful vermillion.

Ceylon produces two species of the bread-fruit tree. One species, the *jacka*, or jack-fruit, grows upon a tree of a very large size, which spreads out its branches around like our chesnut. This fruit is of a very extraordinary appearance, growing to the thickness of a man's waist. It does not, like other fruits, spring from the branches, but issues from the body of the tree itself, or immediately from the root; the latter is preferred. Nothing can exceed the grotesque appearance of the body of the tree when it is stuck all over with these immense protuberances, hanging from short stalks, which, though exceedingly tough and strong, are frequently unable to support their unweildy burden; the fruit is therefore often obliged to be prevented from falling off by being placed in baskets of cane or cocoa-tree leaves, which are fixed to the trees, and remain there till the fruit is ripe for pulling.

The external coat of the fruit is extremely thick and hard, of a green colour, and full of prickles. The inside of this coat is covered with a soft, white, glutinous substance, which when touched adheres to the fingers like bird-lime. When cut, it distils a milky, ropy kind of gum; the eatable pulp is small when compared to the size of the fruit while it is covered with the outer coat. It is divided into different compartments, each containing a kernel or two of the size of a chesnut, but longer. When roasted or boiled, these kernels in taste very much resemble a potatoe. The pulp is not very agreeable to the palate of a European, having a strong smell not unlike turpentine. The only way we could bring ourselves to eat it, was by first soaking it in a glass of salt and water. The natives eat it with much relish; and when they go upon a journey, they generally travel with a bag of the kernels roasted.

Another species, which is usually called the *bread-fruit tree*, in the appearance of the fruit, is quite similar to the jacka, only that it is much smaller. The leaves of this tree are large, and of a dark green colour. The fruit is dressed in a variety of different ways, and no less than fifteen different dishes are prepared from it. When sliced and roasted, it is eaten in place of bread; and

is often scraped into flour by the natives, and then baked into cakes. These fruits are invaluable preservatives against famine, of which neither their own indolence, the terrors of their enemies, nor the tyranny of their governors, are able to deprive the Ceylonese. * By regular cultivation, however, their utility might be greatly extended, and their quality improved.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

Extract from an Account of the Voyage and Sufferings of Captain Bligh, *of his Majesty's ship the Bounty, and that part of the crew which were forced from the ship by the party who mutinecred.*

(Concluded from page 361.*)*

SATURDAY, May 9. In the morning, a quarter of a pint of cocoa-nut milk, and some of the decayed bread, were served for breakfast. And for dinner I divided the meat of four cocoa-nuts, with the remainder of the rotten bread, which was only eatable, by such distressed people. In the evening, the clouds began to gather, and we had a heavy fall of rain, with severe thunder and lightning. Being miserably wet and cold, I served to the people a *tea-spoonful* of rum, to enable them to bear their distressed situation.

Sunday, May 10. The day brought no relief but its light. The sea broke over us so much, that two men were constantly bailing; and we had no choice how to steer, being obliged to keep before the waves for fear of the boat filling. The allowance now regularly served to each person, was one 25th of a pound of bread, and a quarter of a pint of water, at eight in the morning, at noon, and at sunset.

Monday, May 11. In the morning at day-break, I served to every person a *tea-spoonful* of rum, our limbs being so cramped that we could scarce move them. Our situation was now extremely dangerous, the sea frequently running over our stern, which kept us bailing with all our strength. In the evening it rained hard, and we again experienced a dreadful night.

Tuesday, May, 12. At length the day came, and shewed me a miserable set of beings, full of wants, without any thing to relieve them. Some complained of great pain in the bowels,

* Happily, they have nothing now to fear, either from enemies, or the tyranny of governors.

and every one of them having almost lost the entire use of his *limbs*. I served a spoonful of rum at day dawn, and measured out the 25th of a pound of bread, and a quarter of a pint of water, as yesterday.

Wednesday, May 13. I thought it prudent to keep back the allowance of rum at day break. All this day we were constantly shipping water, and baling; and suffered much cold and shivering in the night.

Thursday, May 14. Fresh gales at S. E. and gloomy weather, with rain, and a high sea. At six in the morning, we saw land, which soon appeared to be four islands, one of them larger than the others, and all of them high and remarkable in appearance.

Friday, May 15. At one in the morning, another island was discovered. The sight of these islands served only to increase the misery of our situation. We were very little better than starving, with plenty in view, yet to attempt procuring any relief was attended with so much danger, that the prolonging of life, even in the midst of misery, was thought preferable, while there remained hopes of being able to surmount our hardships.

Saturday, May 16. In addition to our miserable allowance of one 25th of a pound of bread, and a quarter of a pint of water, I issued for dinner about an ounce of salt pork to each person. I was often solicited for this pork, but I considered it more proper to issue it in small quantities than to suffer it to be used at once or twice; which would have been done if I had allowed it.

Sunday, May 17. At dawn of day, I found every person complaining, and some of them solicited extra allowance, which I positively refused. The night was dark and dismal, the sea constantly breaking over us, and nothing but the wind and waves to direct our steerage. When our nights were particularly distressing, I generally served a *tea-spoonful* or two of rum to each person, and it was always joyful tidings when they heard of my intentions.

Monday, May 18. In the morning, the rain abated. The customary allowance of one 25th of a pound of bread, and a quarter of a pint of water, was served at breakfast, dinner, and supper. In the night, we had very severe lightning, with heavy rains, and were obliged to keep baling without intermission.

Tuesday, May 19. Constant rain. With the allowance of bread and water, served half an ounce of pork to each person for dinner.

Wednesday, May 20. At dawn of day, some of my people seemed half dead: our appearances were horrible; and I could look no way, but I caught the eye of some one in distress. *Extreme hunger* was now too evident, but no one suffered from

thirst. The little sleep we got was in the midst of water, and we constantly awoke with severe cramps and pain in our bones; for my own part, I almost lived without it. During the night, the rain fell in torrents, and we were obliged to bale with all our might.

Thursday, May 21. At day light I served a larger allowance of rum. Towards noon the rain abated, and the sun shone; but we were cold and wet, the sea breaking constantly over us.

Friday, May 22. Our situation this day was extremely calamitous. We were obliged to take the course of the sea, running right before it, and watching with the utmost care; as the least error in the helm would, in a moment, have been our destruction. The misery we suffered this night exceeded the preceding.

Saturday, May 23. This morning I found every one in a most distressed condition, and I began to fear that another such night would put an end to the lives of several, who seemed no longer able to support their sufferings. I served an allowance of two tea-spoonfuls of rum; after drinking which, having wrung our clothes, and taken our breakfast of bread and water, we were a little refreshed.

Sunday, May 24. With the usual allowance of bread and water for dinner, I served an ounce of pork to each person. This afternoon we had many *birds* about us, which are never seen far from land, such as boobies and noddies—these birds have received their names from the seamen, for suffering themselves to be caught on the masts and yards of ships. I took an opportunity to examine into the state of our bread, and found that, according to the present mode of issuing, there was a sufficient quantity remaining for 29 days allowance, by which time I hoped we should be able to reach *Timor*.

Monday, May 25. At noon some noddies came so near to us, that one of them was caught by the hand. This bird was the size of a pigeon. I divided it into 18 portions, and it was distributed, with the allowance of bread and water, for dinner; and we eat up bones and all, with salt water for *sauce*. In the evening we caught a booby. This bird is as large as a duck; this was divided into 18 parts, and with the allowance of bread we seemed to make a tolerable supper.

Tuesday, May 26. The weather was now serene, which, nevertheless, was not without inconveniences, for we began to feel distress of a different kind from that we had lately been accustomed to suffer. The heat of the sun occasioned several of our people to be seized with such languor and faintness, that life seemed intolerable.

May 29. We reached the coast of *New Holland*, and the joy of my men, at the prospect of finding something on the shore,

was *excessive*. We returned God thanks for his gracious protection, and with much content took our miserable allowance of a 25th of a pound of bread, and a quarter of a pint of water for dinner. I sent out parties, in search of supplies, while others were putting the boat in order, that we might be ready to go to sea, in case any unforeseen cause should make it necessary. The parties returned highly rejoiced at having found plenty of *oysters* and fresh water. They had made a fire by the help of a small magnifying glass; and what still added to this kind providence, was, we found in the boat a piece of brimstone and a tinder-box, so that I secured fire for the future. The symptoms of having eat too much began to frighten some of us; but on questioning others, who had taken a more moderate allowance, their minds were a little quieted. The others, however, became equally alarmed, dreading that such symptoms (which resemble intoxication) would come on, and that they were all poisoned. The fruits we obtained here proved wholesome and good, of which I was soon persuaded, when I saw the birds eat them without experiencing any hurt.

May 30. In the morning I discovered a visible alteration in our company for the better, and I sent them away again to gather oysters. While the party were out, I got the boat in readiness for sea, and filled all our water-vessels, which amounted to near 60 *gallons*.

June 1. Nelson, who had been out with others in search of provisions, was brought back supported by two men. His complaint was a heat in his bowels, a loss of sight, much drought, and an almost total inability to walk. It was now that the little wine, which I had so carefully saved, became of real *use*. I gave it in very small quantities, with some pieces of bread soaked in it, and he soon began to recover. The boatswain and carpenter also were ill, and complained of head-ache and sickness of the stomach.

We had now remained just six days on the coast of New Holland, where we found oysters, a few clums, some small fruits, birds, and water. But a benefit nearly equal to this we received, by having been relieved from the irksomeness of being constantly in a crowded boat, and obtaining good rest at night. These advantages greatly contributed to the preserving of our lives. Even in our present situation, we were most deplorable objects; but the hopes of a speedy relief kept up our spirits. I was secretly surprised to see that my men seemed as if they had embarked on a voyage to *Timor*, in a vessel calculated for safety and convenience. For my own part, incredible as it may appear, *I felt neither extreme hunger nor thirst*. My allowance contented me, knowing that I could have no more.

June 4. We were now launched into the open ocean, and I served one 25th of a pound of bread, and an allowance of water,

for breakfast; and the same for dinner, with an addition of six oysters to each person.

June 5. Six oysters were, as yesterday, served to each man, in addition to the usual allowance of bread and water. In the evening a few boobies came about us, one of which I caught with my hand. In the course of the night, being constantly wet with the sea, we suffered much cold and shiverings.

June 6. In the afternoon, I took an opportunity of examining our store of bread, and found remaining 19 days' allowance, at the former rate of serving one 25th of a pound three times a day: therefore, as I saw every prospect of a quick passage, I again ventured to grant an allowance for supper, agreeable to my promise at the time it was discontinued.

June 7. We had passed the night miserably wet and cold, and in the morning, I heard nothing but heavy complaints. The sea was high, and breaking over us. The sea ran very high all this day, and we had frequent showers of rain, so that we were continually wet, and suffered much cold in the night. Mr. Ledward the surgeon, and Lawrence Labogue, an old hardy seaman, appeared to be giving way very fast. I could only assist them by a tea-spoonful or two of wine, which I had carefully saved, expecting such a melancholy necessity.

June 9. At day-light I heard much complaining, which my own feelings convinced me was too well founded. I served the usual allowance of bread and water, and at noon we dined on the remains of the dolphin we had caught the day before, which amounted to an ounce per man. At sun-set I served an allowance of bread and water for supper.

June 10. In the morning, after a very comfortless night, there was a visible alteration for the worse in many of the people; which gave me great apprehensions—*an extreme weakness, swelled legs, hollow and ghastly countenances, a more than common inclination to sleep, with an apparent debility of understanding, seemed the melancholy presages of approaching dissolution.* The surgeon and Labogue, in particular, were most miserable objects. I occasionally gave them a few tea-spoonfuls of wine out of the little that remained, which greatly assisted them.

June 11. Every one received the accustomed allowance of bread and water, and an extra allowance of water was given to those who were most in need. In the afternoon we saw gannets, and many other birds, and at sun-set we kept a very anxious look out. In the evening we caught a booby, which I reserved for our dinner the next day.

June 12. At three in the morning, with an excess of joy, we discovered *Timor*, bearing W. N. W. It is not possible for me to describe the pleasure which the sight of *land* diffused among us. It appeared scarce credible to ourselves, that in an open boat,

and so poorly provided, we should have been able to reach the coast of *Timor*, in 41 days after leaving *Tofoa*—having in that time run, by our log, a distance of *three thousand, six hundred, and eighteen miles*—and that, notwithstanding our extreme distress, no one should have perished in the voyage! We were much delighted with the general look of the country, which exhibited many cultivated spots. Much sea ran on the shore, which made landing impracticable.

June 13. Not perceiving any sign of settlement, we bore away to the westward, steering along shore. At two o'clock, having run through a very dangerous breaking sea, the cause of which I attributed to a strong tide setting to windward, and shoal water; we discovered a spacious bay or sound, with a fair entrance. I came to a grapnel near the east side, in a small sandy bay, where we saw a hut, a dog, and some cattle. I sent two men to discover the inhabitants. They returned with five Indians; the women treated them with European politeness. They brought us a few pieces of dried turtle, and some ears of Indian corn—but we were determined to push on.

Sunday, June 14. At one in the morning, we weighed, and continued to keep the east shore. The report of two cannon that were fired in the morning early, gave new life to every one. We soon after discovered two square-rigged vessels and a cutter at anchor to the eastward. At day-light we landed amidst a crowd of Indians, and were agreeably surprised to meet with an English sailor, who belonged to one of the vessels in the road. Our bodies were nothing but skin and bones, our limbs were full of sores, and we were clothed in rags. With the tears of joy and gratitude flowing down our checks, the people of Timor beheld us with a mixed sensation of *horror*, *surprise*, and *pity*.

The ran with eagerness to procure a surgeon to dress our wounds, to get apparel to cover us, and a place suitable for our reception. The Governor, who was sick, hastened from his bed to welcome our arrival. People ran with chairs, tables, benches, and bedding, to an empty house that was assigned us. A plentiful dinner was soon laid before us; but, for my own part, I felt no extraordinary inclination to eat or drink. My mind kept musing on the mercy of ALMIGHTY GOD, who had made me the instrument of saving 18 *lives*. With no more provisions than might have been consumed in five days, we crossed a sea of more than *twelve hundred leagues!* When I reflect on all these great mercies, I am enabled to bear with resignation the failure of an expedition, the success of which I had so much at heart, to complete it in a manner that would fully have answered the intention of his Majesty, and the promoters of so benevolent a plan.

MISCELLANEOUS.

Extract of a Letter from a Clergyman of the Church of England to his Friend, on reading Lady Maxwell's Life in the Methodist Magazine.

"My dear Sir,

"HEREWITH I return you the Magazines, together with my thanks for the loan of them. I have read the life of good Lady Maxwell with great interest and pleasure, and I hope not without improvement.—Human nature must have felt poignantly indeed under the smart of her early afflictions, but her good sense, or grace, or the conjoined influence of both, enabled her to "look through nature up to nature's God"—and to rejoice in a situation which might otherwise have produced the most melancholy effects of gloom and despondency. Can the philosopher, or the Christian—the reasoner, of whatever sect or tribe, entertain for a moment the slightest shadow of doubt that the soul or intellectual part of such a being, so devoted to her Maker and Redeemer, is only removed from terrestrial connections, in order to fulfil a much more exalted destiny under the eye, and in the employment of heaven? Surely not. She is now conscious of brighter suns, and brighter beams of happiness than those which penetrate the dense and dusky medium of our mortal atmosphere; and let those who walk in the footsteps of her faith and piety, anticipate the rewards of her glorious exaltation. Religion—conscientious, heartfelt, and rational religion, not the mere calves of the lips—not the nominal profession, without a corresponding life of virtuous energy—is always valuable at all times, and in all circumstances; and I both pity and blame the man, whether he be invested with the splendour of a monarch, or covered with the rags of a peasant, who cannot appeal to any feelings of such snperior origin and tendency. Tranquillity cannot dwell within his bosom, nor can he impart it to the bosom of others. His importance is an insolated atom—a bubble, rising out of froth, and will soon burst into airy nothing."

EXTRACT OF LETTERS FROM THE LATE LADY MAXWELL, TO R. J.

To the Rev. ———

BELIEVE me, Rev. Sir, it is your privilege to rise superior to every discouragement. The Lord is your light and your sal-

vation; He is the strength of your life, why then should your hands hang down at any time, for one moment? Listen not to the adversary of man. The temptation you mention is a device of his to bring weakness upon your soul. Though some tempers are more obnoxious to this temptation than others, yet great sensibility of spirit, a nice moral sense, though both desirable, expose us to sufferings of the kind you advert to: but as grace prevails, our victory over this, and every other hinderance, proves more decided. I am pleased to hear that the Lord owns your labours, and blesses your own soul; but be assured it will prosper more abundantly, if you will openly confess what the Lord hath done for you. The fear you feel for this, is a common temptation; I felt it in its full strength a few days before I was enabled, yea constrained, to declare that the bitter root of sin was destroyed. Satan labours with all his might to keep us silent upon this point; well knowing what essential service is done by an explicit profession of it, supposing the work is really wrought in the soul.

My experience of this great blessing is as yet but infantine; I know but little of the heights and depths of it, as enjoyed by many of the highly favoured servants of the Most High. But so far as I have gone in the delightful path, the Lord witnesseth clearly by the seal of his Holy Spirit, to the work he hath wrought; and in much mercy keeps me keenly sensible of all I yet lack, and of all he has promised to bestow. He daily holds out the sceptre of love, invites me forward, yea, sweetly draws me by the irresistible attraction of redeeming mercy. I dwell within the veil; and seeing myself as nothing in the sight of God, I stand astonished at the profusion of goodness shewn me, the tenderness and condescension daily exercised towards me.

I hourly look to sink into "the Godhead's deepest sea, to be lost in his immensity."

We go on tolerably well here; several are on the stretch for perfect love, and a few think they have attained; but, like others, fear to confess it. I am, Rev. Sir, your's, &c.

D. Maxwell.

From the Same to the Same.

Rev. Sir,

I HOPE your daughter will soon get stout again; but, above all, I pray that she may be the Lord's, and, if spared, be enabled to prove it, by "meridian evidence, that puts doubt to flight;" and if early transplanted to a better soil, that it may be with the hearty consent of her parents, and under the sweet smiles of God in Jesus reconciled. Through mercy we got well home, while much cause was given *me* to say, "Truly God is

good to Israel." O! how intimately nigh did I feel Jehovah! I did indeed feel as your good woman expresses it, "surrounded with the Holy One;" and I would use the liberty to exhort you, to press on for all the blessings of a full salvation. Let neither men nor devils hinder. The way is open, divine aid is promised; all that is requisite is a strong act of simple faith; then unclouded day pours in upon the soul. Hail! auspicious day! May you, and your amiable partner, and your little flock, be made happy witnesses of the truth of these great things. I hope, the Lord will smile upon the plan fixed on. With my feeble petitions for the prosperity of every quarter of our Zion, I remain, Rev. Sir,

Your sincere well wisher in Jesus,

D. MAXWELL.

From the Same to the Same.

I THANK you, Rev. Sir, for your attention to my parcel, which came safe to hand, together with your Christian epistle. I heartily join you in regretting, that there are so few who are persuaded that it is their privilege to walk in the light of our Lord's countenance and in his name to rejoice all the day; and that of these few, still fewer live up to their privilege. In general I believe it is so; but I believe also, there are not a few, who are kept back by unbelief; not clearly seeing it is only by *simple faith* we can either obtain, or retain, justification or sanctification. They are not only wanting in the direct acts of faith, for the blessing of perfect love, but also in, what some term, the *venture of faith.* They do not give enough into that implicit confidence in Christ, that says, "Though he slay me, yet will I trust in him." The effects of genuine faith, where its operations are not retarded by unbelief, are *sovereign.* The desire of seeing "signs and wonders," previous to our believing, is diametrically opposite to faith; and by parity of reason, perfectly contrary to God's method of bestowing either justification, or perfect love; and while this spirit is cherished, there cannot be any mighty works wrought in us. I never saw so much of the value of faith, or understood the nature and simplicity of it, as since I experienced that perfect love which casts out fear.

Were I blessed with the gift of convincing speech, or the power of persuasion, I should use them chiefly in setting forth the unspeakable value of *simple faith,* and in exhorting all, whether seeking justification, or perfect love, *to believe.*

I bless the Lord, I am still enabled to walk in the liberty of the gospel; and I humbly hope that I increase in it also. If I may trust my own feelings, God is the object of my supreme affection. I do love my Saviour with a superlative love, and

daily prove there is no way in the holiest but by his precious blood. And this I find so clears my way, so delivers me from all those hinderances that arise from ignorance, from unbelief, from temptation, &c. which would effectually block up the passage; as to be matter of pleasing experience, and a ground of great thankfulness.

Of late my fellowship has been, in a peculiar manner, with the Father and the Son; and, at times, I have enjoyed not only an "experimental verity of the Holy Trinity," but a plenitude of the Divine presence; with all that sacred awe, which solemnizes, nay, arrests every power of the mind, and lays the soul in the dust at the feet of the Deity.

I am continually exercised either with conflict or consolation; the former I generally find a preparation for the latter. My God does all things well. If at times he permits me, for wise ends, like the mariner to go down into the deep, it is only to come up again, to see the wonderful works of the Lord. The combined powers of darkness, envying my happiness, sometimes furiously attack me; but by simple faith in Jesus they are vanquished, and I go on my way rejoicing.

I have been inadvertently led on to say much more on the chapter of *self* than is usual with me: you will forgive the tedious detail; I meant not to set forth myself, but the goodness of the Lord, for the encouragement of others. I am, &c.

D. Maxwell.

WELSH INDIANS.

IN the interior parts of North America, mostly West of the river Mississippi, people having been discovered at various times, of white complexion, and differing in their habits of life from the general race of the Indians of that continent: and many travellers, who take notice of them, assert that their language is the same as spoken by Welshmen, who have been seen conversing with them at several interviews.

These accounts, however extraordinary they might seem, agree so exactly with one another, as to the points they relate to, that two persons interested themselves, about five years ago, in making a collection of every thing they could find said upon the subject. The result of which was, the bringing together the accounts of upwards of seventy different persons.

From this the fact appeared so convincingly established, that a young man named John Evans, a native of Caernarvonshire, was induced to form the resolution of attempting a complete discovery of the people, called indifferently by the traders, *White Indians*, *Civilized Indians*, and *Welsh Indians*.

He went over to America for that purpose, in the autumn of the year 1793, and has since begun his voyage up the river Missouri, but the result of his enterprize is not yet known. *

Since the collection before mentioned was finished, there have been additional accounts transmitted from America, from which the following are selected, as the most interesting.

A Document sent by the Moravian Missionaries to the Brethren in London.

At Post Vincesmes, on Wabash, September 1792, being in company with a number of French and Americans, and the subject turning upon the Welsh Indians, I asked the following questions, which were answered by Capt. Majet, a resident on Illionois river.

Q. Are there indeed such a people as white Indians? *A.* Yes. *Q.* Where do they reside? *A.* About three hundred leagues up the Missouri river. *Q.* Is any one present, or in this place, that has ever seen any of them? *A.* Yes, a great many French traders have seen them, and some of us who are here present. *Q.* Has any one of you been at their towns? *A.* No; they are a wandering people, and it would be dangerous to go among them, on account of other Indian nations, who are constantly at war with them. *Q.* Where have you seen them then? *A.* As prisoners with other Indians, and kept as slaves. *Q.* Could any of you speak with them? *A.* Yes, by interpreters. *Q.* What account do they give of themselves? *A.* They say their fore-fathers came from afar off, and crossed a great water, but were driven about from one place to another by the natives. *Q.* Did any one among you, ever hear that they had any papers, books, &c.? *A.* Yes, they say they have books from their fore-fathers; they cannot read them, but preserve them as a great treasure. *Q.* What do they live by? *A.* Hunting, like other Indians. *Q.* Of what complexion are they? *A.* The same as you and we are. *Q.* What is the colour of their hair? *A.* Some black, some white, and some even red. *Q.* Do you really suppose these to be a people from Europe, and from Wales? *A.* Whence they originally came we do not know, but they certainly are different from the other natives. Some believe them to be anciently from France. *Q.* What reason have you to believe them descendants from the French? *A.* Because the French were very early in the country. *Q.* Can any one of those you have seen, understand or speak French? *A.* No. *Q.* Is there a possibility of penetrating that country, and arriving at any of their camps? *A.* When the Indians from the east side of the Mississippi go into that country, to fetch that red marble stone for tobacco pipes, † they must get it by stealth;

* He died on his journey, at New Orleans, of a fever.

† Mr H. had one of these Pipes in his hand at that time.

for if they are caught at it, they are put to death. Besides this, the Spaniards, who have mines in that quarter, keep a good look-out after strangers. *Q.* But if a person were to make interest with the Spaniards, and they use their influence with the Indians, might not such person be safe? *A.* No; jealousy and suspicion prevail among them beyond description.

At the falls of the Ohio I met and travelled with a worthy gentleman, named Sebastian, who, as we were one day speaking of the Welsh Indians, informed me that there was now living in Kentucky a man of good character, who had been taken prisoner by the Indians, and was sold or transported from nation to nation, on and up the Missouri river, for thirteen years together, and in that time had frequently been among these people, and declared it to be a fact, that there were such people, and that they had books, though they could not read them.

[See the Cambrian Register.]

Signed,
JOHN HOCKENWAELDER.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACTS of the MINUTES of the METHODIST CONFERENCES, held in SHEFFIELD and DUBLIN, *July and August*, 1817.

THE STATIONS OF THE PREACHERS.

I. THE LONDON DISTRICT.

1 *London East*, Joseph Entwisle, John Reynolds, John Riles, George Marsden, Richard Watson; David Williams, Welch Preacher; Thomas Vasey, sen. Joseph Benson, Editor; Thomas Blanshard, Book Steward; George Story, Wm. West, James Chreighton, Supernumeraries.
2 *London West*, Jas. Wood, Sam. Taylor, Jabez Bunting, Jas. Needham; Wm. Jenkins, Supernumerary.
3 *Waltham Abbey*, Charles Cook.
4 *Deptford*, Thomas Kelk, John Knowles, John H. Rowe.
5 *Brentford*, Jacob Stanley, George Rowe, John Bicknell.
6 *Windsor*, John Scott, Samuel Robinson.
7 *High Wycomb*, Jas. Burley, Wm. Hicks; W. Holmes, Super.
8 *Leigh Essex*, Matthew Mallison.
9 *Chelmsford*, James Anderson.
10 *Colchester*, John Anderson, Thomas Robinson.

11 *Manningtree*, Joseph Britain, John Nowell.
12 *Ipswich*, Ben. Millman, Stephen Butler, Jas. Golding.
13 *Huntingdon*, William Theobald, William Levell.
14 *St. Neots*, John Griffin, James Baker.
15 *Biggleswade*, Isaac Bradnack, George Taylor.
16 *Bedford*, John Smith, sen. Joseph Brougham.
17 *Amphtill*, James Gartrell.
18 *Newport Pagnell*, Thomas Slugg, William Pollard.
19 *Leighton Buzzard*, John Sidserff, Benjamin Hiley.
20 *Luton*, Wm. Moulton, Hen. Cheverton, Jas. Rosser.
21 *Reading*, John Waterhouse, James Methley.
22 *Chichester*, James Lancaster.
23 *Brigthelmstone*, John Newton, Benjamin Frankland.

James Wood, Chairman of the District.

II. THE CANTERBURY DISTRICT.

24 *Canterbury*, James Bromley, John Hawtrey.
25 *Rochester*, J. Gaulter, J. Cusworth; W. Palmer, Super.
26 *Sheerness*, John Rossell, Jonathan Roberts.
27 *Margate*, William Gilpin, John Allen Lomas.
28 *Dover*, William Fish, Joseph Wilson.
29 *Deal*, John Bustard.
30 *Rye*, J. Hogsdon, Wm. Pearson, jun. Jas. Jarratt.
31 *Sandhurst*, Edward Gibbons, George Sykes, sen.
32 *Maidstone*, William Towers, Joseph Walker.
33 *Ashford*, John Fordred.
34 *Sevenoaks*, John Dean, Rich. Cooper; John King, Super.

The President, John Gaulter, Chairman of the District.

III. THE NORWICH DISTRICT

35 *Norwich*, Bernard Slater, Joshua Bryan.
36 *North Walsham*, John Gill, George Bacon.
37 *Yarmouth*, Philip Jameson, Josiah Goodwin.
38 *Lowestoft*, Thomas Padman, Isaac Phenix.
39 *Framlingham*, Samuel Ward, John Stevens.
40 *Diss*, Benjamin Leggatt, William Sharp.
41 *Attleborough*, Moses Dunn, Leonard Possnett.
42 *Bury St. Edmunds*, Thomas Pollard, Thomas Thompson.
43 *Holt*, George Deverell, James Jones, jun.

Benjamin Leggatt, Chairman of the District.

IV. THE LYNN DISTRICT.

44 *Lynn*, Cuthbert Whiteside, Ebenezer Stewart.
45 *Walsingham*, George Douglas, William Bacon.
46 *Wisbeach*, James Waller, Richard Tabraham.
47 *Thetford*, Thomas Tattershall, Archibald M'Laughlin.
48 *Swaffham*, Marmaduke Revell, Robert Bryant.

49 *Ely*, Thos. Wilton, Rich. Ellidge, J. Brown, jun.
50 *Cambridge*, James Mole.
Cuthbert Whiteside, Chairman of the District.

V. THE OXFORD DISTRICT.

51 *Oxford*, Richard Gower, Edward B. Lloyd.
52 *Whitchurch, near Aylesbury*, Thomas Fearnley, Robert Mack.
53 *Witney*, Joseph Gostick, John Jackson.
54 *Banbury*, John Cullen, Arthur Jewett.
55 *Chipping Norton*, Samuel Lear, John Greaves.
56 *Brackley*, George Wilson, Samuel Trueman.
57 *Towcester*, John Mason, sen. William Langridge.
58 *Daventry*, David Deakins, John Crowe.
59 *Northampton*, William Fowler, Samuel Wild.
60 *Wellingborough*, William Breedon.
61 *Higham-Ferrars*, John Ward, James Sherriff.
62 *Kettering*, William Hinson, Richard Eland.
63 *Market-Harborough*, Samuel Sugden, Joseph Pratton.
Richard Gower, Chairman of the District.

VI. THE PORTSMOUTH DISTRICT.

64 *Portsmouth*, Joseph Sutcliffe, A. Seckerson, Thos. Martin.
65 *Salisbury*, Samuel Woolmer, James Bumstead.
66 *Shaftsbury*, John Wright, Thomas Newton.
67 *Poole*, George Button, John Coates.
68 *Isle of Wight*, Fran. B. Potts, Edw. Battye, Wm. Harding.
69 *Southampton*, Alexander Weir, Solomon Whitworth.
70 *Winchester*, William Griffith, Robert Garner.
71 *Newbury*, Thomas Rogers, Joseph Dunning.
72 *Hungerford*, James Etchells, Richard Shepherd.
Swindon, John Radford.
Joseph Sutcliffe, Chairman of the District.

VII. THE GUERNSEY DISTRICT.

73 *Guernsey and Sark*, Wm. Toase, H. Powis; J. de Quetville, Supernumerary.
74 *Alderney*, Amice Olivier, Daniel Jackson, jun.
75 *Jersey*, N. Mauger, Thos. Rowland, Peter Le Seur; Hen. Mahy, Robt. James, Supernumeraries.
William Toase, Chairman of the District.

VIII. THE PLYMOUTH DOCK DISTRICT.

76 *Plymouth Dock*, Robert Smith, George Russell.
77 *Plymouth*, Josiah Hill, John Willis, Joseph Thomas.
78 *Launceston*, James Jones, sen. Thomas Staton.
79 *Stratton*, George Banwell.
80 *Liskeard*, James Heaton, Wm. Jewett, John Smith, 4th.

81 *Tavistock*, John Woodrow, Jos. Lysk, Daniel Osborne.
82 *Chelmsford*, Joseph Burgess, William Burgess.
83 *King's Bridge*, William Sleep, Joshua Wade.
Robert Smith, Chairman of the District.

IX. THE CORNWALL DISTRICT.

84 *Redruth*, Mark Daniel, Jos. Sanders, Ralph Scurrah.
85 *Falmouth*, R. Treffry, J. Sumner; W. Jenkin, Super.
86 *Truro*, Fran. Truscott, Nicholas Sibley, Jas. Odgers.
87 *St. Austell*, J. Appleyard, Chas. Colwell, Ben. Carvosso.
88 *Bodmin*, Rich. Moody, Chas. Hawthorne, Jas. Adams; James Evans, Supernumerary.
89 *Penzance*, Richard Robarts, Jas. Akerman, John Slater.
90 *Scilly Islands*, Oliver Henwood.
91 *Helstone*, William Beale, Chas. Haime, Thos. Bersey, Robert Sherwell.
Francis Truscott, Chairman of the District.

X. THE EXETER DISTRICT.

92 *Exeter*, Joseph Marsh, Paul Orchard; Thomas Rushforth, sen. Supernumerary.
Salterton, John Bryant,
93 *Tiverton*, William Baker, William Hill, jun.
94 *Taunton*, F. Wrigley, J. Hodgson, Hen. V. Olver.
95 *South Petherton*, William Harrison, jun. Thomas Dod.
96 *Axminster*, John Worden, Elias Thomas, T. Shepherd.
97 *Barnstable*, William Sleigh, John Pigott.
98 *Dunster*, Matthew Day, James Ash.
99 *Ashburton*, Francis Collier, John Robinson.
100 *Brixham*, Edward Chapman, John Wevill.
Francis Wrigley, Chairman of the District.

XI. THE BRISTOL DISTRICT.

101 *Bristol*, Walter Griffith, Thos. Wood, George Morley, Joseph Taylor, jun. William Martin; Jeremiah Brettell, George Mowatt, Supernumeraries.
102 *Kingswood*, George Dermott; Robt. Johnson, Governor of Kingswood School.
103 *Barnwell*, John Wood, Elijah Morgan.
104 *Bath*, James Buckley, Theophilus Lessey, jun. John Watson, Thos. Roberts, Supernumeraries.
105 *Frome*, Geo. Gellard, Wm. Kaye; Simon Day, Super.
Badcombe, James Sydserff.
106 *Warminster*, Joshua Fielden.
107 *Stroud*, Wm. Shelmerdine, Rich. Wintle, P. Rawlins.
108 *Dursley*, Caleb Simmons, Joseph Prosser, J. Robinson.
109 *Downend*, William Horner, Jonas Jagger.

110 *Gloucester*, Daniel Campbell, Jonathan Williams.
111 *Cheltenham*, James M. Byron, W. H. L. Eden.
112 *Weymouth*, William Worth, Samuel Kittle.
113 *Bradford Wilts*, John Ogilvie, Isaac Aldam.
114 *Melksham*, Joseph Bowes, William Radford.
115 *Shepton-Mallett*, Chas. Greenlay, William Flint; William Ashman, Supernumerary.
116 *Midsummer-Norton*, Thomas Ashton, Seth Morris.
117 *Somerton*, Thomas Eastwood, Thomas Webb.

Walter Griffith, Chairman of the District.

XI. THE FIRST WELSH DISTRICT.

(Egglish Preaching.)

118 *Swansea*, James Alexander, Thomas Talboys.
119 *Merthyr Tydville*, William Trampleasure.
120 *Brecon*, William Timperley, John Rogers.
121 *Monmouth*, Joseph Hunt, John Overton.
122 *Cardiff*, George Birley, William Edwards.
123 *Newport*, Willim Brocklehurst, Joseph Rayner.
124 *Caermarthen*, Joseph Collier; Joseph Cole, Thos. Warren, Supernumeraries.
125 *Haverford West*, William Hayman, William Pearson, sen.
126 *Pembroke*, Thomas Twiddy, William Ball.

Joseph Collier, Chairman of the District.

XIII. THE SECOND WELSH DISTRICT.

(Welsh Preaching.)

127 *Merthyr Tydville*, and *Brecon*, Griffith Hughes, Owen Thomas, Morgan Griffith.
128 *Cardiff*, Hugh Hughes, David Jones, 1*st*.
129 *Caermarthen* and *Llandilo*, John Davies, Robert Jones, 1*st*. John Williams, 2*d*.
130 *Cardigan*, William Davies, Lot Hughes.
131 *Aberystwyth*, Robert Jones, 2*d*, Richard Bonner.
132 *Ruthin, and Llangollen*, William Evans, Wm. Batten, John Jones, 2*d*.
133 *Denbigh, and Llanrwst*, Morris Jones, David Evans.
134 *Holywell*, Samuel Davies, Robert Owen.
135 *Llanfyllin*, Lewis Jones, Humphrey Jones.
136 *Machynlleth, and Dolgellen*, Evan Hughes, Evan Edwards, Owen Rees.
137 *Caernarvon, and Pwllheli*, Robt. Humphries, Owen Jones, Dav. Jones; Robt. Roberts, Supernumerary.
138 *Holyhead, and Beaumaris*, Dav. Rogers, J. Williams, Wm. Hughes.

David Rogers, Chairman of District.

XIV. THE BIRMINGHAM DISTRICT.

139 *Birmingham*, Henry Moore, Robt. Wheeler, Fran. Derry.
140 *West Bromwich*, William Homer.
141 *Wednesbury*, Thomas Hutton, Thomas Fletcher.
142 *Wolverhampton*, Edward Millward, John Mason, jun.
143 *Dudley*, John Walmsley, Hugh Ransom, James Allen.
144 *Stourport*, Thomas Dowty, Richard Smetham.
145 *Worcester*, Jonathan Edmondson,
146 *Evesham*, Michael Cousin, Thomas Edwards.
147 *Redditch*, John W. Cloake.
148 *Broomsgrove*, William Stokes.
149 *Coventry*, John Simmons, William Constable.
150 *Hinckley*, Isaac Muff, John Wheelhouse, Robert Hayes.
151 *Lichfield, and Coleshill*, James Brooke.

Henry Moore, Chairmann of the District.

XV. THE SHREWSBURY DISTRICT.

152 *Shrewsbury*, Marshall Claxton.
153 *Wellington*, Abraham Watmough.
154 *Broseley*, John Squarebridge, David Cornforth.
155 *Ludlow*, John Jones, sen. Thomas Heywood.
156 *Ledbury*, Hugh Beech, Evan Parry.
157 *Kingston*, William Woodall, James Dixon.
158 *Newton*, Hugh Carter, Edw. Jones, 4*th*, Edw. Anwyl; James Scholefield, Supernumerary.
159 *Wrexham*, James Fussell.
160 *Whitchurch*, Edward Jones, 1*st*.
161 *Oswestry*, Humphry Parsons.

Marshall Claxton, Chairman of the District.

XVI. THE MACCLESFIELD DISTRICT.

162 *Macclesfield*, James Gill, John Chettle.
163 *Buxton*, William Lord, Thomas Armett.
164 *Congleton*, John Denton, Chas. Hulme; G. Lowe, Super.
165 *Namptwich*, John Draper, John Hague.
166 *Northwich* Jonathan Crowther, Samuel Crumpton.
167 *Burslem*, James Bridgnell, Samuel Jackson.
168 *Newcastle-under-Lyme*, J. Doncaster, J. Hughes, W. Jones.
169 *Stafford*, George Poole, John Bowers.
170 *Leek*, T. Graham, W. Taylor; J. Wiltshaw, Super.

Jonathan Crowther, Chairman of the District.

XVII. THE LIVERPOOL DISTRICT.

171 *Liverpool, and Prescot*, O. Davies, A. Clarke, R. Waddy, Robt. Newton, Phil. Garrett, Wm. France,

E. Jones, 3*d*, Welsh Preacher; M. Emmett, Edward Jones, 2*d*, Supernumeraries.

172 *Chester*, William Aver, James Blackett.
173 *Warrington*, Aaron Floyd, J. Rigg; Tim. Crowther, Super.
174 *Wigan*, James B. Holroyd.
175 *Leigh*, William Dowson.
176 *Ormskirk*, John Heap.
177 *Preston*, Thomas Hill, Joseph Lewis.
178 *Garstang*, William Arnett, Joseph Jackson.
179 *Lancaster*, Calvarley Riley, Robert Harrison, jun.

Adam Clarke, LL. D. Chairman of the District.

XVIII. THE MANCHESTER DISTRICT.

180 *Manchester*, Rich. Reece, John Pipe, William Henshaw, Wm. M'Kitrick; Thomas Thomas, Welsh Preacher; John Townsend, Supernumerary.
181 *Salford, Manchester*, Chas. Atmore, Wm. Bramwell, Jonathan Brown, jun.
182 *Stockport*, James Townley, Henry S. Hopwood; Daniel Jackson, sen. Supernumerary.
183 *New Mills, near Stockport*, Thomas Pinder, Daniel Walton.
184 *Ashton-under-Lyne and our Chapel at Moseley*, Thos. Ludlam, John Morris.
185 *Oldham*, James Macdonald, William E. Miller.
186 *Rochdale*, James Bogie, John Bryan.
187 *Bacup*, Joseph Meek, Thomas Slinger.
188 *Haslingden*, John Simpson, jun. Joseph Roberts.
189 *Blackburn*, Robert Miller, Joshua Marsden.
190 *Bury*, John Simpson, sen. Robert Martin.
191 *Bolton*, George Highfield, Jonathan Turner.

Richard Reece, Chairman of the District.

XIX. THE HALIFAX DISTRICT.

192 *Halifax*, R. Hopkins, J. Fowler; Zech. Yewdall, Super.
193 *Sowerby-Bridge*, John Burdsall, George Mainwaring.
194 *Todmorden*, T. Bartholemew, Jos. Worrall, R. Pickering.
195 *Burnley*, J. Stamp, W. Veevers; C. Tunnycliffe, Super.
196 *Colne*, Thomas Vasey, jun. George Tindale.
197 *Skipton*, John Fairborne, Joseph Mattison.
198 *Clithero*, John White, John Wilson.
199 *Grassington*, William Todd.
200 *Addingham*, Thos. Laycock, J. Walton; J. Wittam, Super.
201 *Keighley*, Matthew Lumb, John Thompson.
202 *Bingley*, John Sedgwick, Joseph E. Beaumont.
203 *Woodhouse Grove*, Miles Martindale, William Radcliffe, sen.

204 *Bradford,* Isaac Turton, Joseph Womersley.
205 *Huddersfield,* Thomas Cooper, John Hanwell, David Stoner.
206 *Holmfirth,* Mark Day, Christopher Newton.

John Stamp, Chairman of the Dirstict.

(To be Concluded in the next.)

Letter from Mr. WILSON *to* Mr. MARSDEN.

Hamilton, Bermuda, Jan. 26, 1817.

Dear Brother,

"AT our last Trustee-meeting, Mr. Richard Wood, to whom we were indebted three hundred pounds, proposed to give up that debt, on condition that he and his heirs should hold a pew in the chapel free of rent for fifty years, and that if his successors should not wish to attend the ministry of the Methodists, the pew should then be free for poor widows, during that period; stating at the same time, that it was his wish that the pew should be subject to the regulations of the preacher, the trustees, and their successors. The pew he then rented at four pounds per annum. To this kind offer the meeting thankfully agreed, expressing their sense of gratitude to Mr. W. for his liberality and friendship in the time of need. In the first place, we had the gift of one hundred, and in the second, the interest of the other two. May the Lord grant a fourfold reward to our kind friend and benefactor!

"November 12, I received the stations of the preachers for the year; I was humbled before God, when I found that I was appointed for Bermuda; and believing my appointment to be providential, I was stirred up to cry to the Lord for an increase of grace, that I might labour more to his glory this year than ever I had done. The desire of my heart is that the work of the Lord may be revived, and then my long detension in this place will prove to me a great source of consolation.

"December 2d, Mr. Rayner sailed from this place for the West Indies; I felt much on parting with him, but hoping his removal would be favourable to his health, and that his labours would prove a blessing to many, I recommended him into the hands of God, who hath his way in the whirlwind, and whose paths are in the great deep. I am now alone, and want a double portion of God's Spirit. May he, who said to Moses, 'My presence shall go with thee,' stand by and support me! On the 25th, while I was preaching, and administering the sacrament, the Lord was present of a truth. During the service, my heart could rejoice, and say, how good it is to wait on the Lord!

"Jan. the 1st, the rain and business united to prevent many

from coming under the word; but we found that the presence of God was not confined to numbers; for the Lord gave to the few that attended, the hearing ear, while I called their attention to a part of Moses's song, Deut. xxxii. 29, 'O that they were wise, that they understood this, that they would consider their latter end!' In the evening we had a most solemn time, at the renewal of the covenant: we mourned our past unfaithfulness before the Lord, and engaged to be in future wholly devoted to him.

"On the 2d, I received a letter from Mr. Woolley, informing me of his recovery from the fever which had proved so destructive to the inhabitants of Antigua, and which, in the town of St. John's, had carried off more than eighty; in the number of whom was his colleague, Mr. Lewis, who died on the third day. The information so affected me that I wept and rejoiced over the letter; I rejoiced that God had spared an aged and faithful Missionary, to be a father to the church, but mourned that Providence which had removed the zealous young man. May his death be instrumental in stirring me up to live in a state of preparation for eternity!" In a former letter I informed Mr. Blanshard, and the Committee through that medium, that we had formed a society in the country, between Hamilton and St. George's, at a place called Bailey's Bay; at the same time I mentioned the difficulty we had to get a place to preach and meet the people in; every door seemed to be bolted against us; and the only place that could be procured was the lower room of an old house, in which every window and door was in a shattered state. In this ruinous place I have often preached, when the wind blew in on every side, and the ungodly, who wished to annoy us, entering the house at another part, have got over our heads, and by walking to and fro, talking and laughing, disturbed the congregation, and prevented others from attending. Thus situated in an old house, buried in the midst of trees, I have often contemplated the utility of erecting a small chapel, but despaired of the means; however the impression made upon my mind, caused me to view with increasing pleasure, the good that might result from such an undertaking; being fully convinced, that if we had a commodious place, our congregations would be larger and more respectable. I have waited on the lady who so kindly granted us the use of the old house, and requested her to grant a lot of ground to build upon; to which request she most liberally acceded. I then opened a subscription, and in a few days got 150*l.* towards erecting the chapel; and now we have men at work. Surely we may say the Lord has done great things for us, whereof we are glad; for persons from whom we had hardly any expectation of help, have, by their liberality, proved to be our warmest friends.

Your's, &c. W. Wilson.

GIBRALTAR.

Extract of a letter from Mr. THOS. DAVIES, *to* Mr. JAS. WOOD.

Gibraltar, March 25, 1817.

My Dear Sir,

THE good work continues to prosper. Since my arrival 110 persons have joined society: 57 of this number have left us, some having been called home with three regiments, and others having left the Rock for the East Indies. The most of them enjoy true religion. Our number is at present 120, and about 75 of whom are soldiers. It is very likely that our numbers will be reduced to 90 in another month, as orders have come out to reduce the 26th regiment, and to send home two companies of the Royal Artillery; also to break up the barrack department; to send home the Royal Sappers and Miners, and to reduce the ordnance revenue, and commensurate departments. This will make 50 dollars annually short in our seat-rents in the chapel also, as well as lessen our monthly collections.

We have had no winter here, and no rain for the last twelve weeks. This is very distressing on account of water, for as we have no springs here, our supplies are all from rain water. I do assure you the rock, with the scenery round it, is most delightful. I bless God for my appointment. Kind friends, prosperity in God's work, and plenty to do, with the Divine smile; this is sufficient to cause any man to rejoice.

I am out of tracts. If the Committee can send me a few I shall be glad. I have given away above 3000 since my arrival. About a fortnight ago 1,100 black soldiers landed here from St. Kitts'. I have obtained liberty to visit them in the barracks. If you know of any religious tracts, suited to such men, I hope you will send me a few, as I can get some of our pious soldiers to go in among them and read to the blacks, few of whom can read. I am, dear Sir, your's, in sincerity,

THOMAS DAVIES.

Extract of a letter from Mr. THOS. DAVIES *to* Mr. BENSON.

Gibraltar, April 10, 1817.

Very dear Sir,

I AM happy to say, we have had many proofs to satisfy us that our appointment to this place is of God. I shall name a few of them: 1st. Favour in the eyes of the Governor and men in authority: 2dly. The love of the little flock here: 3dly. An additional number of hearers: 4th. Above 100 souls added to

the society, many of whom are converted to God; 5th. A mind composed and thankful.

We have the very dregs of all nations living on this Rock. I believe, before the late extensive reduction of different government departments, we had 15,000, or 16,000 souls, living upon the Rock. The greatest number of persons belong to the church of Rome. Our Sabbath-day is the chief market-day. Drunkenness is a prevailing sin here, and pride is seen, even in children, who can only just walk; as the poorest persons will cover their children with silk and lace, curl their hair, &c.

THOMAS DAVIES.

Extract of a Letter from Mr. J. BROWN *to* Mr. R. WHEELER.

Port au Prince, March 11, 1817.

WE had a passage of five weeks and three days, to Tobago: my sickness, though violent, was short; and the greater part of the time I was enabled to pursue my studies to advantage. We had prayers each day; two sermons on Sunday. We also formed a Missionary Society. At Tobago, where we expected no friends, we found some warm friends, especially the gentleman to whom the cargo of the vessel was consigned. In a small chapel, the only place of worship on the island, we preached four times, and formed a little class. From Tobago we shaped our course to St Thomas's, which we reached in four days and a half. Here we found our society in a situation which made our hearts bleed. Preaching, prayer-meetings, and class-meetings, are all prohibited by law. The appearance of two missionaries seemed to excite a mixture of emotions in the minds of the few remaining Methodists. You would have been affected as well as we, had you seen them gather round us, gaze upon us, squeeze our hands, shake their heads, whilst the big tear rolled down their sable faces. I cannot tell how I felt in such a horrid place, where liberty of conscience is denied; but O, my Christian friends, let this lead you more fully to prize your privileges! After waiting eight days, we took our passage in a small schooner for Port au Prince. The hold and cabin being full of merchandise and lumber, we were obliged to be on deck both night and day. Whilst stretched on the deck the first night, my coat buttoned, a small blanket wrapped round my feet, and my head reclined on a log of firewood, I thought of Mr. Wesley and J. Nelson, in Cornwall; but when I compare the privations and sufferings which Missionaries undergo for Christ, with those that common sailors perpetually endure for a morsel of bitter bread, and without a better hope, I lay my hand on my mouth.

The Lord preserved us both, and after a passage of eight days, we landed at Port au Prince, February 7, 1817, as well in health as when we left England, having been exactly eleven weeks from the time of our going on board the Philip, to our reaching the place of our destination. Our first business was to present our letters of introduction. The respective gentlemen to whom they were addressed, received us politely. The Secretary of State, Inginace, especially welcomed us to the place, and promised to take the earliest opportunity of presenting us to the President. The President and family were out in the country, sick. We waited 8 or 10 days without doing any thing in public, not being able during that time to see the President, and judging it improper to begin our public labours till we had his special permission. We therefore drew up an address stating our motives, intentions, &c. and requesting leave to begin our worship without delay; in four days we received his Excellency's favourable answer. Painful as I felt it to be silent in a place which had been so long in contemplation, and which had cost me so much thought, it pleased God, however, to impose a longer silence upon me. Thursday gone a fortnight, I was seized with a fever, from which I am recovering, but it has left me exceedingly weak. It was not, therefore, till Sunday gone a week that my colleague opened his commission in thehouse of a lady who invited him. Since that time he has preached several times, and I have made an effort also twice. This you perceive is but the dawn of our labours, and as to our prospects, it would be imprudent to say much. There is one church in this place. Popery is the religion of the state, and its superstitions have taken a deep hold on the minds of those with whom we have conversed. Every thing about religion seems associated in their minds with Popery. We have had a great demand for religious tracts, chiefly among young people. We have not disposed of many Bibles and Testaments; I published them after preaching this evening. We rode out to the President yesterday, he is remarkably plain in his dress, and simple in his manners, and as easy of access as a child.—We presented him with a Missionary Report, the last Bible Society Report. He told us all kinds of religious worship are tolerated here, and that we were at liberty to visit any part of the republic, and to form churches. Hence you perceive our way is open so far.

The island of St. Domingo is divided into three parts. The east end is in possession of the Spaniards, Domingo being its capital; the north-west end is the kingdom of Hayti, Christophe, king; Cape Henry (formerly Cape Francois) capital; the south-west end is the republic of Hayti, Port au Prince, capital: there is also another chief, Gomond, a renegado from

Petion, who heads a band of marauders, that infest the country, near to Jeremie. Christophe has troops stationed on the neutral ground, about seven or eight leagues from this place; yet nobody seems to fear an attack, and every thing here is perfectly tranquil.

Port au Prince is situated on the edge of a plain, at the end of a large bay. At the entrance of the bay is the island Gonaivis. On each side, the mountains swell to a great height, their tops being frequently hid in the clouds. The city covers a vast extent of ground; the streets are wide, straight, and cross each other at right angles; the houses are built of wood: in the middle of the place they are in tolerable repair, but at the outskirts especially, full one half are in ruins. The long state of warfare, a dreadful hurricane and earthquake last September, have produced these devastations. The side next the plain is defended by a rampart which stretches from sea to sea, with batteries at convenient distances. The appearance and manners of the people are quite frenchified. The climate at present is horrid; disease and death prevail on every hand, among natives as well as foreigners.

Your's affectionately,

J. Brown.

POETRY.

ON SOLITUDE.

SOFTLY-pleasing Solitude,
Were thy blessings understood,
Soon would thoughtless mortals grow
Tir'd of noise, and pomp, and show;
And, with thee, retreating, gain
Pleasure crowds pursue in vain.
True, the friendly social mind
Joy in converse oft can find;
Not where empty mirth presides,
But with those whom wisdom guides.
Yet the long continued feast
Sometimes palls upon the taste;
Kind, alternate then to be
Lost in thought awhile with thee.
Intellectual pleasures here
In their truest light appear;
Grave reflection, friendly pow'r,
Waits the lonely silent hour;

Spread before the mental eye,
Actions past in order lie;
By reflection's needful aid,
Latent errors are display'd;
Thus humility is taught,
Thus confirm'd, the better thought.
Friends and soothings' praise apart,
Solitude unveils the heart;
When the veil is thrown aside,
Can we see a cause for pride?
Empty is the heart, and poor,
Stript of all its fancied store;
Conscious want awaits desire,
Bids the restless wish aspire,
Thirst for riches never found,
Through the globes capacious round.
Contemplation, sacred guest,
Now inspires the ardent breast;
Spreads her wing, and bids the mind
Rise and leave the world behind.
Now the mind enraptur'd soars;
All the wealth of Indias' shores
Is but dust beneath her eye;
Nobler treasures kept on high,
Treasures of eternal joy,
Now her great pursuit employ;
Mansions of immense delight!
Language cannot say how bright!
See! the op'ning gates display,
Beaming far, immortal day!
See! inviting angels smile,
And applaud the glorious toil!
Hark, they tune the charming lyre,
Who can hear and not desire!
O the sweet, thou distant strain!
All the joys of earth, how vain!
Nearer fain the mind would rise,
Fain would gaze with eager eyes,
On the glories of the skies;
But mortality denies.
Dusky vapours cloud her sight,
Down she sinks to earth and night;
Then to friendship calls again,
Gentle solace of her pain!
Frienship, with thy pleasing pow'r,
Come and cheer the mournful hour;
Only Solitude and thee,
Can afford a joy for me.

THE METHODIST MAGAZINE,

FOR OCTOBER, 1817.

BIOGRAPHY.

MEMOIR OF MR. E. GRIFFITH,

Extracted from one published by the Rev. J. Riles.

(Continued from page 392.)

ON the Lord's-day evening, June 9, a funeral sermon was preached, from Phill. i. 21, 22, 23, to a very crowded, attentive, and serious audience: and such was the real affection of all denominations of Christians, that the occasion was improved by all the Dissenting Ministers in the town, to very large congregations.

In drawing up the character of a man distinguished for numerous excellencies, which were well known, and whose unimpeachable walk, both in private and public, obtained general approbation, it is difficult to do justice to the subject, and at the same time to avoid that sort of eulogy which offends the unprejudiced and impartial reader. But it is the universal opinion, that too much cannot be said of Mr. E. Griffith, as a man and a Christian.

To say that he was without faults would be to affirm what universal experience contradicts. He was a man;—he had passions;—he knew but in part, and was liable to err in judgment. But his errors were not sins against God, for he loved the Lord Jesus Christ in truth and sincerity: they were not sins against his fellow-creatures, for he loved his neighbours: his faults were lost in the glare of his moral and religious excellencies:

"E'en his failings leaned to virtue's side!"

Every man has something which he laments as a besetment, and an occasion of frequent regret, and which, if not strictly

watched over, will interrupt his Christian progress. Mr. Griffith was naturally warm, but his warmth was momentary. No sally of passion, no resentment, rankled in his heart, which waited an occasion to retaliate. Every person acquainted with him must have observed how extremely cautious he was to avoid every thing that was likely to irritate his feelings, and disturb the tranquillity o his mind. If he thought he had spoken unadvisedly with his lips, it gave him considerable pain; and when he supposed he had given any one a cause of offence, he was never at ease until he had used every reasonable method of reconciliation. His feelings were warm and benevolent, and he possessed, in a high degree, that "Charity which is not easily provoked, and which thinketh no evil."

His religious experience was both rational and scriptural, and he professed what he felt, the "Love of God shed abroad in his heart." He was so fully confident that a sense of the pardon of sin, and justification by faith in our Lord Jesus Christ, were essentially necessary to present happiness; that he was not ashamed fully to declare his own sentiments upon the subject, nor to recommend the attainment of them to every person seeking salvation. His union with the Methodists was a voluntary act; he had received his first religious impressions amongst them, and was willing to share in all the reproach which is attached to the name. Methodism at Frome has made its way by slow degrees, and has had to encounter formidable difficulties, as well as to pass through odium and slander; but the society, which cannot boast the patronage of many of the opulent, possesses in its number a few sincere followers of the Lord Jesus Christ, with whom Mr. Griffith thought it an honour to be united in church fellowship.

As a great degree of natural sweetness of temper, blended with benignity of manners, accompanied Mr. Griffith in all his intercourse with the world, so in his religious duties a becoming solemnity rested upon his countenance. There was nothing boisterous or noisy in his devotion, yet there existed a simplicity and pathos which arrested the attention of sincere worshippers. His devotedness to God did not unfit him for his secular transactions. All who were capable of appreciating his worth, loved him, for his religion recommended itself in his practice. No gloom overshadowed his countenance; no roughness was in his behaviour; no sourness tinctured his conversation. His manners were remarkably engaging; he united the ease and politeness of the gentleman with the zeal and piety of the Christian.

The character of this heavenly-minded man shone with peculiar lustre; for his humility was as remote from affectation as it was from parade. He seldom, if ever, sought applause, nor ever

pretended to degrade himself under the false idea of exalting the Saviour. His actions corresponded with the feelings of his mind. He treated flattery with its deserved contempt; and, unconscious of his own worth or usefulness, he wished always to remain unnoticed, preferring others to himself. When any person complimented him on the subject of his usefulness, he would silence them by replying, "Give all the glory to God; he alone is worthy; we must not rob him of his due." On one of these occasions he said to a friend, "My brother, I esteem it the greatest honour that can be conferred upon me, to do the meanest office for the poorest follower of Jesus Christ."

Mr. Griffith's benevolence was well known; and if his charities were not more extensive, it was owing to his pecuniary circumstances being limited. He had no idea of "Heaping up silver as the dust, and preparing raiment as the clay," while it was in his power to feed the hungry, to clothe the naked, and relieve the distressed. He considered his property as a talent which God had put into his hands to do good with, and not to hoard up, or expend in extravagancies. In the distribution of a moderate income, he was frequently eyes to the blind, and health to the sick; and often did he lessen the load of human suffering by his readiness to administer of his substance. He was truly the poor man's friend: "The blessing of those who were ready to perish came upon him, and he caused the widow's heart to sing for joy." It is probable he was sometimes imposed upon by the hypocrite and the undeserving, and this is what every generous person is liable to; but he did not allow the possibility of being deceived as an excuse for not relieving the poor and indigent. He never upbraided the poor with the supposed cause of their poverty, or taxed them with idleness. In the year 1800, when provisions of every description were very dear, he took a lively interest in the distress of the lower orders of society. There have been instances in which, when his own finances would not allow of sufficient relief, he solicited the aid of generous persons; and he seldom failed in his application. His disinterestedness was so well known, that he was sometimes employed as an almoner, to distribute the charities of those whose habits did not allow them to visit human suffering, occupying the dreary garret, or damp cellar,

> "Where hopeless anguish pour'd his groan,
> And lonely want retir'd to die."

He cautiously avoided all ostentation, that his "right hand might not know what his left hand did." The provision of his table was always frugal, but discovered no parsimony; he entertained his friends generously, though he denied himself every luxury, and even of many little personal comforts, that he might

have more to give to the poor. It is not to be wondered at, that he did not die rich; he said to a friend, "These hands shall be my own executors."

As every man is a sinner by nature, and unfit for heaven, till renewed and made holy by the grace of God, Mr. Griffith felt very keenly for every person in a dying state. He was always ready to visit the sick and dying, and to administer consolation to the timid and fearful under their views of passing the "valley of the shadow of death," and to warn sinners of their danger; and he feelingly set before them the awful consequences of appearing before their God and Judge in their sins." The pious always esteemed it a favour to receive his visits in the solemn hour of nature's last agony: and they found in him a sympathising friend, whose advice and prayers were made a blessing to their souls. He was frequently sent for by people of different denominations, in their last moments, and was always faithful in warning dying sinners of their danger, and directing them to Jesus Christ. The Almighty put honour upon his servant, in rendering him instrumental in doing good to the souls both of rich and poor.

Mr. Griffith was an early riser: he was seldom in bed after four o'clock in the morning. He knew the value of his time, and redeemed it to the most important purposes. Every morning he spent two or three hours with his God in holy exercises, in prayer, self-examination, and reading the Scriptures. This he practised throughout the year. He often recommended it to others: "O 'tis delightful," he would frequently say, "to begin early with the Lord in the morning; for it prepares for the trials and temptations of the day." This holy man entered upon his secular affairs in the fear of the Lord, and came from his closet to his business with his mind impressed with eternal truths, and the uncertainty of all sublunary good. This practice recommends itself to all tradesmen who wish to rise above that corroding care which so frequently perplexes the mind, and to prepare for the various changes to which all earthly things are subject.

To the preceding character, we shall subjoin an extract from a testimony to the public and private worth of Mr. Griffith, with which we have been favoured by Mr. John Sibree, Jun.

"Having had the pleasure and the honour of living with Mr. Griffith nearly seven years, I had many opportunities of observing him in his private, social, and public character. Though he stood, with respect to myself, in the character of a master, yet, in few instances, is that office filled in such a way as it was by Mr. Griffith: he always conducted himself towards me, more with parental affection, than with magisterial authority. He was never more happy than when his domestics and

those around him, were in the possession of peace and happiness. Many affectionate and earnest prayers were daily offered up by him, that all with whom he was connected, might be made partakers of those blessings, which spring from true religion. I shall never forget the pleasure and unutterable joy he once felt, when he had reason to hope that his prayers were answered, with respect to the spiritual welfare of one, for whom he bore the strongest affection.

"As a *Tradesman*, he was punctual in all his transactions; and when not engaged in his beloved work of doing good to the bodies and souls of his fellow-creatures, he was active, attentive, and diligent in that station, in which providence had placed him. Being so generally beloved and respected, he might certainly have obtained considerable property by his trade, had he submitted to necessary confinement, and assiduous attention; but these were not congenial to his benevolent disposition; for I believe, his time was more occupied in distributing his profits than in acquiring them. He was a faithful steward under God. He considered it as his imperious duty to devote his time, his talents, his property, his body, and his soul to the glory of Him from whom he received these blessings: and I am confident, he experienced the truth of what God has declared, that, 'It is more blessed to give than to receive.'

"As a *Friend*, he scarcely had an equal. Those who were particularly favoured with his friendship, are well acquainted with his nature and worth; that it was faithful, sincere, affectionate, cementing, and constant. I never, perhaps, saw a man who possessed such a grateful heart; when he had received a favour from another, it was not forgotten by him, but he was anxious for opportunities of returning it, by some means or other: His heart was not the grave of benefits, but the temple of gratitude. And though he had particular friends, yet he was the friend of the whole world; and it is supposed that he never had an enemy. The good loved and respected him, and the wicked venerated him. He was a constant and an attentive friend to the afflicted: he seldom passed a day without visiting the house of mourning; and I have known him called up frequently at midnight, to visit the sick and dying. When any public acts of charity were proposed in the town, he was the first to promote, and, generally, the first to form and establish them. But it was an earnest desire to advance the *spiritual* happiness of his fellow-creatures, that chiefly animated him; and the temporal relief which he afforded, was always accompanied with spiritual counsel.

"While I lived with Mr. Griffith, I was a witness to his ardent zeal for God. He was every evening in the week engaged, either in giving exhortations at private houses, or in attending

prayer-meetings, when his health would permit; but though his head was continually afflicted by a bilious affection, it frequently proved no obstacle to his endeavours. He was indefatigable in his public labours on the Sabbath-day; and many will have reason to bless God in eternity, that they ever heard this honoured servant of Christ proclaim the glad tidings of salvation. That he might become more extensively useful in promoting the cause of his Divine Master, in doing good to men, he published several excellent tracts, which he usually distributed in the villages and other places where he laboured."

Amongst many instances of his usefulness, is that recorded by himself, at the *Butts*, a part of Frome, noted for the ignorance and profaneness of its inhabitants, and called, by way of distinction, "*Hell Corner*." Since this period, a very visible change has taken place in the morals of the people.

Mr. Griffith says, "In the month of May, 1810, hearing that a stage was going to be erected for *single stick playing*, I was induced, previous to the cruel and shameful practice taking place, to call the inhabitants together, freely to give them my sentiments in a sermon. Several persons at the time appointed, attended the meeting, and as they appeared seriously disposed to hear the word of truth, I established a weekly sermon, notwithstanding I perceived no apparent good. On Wednesday, November 21, I was led to take for my subject, Luke vii. 37, 38. While attempting to improve the subject, I observed a young woman in tears, and as soon as I had concluded, she fell down upon her knees, crying out in an agony of distress, 'What must I do to be saved?' This affecting sight caused most who were present to weep, and perhaps for the first time to think of their salvation. After giving them a word of instruction, I left them in a flood of tears, with a promise of seeing them again on the following Friday. Agreeably to my engagement, I visited them, and found them under strong convictions, inquiring the way to heaven. I spoke to them individually, as I concluded they stood in need of advice. Many of their friends attended, who appeared not altogether unconcerned spectators, though there were some of a different description. Hence commenced my *conversation meetings*, for I concluded that if those in distress needed a word of consolation, it was necessary to admonish the careless who neglected their salvation.

"From various motives many have attended these meetings; and on some evenings, there have been 120 persons crowded together in a very small room. At these meetings, some of the most careless and hardened sinners have been awakened and converted to God, and have given the most unequivocal proofs of the genuineness of their change.

"Not less than 150 persons are able to give a reason of the hope that is in them, who, a little time since, were living according to their own hearts' desire. Among these are several young men, who discover considerable gifts, and promise to be useful to the Church of God."

A man's private diary should contain an unvarnished relation of facts, and of the state of his soul at different times. Although we cannot expect any great variety in the history of a Christian, excluded from the busy scenes of action, yet, when a man's sphere of usefulness is extensive, and he is actively engaged in diffusing knowledge, or in exercising his benevolence, he will find occasions which will variously affect his own mind; and, if he relate with ease and freedom his temptations and his afflictions, together with an account of his source of consolation, and his deliverances through the grace of God; from a perusal of such relations, we may derive both instruction and comfort. Mr. Griffith has recorded the various states of his mind with his well known simplicity, interspersed with observations upon men and things.

(To be concluded in the next.)

DIVINITY.

*SERMON ON THE DESCENT OF THE HOLY GHOST.

They were all filled with the Holy Ghost.—Acts ii. 4.

THIS is the great mystery, which was first fulfilled in the apostles, and which will be fulfilled in us, if we are prepared, as they were, to receive that heavenly gift, the Spirit of God. For Jesus Christ by his death procured him for us as well as for the apostles; when he prayed the Father to send him to them, he asked him for us also; and the solemnity that we celebrate is not like the other festivals of the year, a simple commemoration, but the very mystery of the descent of the Holy Ghost. A mystery always subsisting, and which will continue to subsist in the church of God even to the end of the world; (i. e.) so long as there shall exist any believers capable of participating of it, and who shall hold themselves obliged to aspire after it. It depends only on ourselves to be of this number, since it is true, and according to the faith, that by the preaching of the gospel, we may daily receive the Holy Ghost, in virtue of the Saviour's promises: That same Spirit who visibly descended upon the disciples assembled in Jerusalem, still actually and truly de-

* Translated from the French of Bourdaloue by Mr. Keeling. Originally preached at the Feast of Pentecost.

scends upon us, though not with the same splendour nor with the same prodigies, but with the same effects of conversion and sanctification, when he finds our souls suitably prepared to receive him, and we take care to open them unto him. It is then, my dear auditors, of infinite importance for you and me, well to understand what that Spirit is, which the Son of God has promised, and that his sacred mission ought to operate in us what it wrought in the apostles. For woe unto us, if we by our incredulity raise any obstacle to it; woe unto us, if we grieve the Holy Spirit, and if we neglect to cultivate those dispositions which invite his influences. Divine Spirit, fruitful source from whence proceeds every excellent grace and every perfect gift, shed on me a ray of that light, with which the disciples of Jesus Christ were penetrated, when thou didst rest upon them. Give me one of those tongues of fire which appeared upon their heads, when being inwardly enlightened, animated, fortified, "they began to speak as the Spirit gave them utterance."

The world, in the unhappy state to which sin has reduced it, cannot receive the Holy Ghost. It is the most obvious and fatal mark that Jesus Christ gave of the condemnation of the world; and in pronouncing that anathema against it, he did not assign any other reason, but that the world, in the excess of its blindness, knoweth not what the Spirit of God is; the "Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." John xiv. It is then, concluded St. Chrysostom, the duty of the preachers of the gospel, to make this divine Spirit known to the world. And I shall attempt in this discourse to set forth not only the most sublime, but the most edifying and affecting mystery of our religion. When St. Paul came to Ephesus, he asked the disciples whom he found there, if they had received the Holy Ghost since they believed; Acts xix. Surprised and confounded by such a question, they ingenuously answered that they had not so much as heard whether there be any Holy Ghost. How many Christians, or to speak more properly, how many worldlings, to the disgrace of the Christianity which they profess, live at the present day in the same, or perhaps in a still more criminal ignorance? For it is not sufficient for salvation, to know that the Holy Ghost is the third person of the adorable Trinity; that he is consubstantial with the Father and the Son; that he proceeds eternally from the one and the other; these are matters of faith which teach us what the Holy Ghost is in himself. But, my dear auditors, it is necessary to know, what he is in relation to us, what he should produce in us, why he is sent to us, what we should do to receive him, and how we may judge whether we have received him or not. How many careless Christians, entirely taken up by the world, are at no pains to instruct themselves, concerning these things. They are more blameable than the

disciples of Ephesus, and may still make even at the present day this shameful confession, "We have not so much as heard whether there be any Holy Ghost;" how is it possible we should have received the Holy Ghost, since we are even ignorant what the Holy Ghost is? Mark then, my brethren, the idea that I now give you of him, and what I draw from the mystery we now celebrate. That Spirit, of which the apostles received the first fruits and the plenitude, was to them, and is in a measure to us, a Spirit of truth, a Spirit of holiness, and a Spirit of power. Consider these three points. He is a Spirit of truth, because by imparting his light, he teacheth us all the truth: this shall be the first part of my discourse. He is a Spirit of holiness, for by uniting himself to us, he destroys in us not only all that is impure and carnal, but what is earthly and imperfect, and opposed to true holiness: this shall be the second part. And he is a Spirit of power, because he renders us capable of doing every thing, and of enduring every thing for God, by inspiring us with a supernatural virtue, and a courage superior to every difficulty: this shall be the conclusion. These are qualities of the Holy Spirit which are sensibly represented to us, by that mysteries and miraculous fire, under which symbol he was given to the apostles. For fire, which of all the elements is the most noble, has the power to enlighten, to purify, and to animate. Now these are precisely the properties of the Spirit of God with regard to us. As the Spirit of truth, he enlightens us; as the Spirit of holiness he purifies us; and as the Spirit of power he animates us. As the Spirit of truth, he discovers to us our errors; as the Spirit of holiness, he frees us from our criminal attachments; and as the Spirit of power, he enables us to triumph over our weaknesses. As the Spirit of truth, he elevates and improves our minds; as the Spirit of holiness, he reforms and changes our hearts; and as the Spirit of power, he puts in motion all our powers by the zeal that he excites in us, when he prompts us to serve and glorify God. Three effects of his holy presence, which God discovers to us on this great day, and which by his help shall comprise the subject of the present discourse.

Part I. To teach the truth, is compatible with man, and not above his present capacity. But to teach all truth without exception, to teach it to all kinds of subjects without distinction, to be able to teach it in every way is peculiar to God, and what every other spirit but the Spirit of God is absolutely incapable of. This is the most essential and divine character that Jesus Christ has ascribed in the gospel, to the Holy Ghost; "When the Spirit of truth is come, he will guide you into all truth," John xvi; and it is in this same character he more sensibly appeared on that

solemn day, in which that Spirit of truth descended upon the apostles, and upon all the disciples assembled at Jerusalem. Consider the proof.

St. Augustin, pondering these words, *all truth*, justly observed, it appertains only to the Spirit of God to teach and persuade to all truth. For there are truths which flesh and blood cannot reveal—truths which shock and revolt human reason—truths frightful to nature—truths humiliating, troublesome, mortifying, but on that very account salutary and necessary; in one word, truths, which man, in the language of the gospel, *cannot bear*, much less taste or love. If it happen then that he is truly and effectually persuaded of them, it cannot but be the effect of a superior Spirit, which acts in him and raises him above himself. Now there is none but the Spirit of God who possesses this power. The Spirit of man, says St. Chrysostom, teaches man, and persuades him to that which gratifies self-love, which flatters his vanity, which excites his curiosity, which favours his sensuality; such is the province of man. But that which combats our passions, and which is diametrically opposed to all the inclinations of man, could not originate with man; and moreover being truth, it must necessarily be the Spirit of God, who teaches and persuades us to embrace it. So likewise, it is a sure and infallible mark of the Spirit of God to teach the truth to all sorts of subjects; and the reason of it is evident: because there are found in the world subjects so ill disposed, either to comprehend the truth, or submit to and believe it, even when they do comprehend it, that there is none but the God of truth who can enable them to receive it. For instance, give to the most consummate teacher, and to the best qualified man upon earth, certain gross minds to instruct, and with all his abilities he will not enlighten them. Give him certain obstinate and infatuated spirits to persuade; and with all his eloquence or rhetoric he will not persuade them. But when the Spirit of God becomes their master, neither the infatuation of these, nor the stupidity of those, is any obstacle to the all-powerful impressions of truth; why? because that Spirit who is sovereignly and by excellence the Spirit of truth, by communicating himself to us, surmounts, or rather destroys in us all those obstacles; that is to say, because one of the effects of his presence, is to correct all the faults of our spirits; and having himself formed all spirits, he knows how to give them what dispositions he pleaseth. Thus gross as they were, when he operates in them, he renders them spiritual and intelligent, and makes rebels to the truth, tractable and humble to obey him. Other masters seek docile disciples, who are already inclined to hear the truths proposed to them. But the Spirit of God has no need of this selection:

all kinds of disciples, unteachable, dull, incredulous, obstinate, presumptuous, suit him, said St. Chrysostom, because he knows how to make of all, so many proper subjects to be instructed; this is the wonder that the prophets have distinctly pointed out to us: "It is written in the prophets, and they shall all be taught of God." John vi. 45.

Finally, it is the work of man, to teach the truth in a bounded and limited manner, to teach it by means of lessons and precepts, that if possible it may enter the mind so as to produce a certain degree of persuasion and conviction. Thus did the Pagan Philosophers by degrees imprint on the minds of their auditors, the natural and human truths which they taught them, expending on them long discourses and many words. But to teach men in an instant the most profound and incomprehensible truths of religion; to teach them without cost either of study or labour to learn them; so to teach and persuade as to determine men to die, and to sacrifice every thing for them, is to teach like God, and in a manner which perfectly justifies the efficacy and operation of the Spirit of God. Now behold, my dear auditors, what was literally fulfilled in the apostles, and what we may consider as one of the greatest miracles that ever appeared under heaven; the miracle, which has most of all contributed to the establishment of our faith, and of which we ought on that account to preserve an eternal remembrance.

For was it not a very astonishing prodigy to see the apostles, who till then were ignorant and full of error, at the moment they received the Holy Spirit, so penetrated with the knowledge, and so consummated in the science of the kingdom of God? Was not this change effected by the power of the Most High; to see them in Jerusalem, preaching truths which they had not only made profession of disbelieving, but even contradicted? Whilst they had Jesus Christ only for their master, (O adorable and impenetrable mystery!) you know, that though he was God, he had not, it seems, used sufficient means to make them understand this heavenly doctrine, which he came to establish upon earth. Whatever care he had taken to give them a perfect understanding of it, after three years instruction, all that regarded his Divine person was still hidden from them; his humility offended them, his cross was a scandal to them; of his promises they understood nothing; instead of the true redemption that they ought to have expected from him, they figured to themselves a chimerical one, that is to say, a temporal redemption, the vain hope of which deceived them: and when this God-man spoke to them of the necessity of sufferings, of the advantages of poverty, of the happiness of persecutions, of the obligation to forgive injuries, and even to love their enemies; these were,

says the Scriptures, so many enigmas of which they understood nothing; "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." Luke xviii. 34. Why? because they had not received the Spirit of God, and because all those truths were of a nature that the Spirit of God alone could teach. But in the same instant that the Holy Ghost is given to them, those truths which had appeared so incredible, are unfolded to their view. They understand their secret meaning, they discover their principles, they clearly see their consequences. They no longer account it folly to deny themselves and bear their cross, they make all their wisdom to consist in it. To love their enemies, and to forgive the most atrocious injuries, is no longer in their estimation, either weakness or meanness, since it is by that standard they measure the greatness and the strength of the Christian spirit. They no longer depend on earthly riches for happiness, since they make a beatitude of being poor, and of wanting all things. They no longer regard persecution as an evil, since they joyfully triumph to be found worthy of it. I do but relate what we read in the Acts of the apostles; behold, what holy and admirable lessons that Divine Instructor gave to the disciples, which he made them capable of receiving and understanding, when he descended upon them! Now when I say the Holy Spirit rendered them capable of all that, I mean, my dear auditors, to bring you to conclude with me, that it is the Divine Spirit who teaches all truth. For what cannot he teach and persuade, who both teaches and persuades to a detachment from self, forgetfulness of self, hatred of self,

Again, what sort of men, think you, were the apostles before the Holy Ghost came to teach them those truths? Ah! Christians, how wonderful! men full of faults; men, foolish and slow of heart to believe, as Jesus Christ reproached them: Luke xxiv. 25. Carnal men, willing only to judge of the things of God, by the senses; "Unless I see, I will not believe:" John xx. 25; interested men, who only acknowledged for truth that which was agreeable to their desires; men whom the Saviour himself could hardly bear, and to whom in the moment of his indignation he said, "O faithless generation! how long shall I be with you? how long shall I suffer you?" Mark ix. 19. Thus it is that the gospel represents them to us, and such was the disposition in which they continued, even after the resurrection of the Son of God; for when he parted from them and ascended to heaven, he reprimanded their incredulity and hardness of heart. Are these persons capable of profiting in the school of the Holy Spirit, and of being admitted there? Yes, answers St. Chrysostom, these are the subjects that the

Holy Spirit chose to make disciples of. Had they been more spiritual and more rational, his grace would not have been so conspicuous. It is necessary, in this character of him, to shew both what he is, and what he can do. Jesus Christ had just quitted them, and reproved them for the deplorable state in which he left them. It was exactly on this ground the Spirit of truth sought to display his power. Those unbelievers he makes the pillar and ground of faith; and those ignorant men he makes teachers of all nations: that there may be no person upon earth pretending to the character of a disciple of the Holy Spirit, of whom the Holy Spirit is not master.

You ask me how far he persuades them? so far as even to resolve to die for the confession of the truths that he teaches them; so far as to prepare them even to endure martyrdom, and to inspire them with ardent desires after it. For that purpose these disciples of the truth received the plenitude of the Spirit. Now in point of persuasion, the Spirit of God himself cannot go farther. If Plato, said St. Chrysostom, had had the presumption to require of his followers this testimony of their faith in him; if he had desired that they should support his doctrine even to the shedding of their blood; very far from attaching themselves to him, they would have held him in contempt; why? because he could only persuade them as man, and, in fact, the persuasion which comes from man cannot effect near so much. Draw then this consequence, and reason in this manner: the Holy Spirit revealing to the disciples of the Saviour, evangelical truths, reveals to them at the same time that the belief of those truths will be an engagement on their part to martyrdom; that for believing and supporting those truths they will be ill-treated, oppressed, and sacrificed as victims; on these conditions they are persuaded to embrace them; a visible and incontestible proof that it is the Spirit of God!

Finally, Christians, do not suppose that all this was accomplished but once, or has been fulfilled only in the persons of the first disciples. For St. Luke, in express terms, assures us that the miracle of which I speak was renewed every day in the primitive church; that the Holy Spirit descended upon men, sometimes when they were baptized, sometimes on the imposition of hands, sometimes when the word of salvation was announced to them; so that the number of believers daily increased, that is to say, the number of those who were persuaded, as the apostle had been; "Believers were the more added to the Lord, multitudes both of men and women." Acts v. 14. Now what happened then, accompanied with those transcendent tokens related by St. Luke, still happens, though in a more

simple manner, notwithstanding the perversity of men at the present day; it is what we have seen ourselves more than once, and what we have admired, when licentious minds persisted in their licentiousness; when worldlings, impious, incredulous, who lived in the midst of us, touched by that Spirit of truth, have renounced their impiety, have submitted to the yoke of religion, and been brought to know and glorify God. Thus is the world become Christian; thus is it converted from the darkness of infidelity to the pure light of faith; and thus the *Spirit of the Lord*, agreeably to what is written in the book of Wisdom, chap. i. *hath filled the world.*

But what has satan done, that prince of darkness, that enemy of the works of God, who is jealous of his glory? To combat this miracle, he has endeavoured, and he has even found the means of perverting the universe by a spirit entirely contrary to the spirit of truth; I mean by the spirit of the world, which by communicating and spreading itself, has disfigured the face of the whole earth, which had been happily renewed by the Spirit of God. I will explain myself. Take a view, my dear auditors, of the disorders of the present age, which we cannot sufficiently deplore. The whole universe is filled with the spirit of the world; and it might by said, that the spirit of the world is the reigning spirit which conducts every thing. In fact, it is the spirit of the world that men consult in their business; it is the spirit of the world which prevails in their conversation; it is the spirit of the world which forms their connections and societies; it is the spirit of the world which regulates their usages and customs. They judge according to the spirit of the world, they speak according to the spirit of the world, they are actuated and governed according to the spirit of the world; what shall I say? they would serve God according to the spirit of the world, and accommodate his religion to the spirit of the world. And because this spirit of the world is a spirit of lying—a spirit of error—a spirit of imposture and hypocrisy, by a necessary consequence, we know by experience there is little in the world but shew and falsehood; false pleasures, false honours, false joys, false prosperities, false promises, false praises; so much for exterior advantages. False virtues, false prudence, false moderation, false justice, false generosity, false probity; so much for the advantages of the mind. But what is much more deplorable, false conversions, false devotions, false humiliations, false repentance, false zeal for God, false charity for our neighbour; so much for what relates to salvation. Hence it is that men of the world, full of this spirit, seem only to study how they may impose on others, and deceive themselves; to conceal what they are, and to appear what they are not. Hence it is, that according to the apostle, the world

is a scene where all passes in disguise; where there is nothing solid or real; where flattery is in credit, where sincerity is odious, where passion, supported by cunning and artifice, holds a haughty language, and where simple and modest truth is fettered in silence. Pernicious spirit, which in proportion as it takes possession of the world, eclipses the brightest lights, not only of Christianity and of religion, but also of right reason! Notwithstanding, I repeat it, it is this spirit of the world which insinuates and introduces itself every where. These worldings are not content to have it themselves, they communicate it to others; they labour to spread it. A father instils it into his children, he gives them lessons upon it, he furnishes them with rules, he trains them up according to this spirit, he encourages them according to this spirit, and by conducting them according to this spirit, he ensures both his own and their damnation! It is not only in the palaces of the great this spirit of the world exercises a sovereign empire; but also in private stations, among the people; shall I say it? it is in even in the most holy places, even in the church, and in the clergy. I see, for example, (I see it with distress!) that much of the earnestness and zeal of the ministers of the church, consists in establishing their claims, inflating themselves with their dignities, in enjoying and abusing their emoluments. Now it is well known that it is not the Spirit of God, but the spirit of the world which inspires that ambitious and interested zeal. Behold then the spirit of the world, even in the sanctuary! You will tell me, that even religious communities are not exempt from it; and under the profession they make of renouncing the world, they still frequently retain the spirit of it; I know it, and it is this, which makes me tremble when I come to enter for a moment into myself. But if *I* ought to tremble, what security can there be for you? And if this unhappy spirit of the world, can blind and seduce a man separated from the world, ought not those to fear who are under the necessity of exposing themselves to all the dangers and temptations of the world?

However it be, Christians, let us stand reproved; and by the miracle which the Holy Spirit operated in the apostles, let us acknowledge what we are before God. Judging of the Spirit of truth, by the effects he produces, and of whose prodigies you have just heard, has he ever been a Spirit of truth to us? If he has not, to what shall we impute it, but to the hardness and depravity of our hearts? Whatever profession we may have made, as Christians, of being the disciples of that Spirit of truth, has he really persuaded us to embrace the truths of Christianity? Has he caused us to relish them? Has he wrought in us a sincere and effectual desire to practise them? We contemplate those truths with admiration, but do we regulate our conduct by them? We

speak of them, perhaps eloquently, but do our manners answer to them? We teach them to others, but are we fully convinced of them ourselves? Do we believe with a lively faith, that to be Christians we must not only bear the cross, but must glory in it? That to follow Jesus Christ, we must inwardly renounce, not only all that we have, but ourselves? That to belong to him, we must not only not indulge the flesh, but crucify it? That in order to be acceptable in the sight of God, we must not only forget injuries received, but render good for evil? Do we without hesitation believe all these points of evangelical morality; and can we testify that we believe them as solidly in our heart, as we confess them with our mouth? The apostles, at the moment they received the Holy Spirit, were ready to die for these truths; are we ready, I do not say to die, but to put an end to our irregular desires and passions? According to this rule, is there ground to believe that the Spirit of truth has undeceived us of a thousand errors, which occasion all the disorders of the world? That he has convinced us of I know not how many false maxims which pervert us; that he has opened our eyes on certain points, to which we subject our consciences, which are so many scources of damnation? If there be nothing of all this effected in us, what proofs have we that we have received him; and if we have not received him, whom ought we to blame but ourselves? Perhaps, to excuse the criminal blindness in which we live, we presume to say, that we are destitute of the light of the Holy Spirit, and so cast upon him the iniquity of our errors. But, as the Spirit of truth, he well knows how to take from us this vain pretext, and to convince us by the remonstrances he so frequently makes in the Scripture, that our errors come only from our resisting his light; that if we are always blind, it is because being of uncircumcised hearts, we are always unteachable and obstinate, we will not hear him; and, in spite of his inspirations, we follow no other guide than the seducing spirit of the world, which corrupts and ruins us: "Stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Acts vii. We would make the Holy Spirit himself responsible for our blindness, by refusing his gracious efforts to enlighten us; but as the Spirit of truth he makes us acknowledge, that the cause of our blindness is that we cannot bear the truth which reproves us, and through the pride of our heart take pleasure in that which flatters us. Ah! my dear auditors, let us not do this outrage to the Spirit of grace, who seeks by that very grace to justify us. Preserve us from this disorder, O Divine Spirit; cause us to know thy ways. Teach us what thou didst teach the apostles. Finally, grant that we may be truly thy disciples; and be thou unto us not only a Spirit of truth, but a Spirit of holiness.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

Review of Memoirs of the late Major-General ANDREW BURN, *of the Royal Marines; collected from his Journals.*

(Continued from page 403.)

"THE captain determined not to keep the sea that night, but to run at all events for the light on Whitehaven pier-head. The danger was great, if he should overshoot the mark but a few feet on either side. He took the helm himself; and trusting to that omniscient God to whom the darkness and the light are both alike, (Psalm cxxxix. 12,) he piloted us safe into our long desired haven; and before ten o'clock that night, we were all safely landed." (p. 36—40.)

With little or no money to discharge his lodgings, the author waited three weeks at Whitehaven, that he might hear from his parents, who resided in Scotland. "I dreaded (saith he) the receipt of a letter from my father, knowing how much he would be displeased with the hasty step I had taken in leaving Jamaica. I was not disappointed in what I feared; for he sent a long epistle, sharply reproving me for my very inconsiderate conduct; at the same time laying open the distressing state of his own affairs in such a feeling manner, that I regretted as much as he did the rashness of my late decision. But it was now too late to repent; and I had the satisfaction to find, that notwithstanding my father's displeasure, his parental affection was not abated. He pitied my situation, and sent a sufficiency to supply my present wants. Among other domestic intelligence, he informed me of the death of my pious grandfather, with whom I was brought up in my youth, and who was dear to me on many accounts. The venerable saint had reached his 90th year, and in his dying moments prayed for me, and expressed a very anxious concern for my welfare. The manner in which my father communicated this circumstance affected me much; and for a time it threw a veil of seriousness over my outward deportment: but the impression soon wore off, and I returned to my old course, having all my thoughts, words, and actions, almost wholly directed to temporal enjoyments." (p. 41, 42.)

After meeting with several mortifying disappointments, the author, in May, 1761, through the interest of his kind friend, Sir Harry Erskine, received a commission in the marines. "On the 4th of June (saith he) I went to court in my uniform, and on the 6th I joined head-quarters at Chatham."

About this time the author joined a Presbyterian congregation at Rochester. "I (saith he) constantly attended Divine service, received the sacrament once a month, made a conscience of strictly performing my private devotions, and I was considered by most who knew me, to be a very good Christian. Nay, Pharisee like, I was very much inclined to think so myself. But whatever I might be in my own eyes, or in the eyes of others, I certainly was far from being right in the sight of a pure and holy God. As yet I was ignorant of the depth of iniquity in my depraved heart; I had but very indistinct views of the extent and spirituality of God's holy law, and no just conceptions of the heinous nature and dreadful effects of sin; consequently could not fully appreciate the value of the precious blood shed to take it away, or heartily love or believe in the Lord Jesus Christ, who was manifested to rescue his people from the bondage of sin. So far from partaking of this happy freedom, I still remained the willing slave to various lusts and passions, and felt no remorse in daily doing many things I should shudder to think of now. Naturally led to keep company with my brother officers, though not habitually addicted to their common vices, (except that of gaming,) yet too fond of associating with them, I was imperceptibly induced to imitate their bad customs, and too frequently their grosser sins." (p. 52, 53.)

In 1763 the author, in common with many other officers, being reduced to half-pay, took an opportunity of visiting his parents in Scotland. "The state of my mind (saith he) at this time, as near as I can recollect, was that of a proud Pharisee. I had too high an opinion of my own holiness; and though my outward carriage and conversation might indicate a species of humility, the language of my heart was to those around me, 'Stand off; for I am holier than you.' I foolishly imagined that I had now attained to such a proficiency in the religion of Jesus, that it was impossible for me ever to fall into gross sins again. I do not recollect that I had ever the least idea of my own weakness, or once saw the absolute need of constantly deriving strength from Christ to withstand the slightest temptation to evil. My heart also began to be again carried away by an anxious solicitude about what measures I should take to provide for myself in the world. To give myself up entirely into the hands of Providence in this matter, was a lesson I had not yet learned; neither did I see it requisite that my religion should be constantly interwoven with all I did, that whether I ate or drank, it should all be done to the glory of God." (p. 59, 60.)

To many, that part of the work which contains an account of the author during his six years' residence in France, will appear the most interesting. The following are some of his own reflections on that part of his life.

"I remained nearly a year in the house of my kind friend, Mr. Hay, of Chelsea; and when I was quite worn out with disappointments, being as far from any appearance of a settlement as ever, a proposal was made to me by Mr. and Mrs. Hay, to accompany their son to France. I readily accepted the offer, but very undutifully neither consulted nor acquainted my parents about it, till it was too late; for I had left England almost as soon as they knew my intention. But never did a poor deluded creature repent any thing so much as I did this rash step. I then saw no danger; but when I now take a serious review of the six long years of bondage I endured in that land of *levity* and *guilt*, how melancholy does the retrospect appear! O, what a valuable portion of the prime of my life did I there impiously spuander! How far, very far, did I depart from God, and by my repeated and aggravated crimes provoke him to his face! And yet (O, love inexpressible, long-suffering beyond all comprehension!) I was not consumed. Though I was frequently brought, by severe fits of sickness, to the verge of the grave, his supporting arms were underneath, snatching me in the critical hour from the jaws of destruction—'That in me *He* might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting,' 1 Tim. i. 16. So dreadfully puffed up was my Pharisaical heart, that if an angel from heaven had told me when I embarked for France, that I should there depart from God in the manner I really did, both in heart and practice, I verily believe I should have flatly contradicted him. I am now firmly persuaded that such an awful lapse as I then experienced was absolutely necessary to make me humble and circumspect. I bless God, whose prerogative alone it is to bring good out of evil, that with infinite wisdom and love, he so ordered this circumstance as, in a great degree, to produce the desired effect. If I can trust my heart in any thing, I now dread the thought of being left to myself as the worst of evils. But God forbid that I, or any professor of Christianity, should ever take encouragement from this 'to do evil that good may come,' Rom. iii. 8. I here solemnly declare, I would not be again in such a dangerous state as I then was for several years in France for millions of worlds." (p. 61, 62.)

The opinion thrown out by the pious General, that his awful lapse into sin, when in France, was absolutely necessary to make him humble and circumspect, is, in our apprehension, highly objectionable. Surely divine grace was sufficient to humble his proud and Pharisaic heart, independent of any assistance from a life of profligacy; nor is there any ground to suppose that he would have been less humble or circumspect, had he, from his early days, attended to the counsel, and imitated the example of

his pious grandfather. It is no more in the nature of sin to produce humility, than it is in darkness to produce light. To confound being humbled by grace, on *account* of sin, with being humbled *by* sin, can never be reconciled to sober, consistent, scriptural views of the doctrine of divine grace, and that of man's moral agency.

General Burn, proceeding in his narrative, points out the steps by which he arrived, when in France, at such a pitch of depravity as to live in a course of open rebellion against God with little or no remorse.

"Heaven," saith he, "left me to myself, till, in a very short time, I ran to such a length, that not only every week-day, but almost every Sabbath-day, for two or three years together, I spent my time at cards, the billiard table, or the theatre. Without the least regard to that sacred day, I constantly polluted it by indulgence in every carnal pleasure; and though my conscience did not fail to tell me it ought to be kept holy, and I was even so far convinced of it as to admonish others; yet so prevalent was the force of example, that I swam down the torrent of iniquity without interruption.

"It would be too tedious to enter into a minute detail of my wicked practices at this time; neither would such a particular account be either useful or agreeable to my pious friends, who may, perhaps, hereafter peruse this narrative. Let it suffice, that my time was almost wholly spent in gaming, dancing, and reading. The first of these was my bosom sin, in which I delighted, and to which I sacrificed many valuable hours. The second, with all that train of soul-deceiving amusements and carnal pleasures beyond which Frenchmen, in general, have hardly any idea of happiness, I should have been constrained to pursue, even though my natural disposition had been averse to them. I was always fond of reading, and when once fairly set down to it, read a great deal. But what may, perhaps, appear very strange to some, though certainly true, I received more real injury from this, than from the other two amusements. I kept a catalogue of the books I read during my stay in France, which amounted to about four hundred volumes, chiefly French and Italian authors; such as Voltaire, Rousseau, D'Alembert, Tasso, Ariosto, &c. &c. In English, I read Hume and some others. In the perusal of these authors, I bewildered my mind with a confused train of philosophical notions, and I gradually lost sight of true religion and all revealed truth; so that the grossest sins, which formly seemed heinous, now assumed a very different aspect, and appeared to be nothing more than lawful gratifications. In short, I was prepared, by these emissaries of Satan, for the commission of almost any sin to which occasion or inclination might lead me. Not that

I became altogether a convert to their atheistical principles; for as I never could find any two of them exactly agree in any one thing, I naturally concluded they were all wrong. Still their poisonous notions so infected my mind, that from them I drew consequences of my own; plunged into an abstruse labyrinth of diabolical reasoning, and gradually began to doubt the authenticity of the Scriptures, the immortality of the soul, and even the existence of a God. Not that I ever acted from the full persuasion that there was no God, no future state, nor any truth in the Scriptures; but these things frequently appearing very dubious, I was kept in a kind of perplexing uncertainty, and acted from no principle at all, living just as a wicked heart and 'the god of this world' chose to lead me. I well remember suffering a great deal about this time, from the tormenting fear that my soul would perish with my body. I saw no evil in what Christians called sin, and consequently had no dread on that account; besides, I had made a god of my own, (when I could persuade myself there was one,) so merciful and very kind, that I thought if I could but be assured my soul was immortal, I was pretty certain it would be happy." (p. 67—70.)

It is not strange, considering the strength and vigour of the author's mind, and the impious course of his life at the period now mentioned, that he should endeavour to console himself by embracing infidel or sceptical principles He made the experiment, but made it in vain; for the soul of man, formed for the discernment and enjoyment of truth and certainty, especially in matters relating to its eternal interests, can never find rest in the gloomy regions of infidelity or scepticism. The author proved this to be the case; for after he had framed to himself a god after his own heart, he laboured, as he informs us, under dreadful apprehensions of falling into a state of non-existence. The injury which he sustained from the perusal of immoral and infidel publications, ought to be held up as a warning to all who would be happy in time and eternity, to be upon their guard against the principles maintained in works of such a nefarious tendency.

After mentioning several events which led to his finding it practicable to return to England, the author proceeds thus:—

"In the month of May, 1770, about three o'clock in the morning, I was released from my six years' heavy bondage; and with a heart filled with joy, though not truly sensible of its mercy, I kneeled down on the stones, and in a very irreverent manner, with my laughing companions around me, thanked God for my deliverance. Happy would it be for me could I now feel imprinted on my soul a more grateful sense of this unmerited favour. Before I land myself on English ground, let me take another cursory review of my mind at this rejoicing period. I know very

well how it was, but find it altogether beyond my power to describe it in any degree to my satisfaction. My confused brain was teeming with a multitude of philosophical notions, which I could not rightly digest; and from this rank soil that poisonous weed, *pride*, seemed to shoot up to an unusual height. I now looked upon myself as one who, by dint of study and reflection, had entirely shaken off the prejudices of education, and got above the religion of the country in which I was born. I seemed free from the spirit of persecution, and did not hate those who firmly adhered to the Christian faith; but I looked down upon them with an eye of pity, as well-meaning people who knew no better. My religion, I thought, was now of the most refined description, thoroughly purged from every bigotted principle, and what all men of sense would readily approve; though it would puzzle an abler judgment than mine rightly to define what it was. I did not rely on my own works for salvation; neither did I trust to the merits of Jesus Christ. I believe my chief prop for heaven was a wavering, unstable hope, that the Supreme Being (if there were any) would rather choose to make me happy than eternally miserable. Amidst this confused crowd of hellish ideas, I frequently heard the murmuring of two distinct voices, which sometimes forced me alternately to listen to them, and even obliged me to acknowledge the truth of what they said. One, an importunate visitor, very roughly told me, I was wrong; and when I endeavoured to convince him to the contrary, would grow so bold and clamorous that, for the sake of a little peace, I was obliged, as it were, to stifle him for a time in the pursuit of some worldly pleasure; but I never could silence him altogether. The other I listened to with delight, while he sweetly whispered to me in the language of hope, that a day would come when I should alter my present way of thinking, and adopt one far better. This secret internal something, in a manner which I cannot describe, gave me friendly hints that my state was far from being safe, and that God would not suffer me to perish in it.

"In this frame of mind, as nearly as I can recollect, I arrived in England, after having spent six weeks at Paris, at the time of Louis the XVth's marriage, rolling in every forbidden pleasure, and delighting, without remorse, in all the sinful gratifications which that polluted city could present to its votaries. On my coming to London, I was so surfeited with those pleasures in which the world places its chief happiness, that for a time I had no relish to partake any more of them; but God knows that, notwithstanding this, I had not the least desire after any thing that was good. My whole conduct, and way of thinking, were so visibly different from what they were when I

left England, that all my former acquaintance, especially those at Chatham, could not forbear taking particular notice of the change. They that feared God saw it with sorrow, and I believe prayed for me (the Lord reward them for their prayers, for they were surely heard). To others it was matter of satisfaction, and a good subject for mirth, to perceive that their former bigotted companion had effectually wiped off what they and I were now pleased to call the prejudices of religion. Upon my arrival in Scotland, it was still worse. A pious father and mother, with sorrow of heart, soon remarked the melancholy change, which I had not hypocrisy enough to conceal. They so often repeated this expression, 'France has been your ruin,' that I began seriously to reflect, whether it really was so or not. Upon a strict examination of what I had experienced seven or eight years before, I could hardly persuade myself it was all a delusion; but was rather inclined to think there might be some reality in it; and if so, I naturally concluded I could not be right now, because nothing could be more clear than the difference there was between the state of my mind at that period and the present. Notwithstanding these secret misgivings, I was both ashamed and loth to give up a system of religion, or I should rather say of irreligion, so well suited to my natural inclination, and probably should have carried it with me to the grave, if grace had not prevented. The chief cause why I afterwards discarded it was, that God in mercy to me would not let me keep it. The repeated admonitions of my pious relatives, to which I was forced to listen, helped greatly to confirm the suspicions about the safety of my state; and from one step to another, my doubts imperceptibly increased, till at last I began to grow restless and uneasy. I sometimes wished I had never imbibed these pernicious principles, which still retained their chief seat in my heart. What seemed most to shake my suspicions at this time was, the remembrance of that pharisaical disposition and spiritual pride with which I was puffed up when I left Chatham; and a secret and strong persuasion that God had thus left me on purpose, to root it out effectually, by shewing me how unable I was to stand when left to myself, and to what dreadful lengths I was liable to run. These reflections were accompanied by a pleasing hope that God would one day restore me to his favour; but how, or when, or where this mighty change should be effected, I had no conception. So far from this, I was led to believe it a thing almost impossible: the whole bent of my mind was so diametrically opposite to a practical reception of the truths revealed in the gospel, that had it not been for this secret hope that encouraged me, I never should have attempted to search after

them. I attended on the means of grace. I read; I prayed: but my heart remained just as hard and insensible, and, if possible, more prone than ever to every thing that was bad. But God, who is 'rich in mercy, worketh, and none can let.' He, therefore, made use of such instruments as proved effectual, to raze the foundation of all those false hopes and erroneous notions by which the devil held me fast.

(To be concluded in the next.)

THE WORD OF GOD ILLUSTRATED.

OBSERVATIONS ON 1 TIMOTHY vi. 8.

"*And having food and raiment, let us be therewith content.*"

IT is much to be lamented, that, in the course of human affairs, events should ever occur to render impracticable, by any member of the community, the obtaining the necessary articles of sufficient food and raiment. Such events, however, have occurred in our own country. Numbers of our fellow-creatures have been sunk to such a deplorable state of poverty, that it has been quite out of their power to procure these necessary things of which the Apostle here speaks. The hand of charity has, indeed, in a very praise-worthy manner, been stretched out to alleviate many of these cases of distress; and it were to be wished, that it were possible for those who feel for human woe, to afford aid commensurate to the distress. The same causes which have thus sunk to the lowest state of depression, many of our species, have acted almost generally upon all. It has become necessary, in the case of a multitude of individuals, to contract their desires, to renounce many things less necessary to human subsistence, and to accommodate the scale of their enjoyments to the times which are passing over them. Will this be accounted difficult by the Christian? Will he suffer a murmur to escape him on this account? If a temptation to do so should present itself, let him call to mind the moderated wishes of an Apostle, and the exhortation which in these words he has conveyed. The word translated "raiment," includes in its meaning, not only clothing but an habitation also, as being conjointly the necessary "*coverings*" of the body. Contentment, even if providentially deprived of these, would not cease to be a duty in the Christian; but, in the possesion of these, discontent, as the Apostle intimates, would be quite unreasonable. This may be illustrated by a few considerations.

1. *Consider how few are the real wants of man, compared with those which are merely imaginary.* The real wants of the body are very few. They are, speaking generally, circumscribed within the limits which the Apostle marks out. It is true, we may habituate ourselves to those indulgences, which, in the first instance, are esteemed as luxuries; which afterwards take the character of conveniences, and, in a short time, may become so connected with the modes of subsistence, as to be looked upon as really necessary. How many are the fictitious wants that man creates to himself! Habits of self-indulgence of this kind are the more dangerous, because they may be carried to an indefinite extent. The boundary appointed by the Author of our nature is first transgressed in a smaller degree. Soon one imaginary want, when satisfied, introduces another, till crowds at once rush in, all equally clamorous to be supplied. How awfully is this illustrated in the case of those who riot in excess; in whom the gratification of every fictitious want seems closely connected with existence! "Man wants but little." He may waste, but cannot really enjoy, on account of his limited capacity, much of earthly good. The enjoyments for which his nature was principally designed, are spiritual; and as the soul is conscious of unbounded desires, it possesses a correspondent capacity of spiritual good, which admits of no limit.

2. *How short is the period of possession, with respect to temporal blessings.* If the traveller, on his journey, have a sufficiency for his immediate wants, till he arrive at home, why should he wish fore more? To the Christian the journey of life is not long; when contrasted with its prospects, it appears shorter still. So insignificant, indeed, is its duration, compared with the eternity to which it leads, that all comparisons are improper. While we are busying ourselves with the scenes before us, confining our attention to the fluctuating concerns of the world, and attaching undue importance to the success or failure of earthly projects;—eternity is here; time is swallowed up in it, and there remains no longer any consequence of our present state, whether riches, or poverty, pain or pleasure, have been allotted us here, except indeed, the most important of all consequences, the moral effects which have been instrumentally produced on the mind, by the vicissitudes through which it has passed. The consideration of the shortness of time has a tendency to create a sobriety in our wishes, and to moderate our attachment to created good. "Brethren," says the Apostle, "the time is short; it remaineth that they who use this world, abuse it not." If no future state of existence were to be expected, or if we anticipated a permanent abode in this, then might there be more appearance of reason for discontent, because no prospect of a different and more glorious

economy would shed a gleam of light upon the gloomy scene through which we might be called to pass. But now, the present seeming inequalities in the dispensations of Providence are about to vanish for ever; and the only permanent distinction will be that of piety.

3. *Consider how much the smallest blessings are above our deserts.* On the ground of justice we have no claim upon him whose providence sustains us, for the supply even of food and raiment. We have sinned; and, by our sins, have not only forfeited all claim upon his bounty, but have incurred also the penalty of eternal death, which if he were to deal with us according to our merits, would be our unavoidable portion. Is it nothing that we are at present exempted from the consequences of the just displeasure of God? Is it no cause of gratitude, that, having placed us in a world created by His power, He gives us what is needful for our subsistence while we continue in it?—a world, in which, with this supply, suffering, in general, bears no proportion to enjoyment; a world, especially, which is designed to be preparatory to a state of infinite and eternal bliss. Does your lot then appear to you to be hard? Say with the prophet, "I will bear the indignation of the Lord, because I have sinned against him." Say, "My repeated transgressions against Him, might have caused Him justly to deprive me of every temporal blessing; yet He has dealt with me in much mercy. The light I behold, the air I breathe, all the beauties of nature, all the delights of social converse, together with what is immediately necessary to my existence in the present state, all prove that He has not punished me as my iniquities have deserved." This view of our present character, as destitute of all merit, and the inference drawn from it, that the smallest blessing demands thankfulness are taught only by the Scripture. Contentment is especially a Christian grace; and a Christian, who, like St. Paul, takes proper views of himself, considers in a true light his present enjoyments, and properly anticipates his future prospects, will be able to say with him, "Having food and raiment, let us be therewith content."

4. Another reason for content with necessary things is *the danger of spiritual injury, which results from worldly affluence.* Those who, in the light of revelation, have the most closely observed human nature, have, by their observations, illustrated those words of the Redeemer, "How hardly shall they that have riches enter into the kingdom of heaven." The prayer of Agur, "Give me neither poverty nor riches, feed me with food convenient for me," must recommend itself to the judgment and piety of every Christian; it exactly agrees with the exhortation of the Apostle which we have now under consideration. While a state of extreme poverty may sometimes prove a snare, abundance of

worldly possessions is always dangerous. Connected with riches is the danger of that self-dependence, which excludes a proper reliance upon God for wisdom and strength;—the danger of immoderate self-esteem, of losing sight of the natural equality existing between creatures, all of whom have immortal souls;—the danger of sinking, through an increasing love of ease and self-indulgence, from that state of courageous resolution and self-denial required of the Christian. In short, riches expose their possessors to the danger of forgetting themselves in their true characters of "strangers and pilgrims," by encouraging the proneness felt by every soul to "cleave to the dust." Let my readers, whether they are now in the anxious pursuit of riches, or whether they are inclined to mourn the loss of them, once possessed, reflect that they are no certain source of happiness; often quite the reverse, even, as to this world; and that, especially from the consideration of the snares into which they lead, God, by withholding them may, in reality, bestow a great blessing upon his children.

5. Especially, *let the example of Jesus Christ be kept constantly in view*, while this exhortation of the Apostle is considered. That Being who is "the brightness of his Father's glory;" to whom belonged all the riches of nature; who is adored, and served by angels, was, while upon earth, without "a place where to lay his head." His voluntary renunciation of all earthly splendour, and of all earthly possessions, should teach his followers that they are not necessary to their happiness. This truth his primitive disciples learnt. "Silver and gold have I none" was the language of St. Peter; and that of St. Paul was nearly similar: "We have no certain dwelling place, and labour, working with our own hands." How astonishing that with these bright examples before their eyes, there should be found professing Christians, and Christians too, who, we would hope, "have tasted the powers of the world to come," who are very deficient in the grace of contentment, even though their present condition is much superior to that in which Jesus Christ and his immediate disciples were placed. Ye followers of a lowly Saviour, remember what outward circumstances He was found in, when He tabernacled among us. Compare them with your own. Does not a blush of shame rise while you reflect on the impatience you have manifested under worldly trials, and on the inordinate desires of temporal good which you have indulged? As he was "not of the world," so neither are you. Let your desires be moderated; and rise above the world, saying with an apostle, "I have learned in whatsoever state I am, therewith to be content."

THE WORKS OF GOD DISPLAYED.

OF THE VEGETABLES OF CEYLON.

Extracted from Mr. Perceval's Account of Ceylon.

(Continued from page 408.*)*

I SHALL now give a circumstantial account of the Cinnamon tree, which is the most valuable and important article of the whole. The length of my residence at Columbo enabled me to observe with my own eyes the whole process of procuring and preparing it for exportation; and the importance of the subject induced me to employ much pains to acquire a complete knowledge of its growth, and the improvements of which this branch of commerce is capable. The subject has indeed been frequently attended to before: Dr. Thunberg, in particular, from his acquaintance with botany, and his being employed in proving the cinnamon, has been able to give the public much information concerning it; and in order to render this account as complete as possible, I shall not scruple to avail myself occasionally of his assistance.

The principal woods, or gardens, as we call them, where the cinnamon is procured, lie in the neighbourhood of Columbo. They reach to within half a mile of the fort, and fill the whole surrounding prospect. The grand garden near the town is so extensive as to occupy a tract of country from ten to fifteen miles in length, and stretching along from the north-east to the south of the district. Nature has here concentrated both the beauty and the riches of the island. Nothing can be more delightful to the eye than the prospect which stretches around Columbo. The low cinnamon trees which cover the plain allow the view to reach the groves of evergreens, interspersed with tall clumps, and bounded every where with extensive ranges of cocoa-nut and other large trees. The whole is diversified with small lakes and green marshes, skirted all around with rice and pasture fields. In one part the intertwining cinnamon trees appear completely to clothe the face of the plain; in another, the openings made by the intersecting foot-paths just serve to shew that the thick underwood has been penetrated. One large road, which goes out at the west gate of the fort, and returns by the gate on the south, makes a winding circuit of seven miles among the woods. It is here that the officers and gentlemen belonging to the garrison of Columbo take their morning ride, and enjoy one of the finest scenes of nature.

The soil best adapted for the growth of the cinnamon is a loose white sand. Such is the soil of the cinnamon gardens around Columbo, as well as in many parts around Nigumbo and Caltura, where this spice is found of the same superior quality. What is gathered at Matura and Point de Galle differs very little from this, especially in those parts near the sea, which are most favourable to the growth of cinnamon. The quantity in the other parts of the island is so trifling, as hardly to deserve notice. Of late years, little is procured from the interior; and what is brought thence is coarser and thicker in the appearance, and of a hot and pungent taste. The interior is not so well adapted by nature for producing this plant: and the exactions and avarice of the Dutch, as we have already mentioned, at length reduced the King of Candy to such desperation, that he resolved to secure himself against their future attacks, by leaving nothing in his dominions which could excite their covetousness. With this view he has, since the last treaty he was forced to make with them, employed every means to prevent the growth and propagation of the cinnamon tree.

As this spice constitutes the wealth of Ceylon, great pains are taken to ascertain its quality, and to propagate the choicest kinds. The prime sort, and that which grows in the gardens around Columbo, is procnred from the *laurus cinnamomum*. This is a tree of a small size, from four to ten feet in height: the trunk is slender, and like several of our shrubs; a number of branches and twigs shoot out from it on every side. The wood is soft, light, and porous, in appearance much resembling that of our osier; and when barked is chiefly fit for fuel, to which use it is commonly converted. It is, however, sometimes sawed into planks, and manufactured into caddies and other pieces of furniture; but its scent does not secure it from the attacks of the worms. A vast number of roots and fibres run out from the root of the tree, and shooting out into slender twigs, form a bush around it.

The leaf a good deal resembles that of the laurel in shape, but it is not of so deep a green. It has three fibres running lengthwise, but no cross or intersecting fibres, like most other leaves. At its first appearance the leaf is of a scarlet red; after some time it changes gradually to a green. When chewed, it has the hot taste and smell of cloves.

The blossom is white, and when in full blow seems to cover the woods. It is probably from the great distance at which an object of this colour is seen, that voyagers have been led to affirm, that the cinnamon may be smelt far at sea off the island. This assertion is, in fact, a mere fiction, as even in passing through the woods I never could perceive any scent from the tree, except by pulling off some of the leaves or branches. The flower has even less scent than the leaves or a bit of twig.

The cinnamon tree produces a species of fruit resembling an acorn, but not so large, which gets ripe about the latter end of autumn, and is gathered by the natives for the purpose of extracting oil from it. The process they employ is to bruise the fruit, boil it, and skim off the oil: this they use for their hair and body on great occasions, and also for burning in their lamps. When mixed with cocoa-nut oil, it gives extremely good light. The kings of Candy use it for this purpose, and formerly commanded their subjects to bring them a certain quantity as a yearly tribute. When any ambassadors are sent to these princes, they always burn this oil during the time of audience. *

When the tree gets old and decayed, and most of the branches fit for barking have been stript off, it is customary to set fire to it, and burn it down to the ground; the roots are seen to shoot up again in long straight plants, much better formed than the preceding ones. From these are cut the highly-esteemed cinnamon walking-sticks, which when fresh are of a lively green, resembling holly, but after some time the bark becomes shrivelled, and they have very much the appearance of hazle-sticks. They still, however, retain the taste and smell of cinnamon. The bark of these shoots is extremely valuable, and the practice of cutting them when young for sticks has been found to prove so materially injurious, that it has been totally prohibited since the island came into our possession.

There are several different species of cinnamon trees on the island; at least, trees which in appearance resemble them. Four sorts, however, are alone barked, and all these are species of the plant I have all along been describing, the *laurus cinnamomum*. Cinnamon is known among the natives by the name of *curundu*, and it is by various epithets joined to this appellation that the several kinds are distinguished. The *rasse curundu*, or honey-cinnamon, is distinguished by its large, broad, thick leaves, and is accounted to have the finest flavour. The *nai curundu*, or snake cinnamon, has also large leaves, and is not greatly inferior in quality to the former. The *capuru curundu*, or camphor cinnamon, is an inferior species: its root yields camphor by distillation; or if an incision be made in it, a gummy substance, containing camphor, distils of itself from the wound. The *cabatte curundu* is an astringent species of cinnamon, harsh to the taste, with rather smaller leaves than the former sorts. These four are the only species of cinnamon tree which produce this spice of a good quality, or indeed which are ever allowed to be barked by the servants of government. There are some other varieties which are easily distinguishable. The *saevel curundu* has its bark of a soft, fibrous texture, neither so compact nor so firm as

* Our readers are aware, that Candy is now completely subject to the British Government.

those already mentioned, but easily bending without breaking; when chewed, it leaves a slimy mucus in the mouth. The *dawul curundu*, or flat cinnamon, receives its name from the bark, on being dried, not rolling itself together, but remaining flat. The *nica curundu* is distinguished by its long narrow leaves. These are the only species which even from appearance run any risk of being confounded with the proper cinnamon.

Till this island was possessed by the Dutch, cinnamon grew entirely in the wild state; it was even believed by Europeans as well as natives that in this state alone it was to be found in perfection, and that upon being planted it never failed to degenerate. The propagation of the tree in the wild state is attributed to the birds, who swallow the berries, but the kernels not dissolving in their stomachs are thrown out, and thus dispersed up and down wherever thé birds chance to fly. During the course of the last century, however, experience has shewn that the cultivated cinnamon is every way equal to the wild. The Dutch governor, Falk, first attempted to rear cinnamon-trees by art in his garden at Pass near Columbo; and soon raised in that spot a plantation of several thousands, which yielded cinnamon of the first quality. After this he employed the same means to extend the cinnamon gardens around Columbo, and reduce them more into regular form.

The plantations, besides yielding cinnamon of an equal quality with that found in the wild state, are infinitely more commodious, from the trees being regularly placed in rows, instead of the people employed in barking being obliged to creep through intricate and pathless woods in search of it.

There are two different seasons in which cinnamon is barked. The greater quantity is prepared during what is called the *grand harvest*, which lasts from from April to August. The *little harvest* continues for little more than a month, from November to January. The barking is, however, by no means restricted to these particular seasons; I have observed bark brought in every month in the year.

The process of preparing the cinnamon for exportation is conducted as follows. It is the first care of the choliahs to find out a tree of the best quality. This their sagacity and practice easily enables them to do from the leaves and other marks. Such branches as are three years old, and appear proper for the purpose, are then lopped off with a large crooked pruning knife. From these branches the outside thin coat of the bark is scraped off with a knife of a peculiar shape, concave on the one side and convex on the other. With the point of this knife the bark is ripped up longwise, and the convex side is then employed in gradually loosening it from the branch till it can be taken off entire. In this state the bark appears in the form of tubes open at one side; the smaller of which are inserted into the larger, and

thus spread out to dry. The heat of the sun, by quickly drying up the moisture, makes the tubes contract still closer, till they at last attain the form in which we see them in Europe.

The best cinnamon is rather pliable, and ought not much to exceed stout writing paper in thickness It is of a light yellowish colour: it possesses a sweet taste, not so hot as to occasion pain, and not succeeded by any after-taste. The inferior kind is distinguished by being thicker, of a darker and brownish colour, hot and pungent when chewed, and succeeded by a disagreeable bitter after-taste.

After that part of the cinnamon which is fit for exportation has been sent off to Europe, the very refuse of this valuable spice is capable of being converted to use. The fragments and small pieces, which happen to be broken off in packing up the bales, are collected, and put into large tubs, about a hundred weight into each, with just as much water as is sufficient to cover them completely. This mass is left for six or seven days to macerate, and is afterwards poured by little and little into a copper alembic, to which a slow fire is applied. The water which comes over, called *aqua cinnamoni*, is received in glass vessels of a peculiar construction; it is nearly of the colour of milk, and the oil floats at the top of the glass recipient. The process is slowly and cautiously conducted; one tub being usually distilled off in twenty-four hours. After remaining for some time in the recipient, the oil is carefully skimmed off, and put into large bottles. It is only made at the Company's laboratory at Columbo; and the quantity is much less than can be procured from an equal weight of any other spice. Cinnamon-oil is esteemed an excellent remedy for spasms in the stomach. That extracted from the finer sorts of cinnamon is of a beautiful gold colour, while that from the coarser bark is dark and brownish.

The growth of cinnamon seems to have been confined by nature to the island of Ceylon; for at Malabar, Batavia, the isle of France, and indeed every other place to which it has been transplanted, it has uniformly degenerated. Even in Ceylon it is found in perfection only on the south-west coast. In the northern parts, and about the harbour of Trincomalee, it cannot be reared.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

Remarks on "An over-ruling Providence."

AS far as it may tend to generate improvement in ourselves, to awaken our gratitude to God, to quicken the sense of our

dependence on his high will, we cannot carry to an erroneous extreme our application of the doctrine of a particular Providence. On general grounds, we owe to God, whose work Providence is, the warmest expression of thankful adoration, as we are dependent every moment on the provisions of his bounty, as we have received from him all that we possess, as we look to him for all that we expect: and, on every striking occasion of unexpected change in our fortunes, of relief from distress, of escape from danger, of unforeseen success, nay, of unforeseen calamity also, this gratitude ought to be quickened to a more warm and glowing feeling. For the purpose also of increasing and strengthening the general sense of our subjection to an over-ruling Providence, we may well draw striking lessons from the passing events of the world. We must be disciplined by them to a just knowledge of our dependant state: we must be disciplined to humility, to reflection, and to piety—to a religious trust in the goodness of God, and to a patient acquiescence under all his dispensations. And, from the more severe and awful warnings which the course of worldly events at times displays in the eyes of trembling mortals, that solemn reverence for the name of God, and that fear of his great displeasure, ought to be excited, which may produce in us unvarying obedience. These are the effects, which, we may well presume, were intended by the Almighty, in the visible traces of his government which he is pleased to afford, and which therefore ought to be produced on the feelings and the conduct of his creatures.

But, in every thing beyond this, every principle of reverence towards the Deity, every sense of our own utter ignorance and weakness, admonish us, that we ought to advance with a most cautious tread. We must ever remember, that it is not for the short-sighted creature to fathom the ways of the Supreme Creator; that his purposes are shrouded beneath a veil which no mortal eye can pierce; that his scheme of government has ends, and bearings, and relations, which our limited faculties cannot possibly comprehend. We cannot guard with too much anxiousness against that presumptuous confidence, which would teach us to advance arrogant claims to his favour and support, or rashly to denounce his judgments against others. We cannot be too cautious how we pretend to familiar views of his providence and government; how we interpret a declaration of his will on occasions wholly unworthy of his exalted dignity; how we make him a party in the low struggles of human interest and ambition. We cannot be too cautious how we convert into a source of arrogant presumption, of unsocial animosity, of gloomy superstition, or of irreverent familiarity with sacred names, that sense of the divine superintendence, which, in its just and na-

tural tendency, nourishes a genuine, correct, efficacious piety, generates true christian humility in ourselves, and comprehensive charity towards our fellow-creatures.

[From Mr. D'Oyley's Discourses, preached before the University of Cambridge.]

A PROVIDENTIAL ESCAPE.

The following remarkable Providence has appeared very lately in the Philantropic Gazette.

A POOR woman, residing in a village of Bedfordshire, had occasion to go to another village about three miles distant; and, as she could not return before evening, it was agreed that her husband, who was a labouring man, should meet her as she returned home. The night being extremely dark, she unfortunately missed her way; and her endeavours to find the path, only led her so much the farther from it. Bewildered and alarmed, she wandered she knew not whither. The hallooing of an owl at some distance, which she mistook for the voice of her husband, and followed, completely diverted her from the right road. In this distressing situation, she walked about some time until completely fatigued and exhausted. It was at this moment strongly impressed upon her mind to sit down, and wait the return of morning, which she accordingly did. On extending her feet, in order to obtain as much relief as possible for her weary limbs, they splashed in some water. Ignorant of her real situation, and without one ray of light to direct her, her feelings at this moment may be more easily conceived than described. With the utmost anxiety she waited the dawn of day, which discovered to her her perilous situation, on the bank of a deep river, (the Ouse,) into which another step must inevitably have plunged her! Being a pious woman, it is scarcely necessary to add, that she acknowledged, with unfeigned gratitude, the hand of her gracious Preserver, and then made the best of her way home to her afflicted husband.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

THE STATIONS OF THE PREACHERS.

(Concluded from page 425.)

XX. THE LEEDS DISTRICT.

207 *Leeds*, John Stephens, Edward Hare, John Jordan, David M'Nicoll, Joseph Agar.

208 *Bramley*, Cleland Kirpatrick, William Atherton.
209 *Wakefield*, Thomas Stanley, James Sykes.
210 *Birstal*, George Sargent, Henry Taft.
211 *Dewsbury*, John Booth, Joseph Brookhouse.
212 *Cleackheaton*, and *Heckmondwike*, Richard Heape,
213 *Otley*, Thomas Skelton, Peter Prescott.
214 *Pateley Bridge*, William Nother, William Tranter; Wm. Hunter, Supernumerary.
215 *Pontefract*, Wm. Midgeley, Joshua Fernside; Jonathan Brown, sen. Supernumerary.
216 *Selby*, Philip Hardcastle, Samuel Sewell.
217 *Knaresborough*, John Armitage, Mark Dawes.
John Stephens, Chairman of the District.

XXI. THE SHEFFIELD DISTRICT.

218 *Sheffield*, John Brownell, John Davies, Thomas Jackson, Robert Wood.
219 *Chesterfield*, Richard Pattison, William Waterhouse.
220 *Bakewell*, James Johnson, Jervis Shaw.
221 *Bradwell*, Isaac Keeling, James Mortimer; Jas. Ridall, Supernumerary.
222 *Rotherham*, Maximilian Wilson, Abra. E. Farrar; Jacob Newton, Supernumerary.
223 *Doncaster*, William Harrison, sen. James Bate.
224 *Barnsley*, John Hickling, Ben. Pearce; Geo. Sykes, jun. Supernumerary.
225 *Denby, near Wakefield*, Robert Crowther, Thomas Savage.
226 *Derby*, William Leach, Edward Oakes.
227 *Belper*, Joseph Taylor, sen. Donald Frazer.
228 *Cromford*, John Reynolds, jun. Thomas Morton.
229 *Retford*, Isaac Lilly, Thomas Hayes.
230 *Worksop*, William Dixon, Thomas Ballinghall.
Joseph Taylor, sen. Chairman of the District.

XXII. THE NOTTINGHAM DISTRICT.

231 *Nottingham*, Jon. Barker, Fred. Calder, Thos. Walker.
232 *Ilkestone*, Josiah Walker, Thomas Moxon.
233 *Mansfield*, Lewis Andrews, Benjamin Andrews.
234 *Newark*, John Slack, Benjamin Hudson.
235 *Grantham*, Lawrence Kershaw, Joseph Armstrong.
236 *Leicester*, John Aikenhead, Sam. Hope; Jos. Boddicoat. Supernumerary.
237 *Melton-Mowbray*, Ben. Wood, John Hobson, J. Smith, 3d.
238 *Ashby-de-la-Zouch*, Wm. Warrener, W. Bird, J. Roadhouse.
239 *Burton*, Thomas Ingham, Samuel Kellett.
240 *Uttoxeter*, Edward Banks, Thomas Harris.
241 *Loughborough*, Samuel Webb, William Dalby.

242 *Stamford and Peterborough*, James Penman, Wm. Mowatt, Thomas Edman.
Jonathan Barker, Chairman of the District.

XXIII. THE LINCOLN DISTRICT.

243 *Lincoln*, Daniel Isaac, Robert Emmett.
244 *Sleaford*, Joseph Hutton, Richard Greenwood.
245 *Market-Raisin*, John C. Leppington, James Hyde.
246 *Louth*, John Furness, Joseph Frank, Thos. Galland; John Keeling, Supernumerary.
247 *Horncastle*, Joseph Griffith, Benjamin Gregory.
248 *Alford*, Samuel Bardsley, Joseph Robins.
249 *Spilsby*, Thos. Rought, Thos. Eckersly; R. C. Brackenbury, Supernumerary.
250 *Boston*, Edward Towler, Francis Burgess,
251 *Spalding*, Robert Watkin, Thomas Key.
Samuel Bardsley, Chairman of the District.

XXIV. THE HULL DISTRICT.

252 *Hull*, Wm. Myles, Wm. Hill, Jas. Everett, J. James.
253 *Howden*, Thomas Gee, Joseph Whitehead.
254 *Driffield*, Francis West, William Smith.
255 *Bridlington*, Thomas Preston, Joseph Pretty, J. Hannah; Joseph Chapman, sen. Supernumerary.
256 *Patrington*, Thomas Gill, Anthony Triffitt.
257 *Grimsby*, Martin Vaughan, Robert Ramm.
258 *Gainsborough*, Charles Gloyne, George Barker.
259 *Epworth*, William Howarth, Robert Morton.
260 *Snaith*, William Rennison, John Beechem.
261 *Brigg*, William Coultas, Thomas L. Hodgson.
262 *Barton*, Corbet Cooke, Henry Tuck.
William Myles, Chairman of the District.

XXV. THE YORK DISTRICT.

263 *York*, Theophilus Lessey, sen. John Nelson, Wm. Naylor, Partes Haswell.
264 *Pocklington*, Thomas Simmonite, Wm. Barr, Thomas Hall.
265 *Scarborough*, Stephen Wilson, John Pearson; Wm. Beswick, Supernumerary.
266 *Pickering*, Henry Anderson, Charles Radcliffe.
267 *Malton*, Jonathan Parkin, Robert Melson.
268 *Easingwold*, William Welborne, Robert Bentham.
269 *Thirsk*, John Beaumont, John Taylor; Samuel Gates, Joseph Dakin, Supernumeraries.
270 *Ripon*, William Carleton, John Nicholson.
Theophilus Lessey, sen. Chairman of the District.

XXVI. THE WHITBY DISTRICT.

271 *Whitby*, George Smith, William Stones.
272 *Gisborough*, William Hainsworth, Jonathan Porter.
273 *Darlington*, John Kershaw, Thomas Stead.
274 *Stockton*, John Bumstead, Isaac Clayton, Geo. Clarke; Thomas Dixon, Supernumerary.
275 *Barnard Castle and Weardale*, Thos. Rogerson, Nat. Elliott, John Smith, 5th.
276 *Middleham*, John Philips, Richard Hardaker.
277 *Tanfield*, George Holder, William Shackleton.
278 *Richmond*, John Aslin, Luke Heywood; one to be sent by the President.

John Kershaw, Chairman of the District.

XXVII. THE NEWCASTLE DISTRICT.

279 *Newcastle-upon-Tyne*, Edm. Grindrod, John Storry, Henry Ranson; John Hudson, Supernumerary.
280 *Gateshead*, Thomas Garbutt, Robert Jackson.
281 *North Shields*, Robert Pilter, Myles C. Dixon.
282 *Sunderland and South Shields*, John Braithwaite, John Farrar, Joseph Mann, Joseph Hollingworth.
283 *Durham*, Robert Nicholson, William Jackson.
284 *Alstone*, William Scholefield.
285 *Hexham*, Thomas Harrison, John Ingham.
286 *Morpeth*, John Barrett, Ambrose Freeman.
287 *Alnwick*, Zecharias Taft.
288 *Berwick*, George Willoughby.

John Braithwaite, Chairman of the District.

XXVIII. THE CARLISLE DISTRICT.

289 *Carlisle*, Benjamin Barrett, John Lee.
290 *Whitehaven*, Humphrey Stevenson, James Smetham.
291 *Brough*, Charles L. Adshead, Enoch Broster.
292 *Penrith*, Arthur Hutchinson, John Rawson.
293 *Kendal*, George Thompson, Hodgson Casson.
294 *Ulverstone*, Richard Allen.
295 *Dumfries*, John Poole.

John Poole, Chairman of the District.

XXIX. THE ISLE OF MAN DISTRICT.

296 *Douglas*, Edward Wilson, John Kemp, Ralph Gibson.
297 *Ramsay*, John Mercer, Joseph Burgess, jun.

John Mercer, Chairman of the District.

XXX. THE EDINBURGH DISTRICT.

298 *Edinburgh, Leith, and Dalkeith*, John Lancaster, John Dredge, James Beckwith.

299 *Dunbar and Haddington*, Duncan M'Allum, Dan. M'Allum.
300 *Glasgow and Paisley*, Sam. Warren, Joseph Kitchen, Alex. Bell, Thomas Moss.
301 *Greenock*, James Miller, Peter M'Owan.
302 *Ayr and Kilmarnock*, Thomas Hamer, Alexander Strachan.
303 *Perth, and Criffe*, Thomas Bridgman, Timothy Ingle.
304 *Dunfermline*, Abraham Crabtree.

Duncan M'Allum, Chairman of the District.

XXXI. THE ABERDEEN DISTRICT.

305 *Aberdeen*, Valentine Ward, John M'Owan.
306 *Peterhead*, Thomas Mollard.
307 *Dundee, and Cupar*, William Clegg.
308 *Arbroath*, James Spink.
309 *Brechin*, Thomas Yeates, Thomas Hewitt.
310 *Barmff*, James Sugden, John Jackson.
311 *Elgin*, James Shoar.
312 *Inverness*, Robert Harrison, sen.

Valentine Ward, Chairman of the District.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Thomas Davies.
2 *Brussels*, Armand de Kerpezdron.
3 *Bueville and Periere, in France.* To be supplied by the French Preachers in the Guernsey District. Our Supernumerary Brethren are requested to assist in this work.

II. AFRICA.

4 *Sierra Leone*, William Davies, Samuel Brown.
5 *Cape of Good Hope*, One to be sent by the Committee.
6 *Little Namacquas*, Barnabas Shaw, Edward Edwards.
7 *Mauritius and Madagascar.* Two to be sent by the Committee.

III. ASIA.

CEYLON.

8 *Columbo*, William M. Harvard, Benjamin Clough.
9 *Jaffna*, James Lynch, Thomas Squance, Robt. Carver.
10 *Trincomalee*, Samuel Broadbent.
11 *Batticala*, Elisha Jackson.
12 *Galle*, George Erskine, John M'Kenny.
13 *Matura*, John Callaway, William Lallman.

Wm. B. Fox, Thos. Osborne, and Robt. Newstead, are to receive their appointments on their arrival at Ceylon.

W. B. Fox, Chairman of the District.

14 *Madrass*, To be filled up by one of the Preachers from Ceylon, and another to be sent by the Committee.
15 *Bombay*, John Horner. Another to be sent by the Committee.
16 *New South Wales*, Samuel Leigh, Walter Lawrey.

IV. AMERICA.

WEST INDIES.

17 *Antigua*, Samuel P. Woolley, George Bellamy, Stephen Swinyard, David Jones.
18 *St. Christopher's*, W. Gillgrass, J. Smith, William White. J. Colmar.
19 *St. Eustatius*, William Shrewsbury.
20 *Nevis*, John Dace, James Fowler.
21 *St. Bartholomew's*, James Whitworth.
22 *Tortola and the Virgin Islands*, John Raby, Jonathan Rayner, John Maddocks.
23 *Dominica*, William Beacock.
24 *St. Vincent's*, Thos. Morgan, Geo. Jackson, J. Smedley, Wm. Matthew Thackray.
25 *Tobago*, Moses Raynar.
26 *Barbadoes*, William Westerman.
27 *Grenada*, Daniel Hillier.
28 *Trinidad*, Abraham Whitehouse.
29 *Demarara*, John Mortier, Joseph Chapman, jun.
William Gilgrass, Chairman of the District.

JAMAICA DISTRICT.

30 *Kingston*, George Johnston, William Radcliff,
31 *Spanish Town*, William Sutcliffe.
32 *Morant Bay*, John Wiggins,
33 *Grateful Hill*, James Undrill.
34 *Montego Bay*, John Hudson.
35 *Falmouth*, James Horne.
George Johnston, Chairman of the District.

BAHAMA DISTRICT.

36 *New Providence*, William Wilson, sen.
37 *Eleuthera*, Michael Head.
38 *Harbour Island*, Jos. Ward; Wm. Turton, Supernumerary.
39 *Abaco*, Roger Moore.
William Wilson, Chairman of the District.

ST. DOMINGO.

40 *Port-au-Prince*, John Brown, sen. James Catts.
41 *Cape Henry*, Two to be sent by the Committee.
42 *Bermuda*, John Shipman.

NOVA SCOTIA AND NEW BRUNSWICK.

43 *Halifax*, James Priestley; Wm. Black, James Knowlan, Supernumeraries.
44 *Liverpool*, William Crosscombe.
45 *Shelbourne*, Adam Clark Avard; James Mann, Super.
46 *St. Stephen*, Duncan M'Coll.
47 *Yarmouth.*
48 *St. John's*, Stephen Bamford.
49 *Fredericton*, William Burt.
50 *Annapolis*, Sampson Busby.
51 *Cumberland*, James Dunbar.
52 *Ramshay*, Thomas Payne.
53 *Horton*, William Bennett, Robert Alder.
54 *Newport*, George Miller.
55 *Bay Chaleure.*

LUNENBURG.

56 *Petit Riviere and Broad Cove*, G. Orth, German Missionary.
57 *Prince Edward's Island.*
58 *Charlotte Town*, John Strong.
59 *Foyou and Bedeque*, John Fishpool.

William Bennett, Chairman of the District.

CANADAS.

60 *Quebec*, John Hick.
51 *Montreal*, John Booth, Richard Pope.
62 *Kingstone*, Thomas Catterick, another to be sent by the Committee.
63 *Cornwall*, Henry Pope.
64 *Melburn*, Richard Williams, William Binning.
65 *William Henry*, John De Putron, French Missionary.
66 *Fort Wellington*, Edward Johnson.

William Crosscomb, is appointed as Chairman of the District.

NEWFOUNDLAND.

67 *St. John's*, George Cubit.
68 *Carbonear*, John Welsh.
69 *Harbourgrace*, Ninian Barr.
70 *Black Head*, John Peckavant.
71 *Western Bay*, John Haigh.
72 *Island Cove and Perlican*, John Bell.
73 *Port-de-Grave*, James Hickson.
74 *Bonavista*, Thomas Hickson.
75 *Trinity Harbour*, William Ellis.
76 *Fortune Bay*, Richard Knight.
77 *Hant's Harbour*, John Lewis.

John Bell, Chairman of the District.

IRELAND.

I. THE DUBLIN DISTRICT.

1 *Dublin*, Sam. Wood, Thos. Loughead, Edw. Cobain; Andrew Hamilton, Jun. Editor; Thos. W. Doolittle, Book Steward; John Kerr, Wm. Ferguson, Supernumeraries.
2 *Longford*, Charles M'Cord, Wm. Keys; Richard Price, Supernumerary; J. Price, Superannuated.
3 *Drogheda*, Matthew Tobias, James M'Kee.
4 *Castleblaney*, William M'Cornock.
5 *Oldcastle*, Francis Armstrong, John Carey.
6 *Wicklow*, James Stuart, William Reilly; Alex. Moore, Superannuated; G. Mahon, Supernumerary.

Matthew Tobias, Chairman of the District.

II. THE WATERFORD DISTRICT.

7 *Waterford*, Francis Russel, Daniel Pedlow.
8 *Carlow*, Charles Graham, Archibald Campbell.
9 *Newtownbary*, William Douglas, John Clendinnen.
10 *New Ross*, Robert Banks.

Francis Russell, Chairman of the District.

III. THE CORK DISTRICT.

11 *Cork*, John Stuart, Wm. Stuart; Daniel M'Mullen, Supernumerary.
12 *Bandon*, Thomas Waugh, John Jebb.
13 *Skibbereen*, Robt. Masaroon; J. Waugh, Supernumerary.
14 *Mallow*, William Copeland.

John Stuart, Chairman of the District.

IV. THE CORK DISTRICT.

15 *Limerick*, Charles Mayne, Samuel Harpur.
16 *Milltown*, Robert Bruce.
17 *Roscrea*, Samuel Steel, William Crook.
18 *Cloough-jordan*, John Howe.
19 *Mountrath*, John Hadden, John Rogers; James Rennick, Superannuated.

Samuel Steel, Chairman of the District.

V. THE TULLAMORE DISTRICT.

20 *Tullamore*, Jas. Sterling, Rich. Philips; James M'Keown, Superannuated.
21 *Aughrim*, Michael Murphy.
22 *Castlebar*, Andrew Hamilton, Sen. John Clegg.

23 *Ballina*, Thomas Ridgeway.
24 *Sligo*, Jamas Rutledge, Wm. Foote; King Barton, Supernumerary.
25 *Boyle*, Robert Strong, Samuel Downing.
Thomas Ridgeway, Chairman of the District.

VI. THE CLONES DISTRICT.

26 *Clones and Cavan*, Jas. Smith, Adam Averell, John Nesbitt.
27 *Killesandra and our Chapel in Clones*, John Crozier Irvine; John Stephenson, Superannuated.
28 *Monaghan and Aughnacloy*, Blakeley Dowling, Edward Johnson; Thomas Barber, William Armstrong, Superannuated.
John Crozier Irvine, Chairman of the District.

VII. THE ENNISKILLEN DISTRICT.

29 *Enniskillen*, Robert Crozier, George Hansbrow.
30 *Manorhamilton*, Charles M'Cornick, John Remington; Wm. Hamilton, Supernumerary.
31 *Ballyshannon*, George M'Elwain, John Campbell; Robert Smith, Supernumerary.
32 *Irvinestown*, James Oliffe, James Calcut Pratt; Joseph Armstrong, Superannuated.
33 *Brookborough*, Mich. Burrows; Geo. Brown, Superannuated; John Foster, Supernumerary.
Robert Crozier, Chairman of the District.

VIII. THE LONDONDERRY DISTRICT.

34 *Londonderry*, Edward Hazelton, George Burrows.
35 *Strabane and Stranorlar*, John M'Arthur, Willam Gilcriest, Castor Clements; J. Jordan, Superannuated.
36 *Newtown Stewart*, James Irwin, William Finley; Matthew Stuart, Robert Carson, Supernumeraries.
James Irwin, Chairman of the District.

IX. THE BELFAST DISTRICT.

37 *Belfast*, Wm. Smith, Thos. Johnson; Mat. Lanktree, Supenumerary; J. Bredin, Superannuated.
38 *Carrickfergus*, James Carter, Samuel Kyle.
39 *Coleraine*, George Stephenson, Robert Cranston.
40 *Lisburn*, Alexander Sturgeon, Zachariah Worrell.
41 *Downpatrick*, James Bell, Samuel M'Dowall.
Thomas Johnson, Chairman of the District.

X. THE NEWRY DISTRICT.

42 *Newry*, Henry Deery, Dav. Waugh; Thomas Brown, Supernumerary.

43 *Cookstown*, Robert Bailey, James M'Cutcheon.
44 *Charlemont and Dungannon*, Thomas Kerr, James Johnson.
45 *Armagh*, Archibald Murdoch, William Pollock.
46 *Lurgan*, Gustavus Armstrong, Wm Armstrong; John Malcomson, Superannuated.
47 *Tanderagee and our Chapel in Londonderry*, John Dinnen, Sam. Alcorn; John Wilson, Supernumerary.
Henry Deery, Chairman of the District.

IRISH MISSIONARIES.

1 *Wicklow Mission*, Andrew Taylor.
2 *Cove and Youghal*, John Nelson, Joshua Harman.
3 *Killaloe*, James Horne.
4 *Galway*, Francis Stephens.
5 *Ballina*, William Cornwall.
6 *Letterkenny*, Robert Wilson.
7 *Derry and Antrim*, Gideon Ousley, William Kidd, Arthur Noble, William Richey, William M'Kee.
8 *Killesandra*, John Hamilton.
9 *Cookstown*, Joseph Edgerton.
10 *Belfast*, John Hill.

CEYLON.

Extract of a Letter from Mr. W. M. Harvard *to* Mr. Joseph Benson.

Wesleyan Mission-House, July 26, 1816.

Very dear Sir,

I AM sure you will be no less happy in receiving than I am in writing a letter from the first Methodist preachers' house in Asia, and though the contents may not be of so very interesting a nature as successfully to open a regular correspondence with you, yet I know, from your attachment to the good old cause, you will feel a sacred pleasure in reflecting that be it what it may, it was written within walls, which are connected with a chapel and small estate, comprising offices for letter foundering, printing, book-binding, a seminary, &c. &c. which have been all regularly made over in the name of the connexion, and which will continue their unalienable property for the reception of our beloved missionaries to the latest generations

I am sure you will immediately see the utility of such an establishment, and coincide with me in thinking that all our brethren should strive as economically as possible to have a similar property for the connexion in every principal station round the island. I believe all our present brethren are determined upon

this; and though it will bear rather hard upon our funds at home at first, yet looking, as I hope the Committee will look, at the permanency and final success of our mission in this country, I have no doubt they will send us out encouragement to go on. The only missionaries in India who have done any thing, are those who have colonized themselves in this manner.

Brother Clough and I have been under the necessity of drawing more largely on our Secretary than accorded with our feelings. Indeed we have often done it with aching hearts. But we know our dear Fathers, the Committee, and the Conference, place confidence in us, and we hope they will never see reason to withdraw that confidence from us. We consider that God has brought us to Columbo just at the critical juncture when something was to be done for our beloved cause. We trembled at the idea of such an opportunity slipping through our hands, and hence we resolved to begin. Thank God we have been enabled to maintain consistency of character, and are still blessed with the favour and countenance of our highly excellent Governor, whom may God long preserve! also of the excellent Chief Justice and the principal men, and of the clergy, who consider us as a branch of the Establishment, and render us many important assistances: and it was to be expected that these friendly, zealous gentlemen, patronizing us for our apparent zeal in the cause of the mission, would imbibe the same spirit in proportion as their approbation of us was real and ardent.

We rejoice that such eminent characters in our established church, are roused to greater activity in the great work of evangelizing the heathen. It does not matter which party exceeds the other in compassionate zeal for souls, so that both are alive and active; we shall always cleave to each other as faithful allies, and assist and value, and confide in each other as cordial friends.

No doubt it would please you and our friends in general, that we had our *begging resources* as well as our *drawing ones;* and I am happy to inform you our credit, instead of suffering by this means has been greatly raised thereby. It has given our honourable superiors to see that we were of a dependent disposition; that we did not take the high ground of *monied men*, but that we were humbly desirous of availing ourselves of every friendly assistance and support, which those in elevated stations were disposed to give us. And, to their praise be it spoken, the ruling men of this station have most liberally and handsomely supported us, and encouraged us to proceed. They have refused to listen to any uncandid suggestions of our being of a rival party; they have given us every credit for our professions, and have viewed us as an honourable gentleman on his way to England from hence, for his health, did when he said

to our new brethren, whom he met at the Cape of Good Hope, "The Wesleyans of Ceylon are a branch of the Established Church: they are loyal quiet men: they are Methodists, but at the same time they are not Dissenters." It may encourage our Missionary brethren, in different parts of the world, to be informed that our ruling men here consider *begging* to be the glory of Christianity, and the only legitimate method of raising money for building churches, and otherwise promoting the welfare of religion. This idea did not occur to them, till we braved the disgrace, and tried the experiment, in begging for money to build our Mission-house and estate: when we went about from door to door, in what our late esteemed father Coke used to call "the glorious drudgery" of begging for the cause of God: in which, you know, we succeeded beyond our expectation. Hence when the Portuguese episcopal church was intended to be built, and our kind friend, the Hon and Rev. Mr. Twisleton, had sent in a petition to government to undertake the expenses of it, the ruling men, who had seen the effect produced by our measure, after kindly promising him a donation of a thousand rix dollars, recommended him to follow the example of the Wesleyans, and to make up the rest by a general subscription. He did so, and I am happy to inform you they have nearly raised as much as ourselves, including the government donation Both the Wesleyan and the episcopal subscription, by the favour of the Christian government under which we live, have been inserted in the Government Gazette, and with such a sanction that I hope in future neither myself nor my brethren will ever be ashamed to beg for the glorious cause of the blessed gospel.*

* *The following Note from the Master of the Free Mason's Lodge, will please our readers.*

To the Rev. W. M. HARVARD.

Rev. Sir,

I AM directed by the members of the Lodge, 419, of Ancient United Free Masons of England, held in the Royal Regiment of Artillery, to transmit the enclosed small sum of 20 rix dollars, for the benefit of the cause of Christianity. They are glad to hail your arrival in the island, and wish the blessing of God may attend you in all your undertakings, for the propagation of the gospel of Christ. And, as the labourer is worthy of his hire, that you, and all those whose courage has led them to this or other remote parts of the world, for the enlightening of the heathens, may be rewarded ten, nay ten thousand fold, in the blessed mansions above, will be the sincere prayer of

Your Reverence's, most obedient, humble servant,

ALEX. SMALL,

Master of Lodge, 419, of U. A. F. M. of E. and Corpl. Royal Artillery.

Columbo Fort, 26 June, 1815.

N. B. I am sorry it is not in our power to subscribe a larger sum, on account of the weakness of our body till of late, or our subscription would willingly be much larger.

Glory be to God, since I came to Ceylon, amidst the many difficulties and trials with which I have been exercised, I have had many sources of strong consolation and comfort, a principal one of which is the clearness of my conviction that I am in my providential place. I have had many reasons for believing that I am where God would have me to be, and though many times I have longed for the pleasing circumstances of a regular English circuit, yet never so as in the least degree to detach my mind from the mission in any one instance. To be employed in it is, as our Saviour expressed it with reference to his great sacrificial work, *my meat and my drink*. Another source of encouragement has been, and is, the kindness and friendly notice of our great men, which has often been a mean of animating us, when perhaps at the moment many other things seemed lost sight of.

We have a pleasing work among the soldiers in the garrison, and have formed a small society. Brother Clough, in my absence the other day, collected the *first Asiatic class money* from them, to the amount of 25 rix dollars, being for one month. They requested to pay it monthly, on account of their receiving their arrears in that way. One of the soldier's wives found peace with God a few weeks ago, and several of the men, some of whom have been extremely vile characters, appear much in earnest, and have, for some time, evidenced a uniform change. We have a pretty Sunday school in the garrison, by the especial permission of the governor, which promises great good.

In the Pettah, appearances still continue favourable; our Sunday school has suffered some loss from contingent inconveniences, but we have no doubt will recruit again when we get into our new chapel, &c. Our congregations are, by no means, diminished, and a spirit of hearing is increasing constantly. I have preached several times in Portuguese to very large congregations, and believe God will give us a work of conversion in that tongue. Brother Clough has likewise commenced in Portuguese, as he has some time since in Cingalese. O for more labourers! This station ought to have three brethren. I have begun a letter-foundry, from which we expect much aid.

I consider our union with the Columbo Auxiliary Bible Society will tend greatly to promote the end of our mission; and the kind manner in which they manifest their approbation of every little improvement we make in the manner of doing their business, is highly gratifying to us, and forms another pleasing circumstance connected with our work.

W. M. Harvard.

BOMBAY.

Extract of a Letter from Mr. JOHN HORNER, *to* Mr. THOMAS WOOD.

Bombay, December 14, 1816.

I SHOULD be glad to transmit a cheering account of the conversion of many precious and immortal souls, or even of sinners under conviction of sin seeking after mercy; but, as yet, it is the day of small things; the arm of the Lord has not yet been made bare in the sight of the people. But I live in a constant hope of seeing greater things than these. Every promise, that is still unaccomplished, strengthens my hope, and is an incitement to diligence in that high, holy, and awful calling of a minister of the gospel, and an ambassador of Christ to the heathen. I bless God, that though at an immense distance from all my Christian acquaintance, and without a companion in the work, to assist me with his counsel and advice, (a circumstance which I often sensibly regret,) I feel such a love for the cause, that were I sure of living to the age of Methuselah, I would cheerfully devote it all to promote it. But, perhaps, you will remind me that I am just entering on the work, and apply to me the advice given by one of old, "*Let not him that girdeth on his harness boast as he that putteth it off;*" I trust, therefore, that in every undertaking I shall act with faithfulness and humility, willing to become nothing, that God may be all in all.

I have not begun any plan of instructing the natives or their children, having concluded it would be better for me to be first well grounded in the Mahratta language, than to begin immediately with teaching the children English. I have, therefore, applied myself wholly to the study of the language, under the tuition of a Brahmin, with whom I spend about four hours every day, Sundays excepted, and by reading, writing, conversation, and translating some little fables, of which they have many, find I make considerable progress. A little time, I hope, will give me a sufficient acquaintance with the vernacular tongue, to communicate freely with the natives.

The people will not acknowledge that they worship images, or believe in a plurality of god's. I asked my teacher a few days ago, "Why do you pray to images?" He answered, "We do not pray to them." "Why do you use them?" "To assist us in our devotion; *we know there is but one God; you* worship him (said he) under no particular shape, which is not a good way; *we* make some visible representation of him, the sight of which brings him to our remembrance, and helps us to worship him in a better manner than we could without it." He intimated that we could not properly know God, without

some helps of the kind: "If (continued he) I want to find the root of a tree, do I not follow the branches and trunk till I come to it? So if I want to find out God, the only way is to begin with things which I can see and understand, and go on by degrees."—How I wished that I had known enough of the language to explain to him that worshipping of God *in spirit and in truth*, which he requires in all who approach him.

The climate agrees with me very well; and, what is still better, my soul prospers in religion. Frequently do I experience "The overwhelming power of saving grace," and can look forward with a joyful anticipation to the time, when *this mortal shall put on immortality*, and my soul, redeemed by the blood of Christ, and cleansed by the Spirit of God, shall be *a habitation of God, through the Spirit*, for ever and ever.

JOHN HORNER.

POETRY.

A MISSIONARY HYMN.

By S. Woolmer.

ALL hail Immanuel's name,
Adorn'd with richest grace;
The music, loud proclaim
To all the human race;
From sea to sea, from shore to shore,
Till the bright sun shall set no more.

Zephyrs that gently move,
And every flowing wave,
Shall spread Immanuel's love
And mighty power to save,
Till not a dark deserted place
Be found without the light of grace.

He shall bear sovereign sway,
Through all the earth abroad;
And every land obey
Their Saviour and their God.
Sheba and *Seba* bring their store,
While monarchs prostrate and adore.

Blessings for ever rest,
On Israel's mighty Lord,
Men shall in him be blest
According to his word;
His name for ever shall endure,
And make his oath and promise sure.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1817.

BIOGRAPHY.

MEMOIR OF M. E. GRIFFITH,

Extracted from one published by the Rev. J. Riles.

(Concluded from page 439.)

THE following are selections from Mr. Griffith's private journals.

"March, 7, 1800. This day thirty-three years ago, I was literally delivered from the paw of the bear. Lord! didst thou thus preserve me to preach the gospel? Then let me preach it not only in the pulpit, but in my life and conversation.

"8th. In the evening I visited the sick and needy: almost every poor man's house is the 'house of mourning.' The high price of provisions prevents the poor from procuring a sufficient supply. Lord! open thine hand, and fill them with bread.

"9th. On the whole I had a very comfortable day; I preached twice to the poor, and I think it was pleasing to the Lord. I spent the evening with my mother, who, blessed be God, is a mother in Israel. She is going down to her grave, like a shock of corn in its full season, ripe for glory.

"19th. This morning I went to the throne of grace, melancholy and without spiritual life; I was determined to try to pray, and, by faith, to dissipate the gloom: I waited on my knees patiently, and the Lord saw that I was resolved not to let him go, until he had blessed me. I record this for the example of others, that they may pray and not faint. The Lord dispersed the cloud, and I arose from my knees as a 'giant refreshed with new wine.' In the evening I visited the sick, and went to the prayer-meeting.

" May 11th. I went out in the morning, bowed down with bodily infirmities. O, what a heavy clog is a diseased body to the feet of the soul: yet I preached with my usual strength, the Lord being my helper: when I am weak, he is strong. Mr. F. Mr. P. and Mr. J. spent the evening with me: the Lord was amongst us.

" Sept. 5th, 1802. I preached at Corsley. After the sermon we had a love-feast. A boy fell upon his knees, crying out before all the people, " Pray for me, for I am sinking beneath my sins!' His sister also fainted, and when she recovered, which was not till half an hour afterwards, she said that she had fainted beneath the burden of her sins, and trembled like the poor jailor: never did I experience more of the out-pouring of the Spirit of God.

" Jan. 12th, 1808. After considerable difficulties in procuring some land, I this day purchased sufficient to build a chapel on Bourton Common.—The principal person in the neighbourhood said, that, whatever sum I gave for any land there, he would give five pounds more: but my cause is with the Lord, and I have no doubt that he will incline the hearts of the people, to promote the undertaking. ' The God of heaven, he will prosper us; therefore, we his servants, will arise and build.'

" 31st. If I should be taken away suddenly, not having an opportunity of leaving a dying testimony to my friends, respecting my principles and experience, let this be received as the language of my dying moments—' I fully expect, if through grace I should continue to the end, to be admitted to the marriage supper of the Lamb. But the foundation of my hope is not built upon any thing that I can do, or have done; my best deeds will not bear Divine inspection. If I place my salvation on such an issue, there would be found sin enough in my most holy performances, to exclude me from the kingdom of heaven. My best deeds have all been mingled with impurity, and I will beg of the Father of mercies pardon for all the sins which have attended my prayers and my preaching. Yet I have a good hope through grace, and the foundation on which I stand, (so that the gates of hell shall not prevail against me,) is, faith in the Lord Jesus Christ; faith in the blood of the Lord Jesus Christ; and faith in the righteousness of the Lord Jesus Christ. This is my creed, and I call Father, Son, and Holy Ghost, to witness.'

Signed this day,

" Edward Griffith.

" Feb. 1st. M————, a chimney-sweeper, fell from a chimney on Catherine-hill, and was killed on the spot. I attempted to improve the providence, by preaching at the house of the deceased, to a congregation which listened with great attention to the words of St. Matthew, ' Be ye also ready.'

"24th. Preached to nine people, six of whom were chimney-sweepers. I trust it will not be in vain. They heard me with great attention, while I spoke from 'The Lord Jesus shall be revealed from heaven, taking vengeance on them that know not God, and who obey not the gospel.'

"Jan. 8th, 1809, I was confined the whole of this day by a cold; being the only Sabbath on which I have been prevented from going out for my dear Master, during twenty-six months. Lord teach me to suffer thy will, as well as to do it.

"Feb. 16, 1812. About twelve o'clock this evening, departed, in the full triumph of faith, Miss A. She drank tea below stairs, and retired to bed as usual; in about two hours afterwards, a change began to take place; her father was called, who, when he came, found her almost expiring; she said, 'Happy! happy! and then fell asleep in Jesus, without a sigh or a groan. A few hours previous to her death, she expressed a wish to see a young lady of her acquaintance, who, being come, was desired to sit near her, and Miss A. thus addressed her: 'Look at my hand, there will be but little for the worms; a twelve month since it was as yours, and I was as gay and as young as yourself. Have you any religious person in your family?' her friend said that she had not. 'Then be religious yourself; but prepare yourself for opposition, for you will meet with it: but the love of God in you heart will enable you to bear it cheerfully.' Here her friend wept. She added, 'Think of these things, and prepare to meet me in heaven.'

"March 22d. I have had some heavy trials this week; but the Lord has delivered me. This precious promise was so powerfully applied. 'No evil shall come nigh thy dwelling,' that in the midst of my sorrows it revived me; and one morning, when almost ready to sink, I opened the Bible at these words, 'I cried unto the Lord with my voice, and he heard me out of his holy hill.' These crosses lead me to be more anxious for the things above; they have a happy tendency to direct the soul upwards; and, thanks be to God, my treasure is in heaven, and my confidence is, through grace, strong in the Lord. I long to be dissolved, and to be with Christ, which is far better.

"24th. Hearing that Mr. H. of B. desired to see me, I rode thither. He said, 'I have much wished to see you; I shall not live long, and I have made you a trustee in my will; and as I am most partial to your people, I have desired that my chapel may be offered to you for sacred worship; you might convert your own into a dwelling house; I am the only surviving trustee, and there is a term of 800 years unexpired, the annual rent, a pepper corn. I am going to my daughter's at Coombe, and if I return you shall see my lease; I don't know whether it is confined to Presbyterians or not; but if that be the case, I suppose

none will dispute the point with you.' I told him, I hoped we should meet in heaven, that Jesus was the only rock, and that he was my rock. He said he was resigned to death.

" Oct. 2d. This day I enter my 52d year. The shades of the evening are coming on: my poor clay tenement already totters, and no wonder, for its foundation is in the dust. Lord, let my last days be my best. It is my determination, through grace, to be more holy, and more devoted to God than ever; and so much the more as the day of my death approaches.

" 3d. I feel the harbinger of death; disease overpowers my strength and spirits; and soon this trembling frame will drop and mingle with the dust. O happy day for me! should I have friends to mourn and drop a tear upon my silent grave, let them say, ' Here lies a sinner saved from the wrath to come through Christ his dear Redeemer.'

" March 2d, 1813. I have lately been much tempted, but the Lord hath given me victory. It is my desire to be a Christian indeed: however, with all my discouragements, I feel a growing love to my Master, and I think I could die for him; but as I may not be called to do this, I will, through grace, die to sin and live unto him who died for me. I have lately had a sweet interview with him in prayer, and I have had an earnest of salvation. I expect to be saved through grace; as a pardoned sinner, I renounce all hope on any other terms, but the blood and righteousness of Christ. If we reach heaven, it must be through the purple flood.

" 10th. Being the fast-day, I heard Mr. S. in the morning and afternoon; the word was never sweeter to my soul. O may his success in the ministry be equal to his abilities. This evening about eleven o'clock, S. came into my chamber, and awoke me, saying that my neighbour's house was on fire. I arose and went to the window, where I felt the heat of the flames as powerful as before the mouth of an oven. I went down stairs to the stable and released my horse. The engines were brought soon after, and with the assistance of my numerous friends, and by God's blessing, the violence of the flames were soon abated, and in less than an hour the fire was extinguished. The fire, at one time, was not three yards from my bed; but my guardian angel preserved me from the devouring flame. When I saw the fire raging, from my chamber window, I expected nothing but the destruction of my premises; I fell on my knees and cried to God, that the fire might not devour me; and he that keepeth Israel heard me.

" June 7th. O Lord, this day let me be wholly devoted to thee, body, soul, and spirit; revive thy work in my heart, and let me be more zealous for my own salvation, and that of others; forgive me, my Father, for thy Son's sake. I can offer besides

this no other plea for mercy or pardoning love; and this blessing, owing to my continual unfaithfulness and transgressions, I want every moment. Lord apply thy precious blood, or I perish! When I am no more, let no one say that I expect salvation from the deeds of the law. I here renounce, and ever have renounced, all dependance for salvation on the score of merit. Should I put my salvation upon this issue, I must be lost, for my best deeds have called for vengeance. I trust, and have confidence in nothing else but in the blood and righteousness of the Lord Jesus Christ; to escape damnation, I fly from myself to the atonement. This evening the Lord has smiled on his people at the Butts. M. felt to his soul's satisfaction, that Jesus Christ has power on earth to forgive sins.

"Sept. 10. This morning, before I arose, I was blessed with sweet communion with my God; his visit enabled me to rejoice in hope of glory. I think I never had such a taste of the heavenly brook before: this is an earnest of a good day. O may my Frome friends be blessed with the same degree of joy.

"Oct. 2d. This is my birth-day. I am now 53 years of age. O how short my time is! the cradle just behind me, and the grave at my feet. Perhaps I am now entering upon my last year; this may close my mortal existence. Should this be the case, I trust, through the blood and righteousness of the Lord Jesus Christ, that the day of my death will prove better than the day of my birth: but I will wait the appointed time until my change come. I am now arrived at B. in my way home; I will still sing of mercy. Man and beast are preserved: this is the Lord's doing. The protection of my heavenly Father reminds me of 'The hairs of your head are all numbered.'

"Nov. 14th. After the services of the day, being informed that my venerable friend, Mrs. R. was supposed to be near death, I immediately called to see her. She was remarkably happy, longing to be dissolved and to be with Christ. I went to prayer, and found it very good; we parted, I suppose until that day in which the heavens shall pass away. Blessed be God, her end is not without honour: she will be numbered with the saints in glory.

"Jan. 1st, 1814. On Thursday, December 30th, I went as pall-bearer to a funeral of my neighbour Mr. W. Perhaps I am this day entering upon my last year, and have some reason to imagine, that when I am called hence it will be suddenly. My soul, what is thy expectation? what are thy hopes beyond the grave?

'From all the guilt of former sin,
May mercy set me free:
And let this year I now begin,
Begin and end with thee.'

"29th. I have lately felt too much attachment to earthly objects; but, through grace, will transfer the affections which are so prone to fix and unfix, to the only object deserving my heart. Yet notwithstanding my offences, my coldness of love, and the wanderings of my mind, I can say, 'Whom have I in heaven but thee; and who is there on earth that I desire beside thee?'

'O take my heart, and let it be
For ever closed to all but thee.'

"March 10th. This evening I was suddenly seized with a giddiness in my head, while walking across the vestry; brother H.'s arm preserved me from falling. I consider this as a message from God. 'Be ye also ready.' I expect to be called suddenly to give an account of my stewardship: O may I give an account with joy and not with grief. Since this event, I have more seriously considered the subject of death, and find it one thing to meditate on death, and another to die.

"April 22d. I have been lately much tempted, but the Lord has not given me over to the will of my adversary; he hath increased my strength, and enabled me to rejoice in the Rock of my salvation. The hope which I have of eternal life, through the alone merits of my Redeemer, I would not give up for ten thousand worlds.

'This is my boast, and this my plea,
That Jesus liv'd and died for me.'

"24th. I never had so many blessings both temporal and spiritual, to thank God for as I have at present; and yet how cold and backward am I in offering the tribute due to his love! Nor should I forget national mercies; he has, glory be to his holy name, once more given us the blessings of peace and plenty.

"May 8th. My mind of late has been far from comfortable; my affections have been fixed too much on the creature, instead of the Creator. I was never before so much convinced of my own weakness, or the power of Divine grace.

"Oct. 2d. This day I am 54 years old. Old in the service of sin, but young in grace.

'Strange that a harp of thousand strings
Should keep in tune so long.'

O what a delightful interview I have had with my God this morning! I have been as happy as a creature could be out of heaven. Surely this is an earnest of a good day. Bless the Lord, O my soul, and forget not all his benefits.

"Dec. 5th. I have this evening seen poor N. who must shortly stand before the tribunal of God; I left him trembling on the verge of eternity. To be a son of consolation to those on a

death-bed, who all their life time have been fighting against God, would be an abuse of Divine mercy, unless there is every reason to believe their repentance originates from the effects of convincing grace; his mind was greatly agitated, but the fear of hell is capable of producing this, without any sorrow for sin; upon my leaving him he pressed my hand between both his own, as if he expected salvation from a worm. A short time before this visit, I saw Mrs. H. who certainly appears to be a true penitent; but so often have I been deceived by persons apparently on a death-bed, who have recovered, and proved that their goodness was like the morning cloud, which passeth away, that my hope in the most probable case is a trembling one.

"13th. I should not like a funeral sermon; but should I alter my mind, the following text would be my choice, 'Let the Rock of my salvation be exalted.' I have been lately engaged in writing 'Letters intended for the Ignorant and Afflicted;' perhaps when I am cold in the dust, the Lord will own the weak efforts of a poor sinner.

"31st. How shall I conclude my Journal? I will sing of mercy; and while I acknowledge the many particular favours which I have received during the past year, it seems to remind me of ungrateful returns O merciful God! forgive, and grant that the coming year may prove that my returns are in a measure proportionable to my obligations. O my Father! I have not only been ungrateful, but unfaithful: I see nothing in all that is past but sin; O forgive me, and let the precious blood of Christ atone for all, and his Holy Spirit sanctify me. It is the ardent desire of my heart to be conformed to thee in all things, to possess the mind of Christ, and a nature as pure as angels; it is the desire of my soul to glorify thee in thought, word, and deed; the least deviation from this disturbs my peace, and makes me miserable; I confess my unworthiness and all my imperfetions; yet, to the praise of thy grace, I hate sin, which, thanks be to God, has not the dominion. It is not my partiality to sin, or yielding to the enemy, that I complain of, but the remains of the carnal mind: it is a nature contrary to that purity which thou hast given me. But with all my faults, crimes, and follies, Jesus loves me, and has given himself for me. The plan which he adopts to save me, discovers my weakness and his ability, my sinfulness, and his glory; and serves to humble me in the dust, and to exalt his redeeming grace.

"Jan. 1st, 1815. How shall I enter on this year? what are my sentiments of the past? O, I will sing of mercy, and praise my Redeemer's name, for he has done great things for me; with his own right hand, and with his holy arm, he has brought me safely through. I will begin the present year with prayer, and my first petition shall be, 'God be merciful to me a sinner.'

"16th. This week I have been frequently called upon to visit the sick; I feel this the most difficult part of the Christian's employment. O God! who is sufficient for these things? For this important undertaking, O Lord! do thou qualify me; it is the desire of my soul to be useful; but how difficult it is to discharge faithfully the work which thou hast given me to do.

"Feb. 17th. When we perceive a backwardness in going to the throne of grace, there must be something encouraged, which weakens the desire for prayer; and unless the cause be removed, the spirit of prayer will depart. The form kept up after the Spirit is fled, is to worship an unknown God. O my soul! are thy visits equally as sweet as in the days which are past? Of late I have felt a degree of coldness, and an unwillingness in approaching my Father's house; but after all, I find his throne accessible, and that he hears and answers prayer.

"Good Friday, March 24th. My trials have been very great, but not in proportion to my deserts; this week has been a week of affliction indeed; but why should a living man complain, a man for the punishment of his sins? Of late, my heart and affections have been divided; and the sorrows and disappointments which I have lately been exercised with, have been sent in mercy to my soul: I see it; I feel it; I acknowledge it. Now, Lord, thou shalt be mine; I will give up all besides, and thee only will I love. Make my path plain before me, and I will covenant with thee to be thine for ever, and make every sacrifice that conscience and Scripture require, not in my own strength, but through the strength of him who has on this day suffered upon the cross. My heavenly father has never deserted me; I have never been disappointed of light in darkness, neither of hope and consolation in sorrow. Thy arm omnipotent has always helped me in my afflictions, and I know my God will not forsake me; past mercies prove that his ear is not heavy; witness my many deliverances in the time of danger, and very singularly, three principle ones in the month of March;—from

The paw of the bear on March 7th, 1767;
The water at Blatchbridge, March;
The fire at my own house, March 10th, 1813.

'Bless the Lord, O my soul, and forget not all his benefits.'

"Easter-day, 26th. I have had sweet communion this morning with my God. I enjoy, through grace, a sweet prospect of happiness, eternal in the heavens. Amidst all my sorrows and temptations, I have this consolation, a good God and a good conscience; and should death remove me this day, I have a good hope through Christ, of seeing him whom my soul loveth.

"Aug. 3d. I do at this time enjoy sweet peace, and have, through grace, a blessed prospect of eternal life: it is the desire

of my heart, that the remainder of my days should be all employed in the service of my Redeemer. O my God! make me holy; make me useful. Respecting temporal things, having food and raiment, I am content; and as long as I continue sincere, God will never suffer me to want. I must desert my Master, before he will forsake me; I will trust in him, for I know in whom I have believed.

"March 31st. I have to record the goodness of God, whom I have always found faithful and loving: the last week I have proved that he has interested himself in my secular concerns, as well as spiritual. I thank him that he has given me an opportunity of retiring, in some measure, from the busy scene of life, and of enjoying sweet solitude.

"May 12th. Preached in the evening at Buckland, from 'Say ye to the righteous, it shall be well with him; but woe unto the wicked.' I promised to speak, should the Lord spare me, the next time, from the former part of the text, as I spoke principally from 'Woe to the wicked.' My mind, thank God, was very comfortable; and I hope the seed will take root, and bear fruit abundantly."

This is the last memorandum which we find in Mr. Griffith's journal: he did not live to fulfil the promise which he here made. The reader may, perhaps, be disappointed by not being able to peruse a more extensive extract; but those which we have chosen are sufficient to exhibit the general features of his experience.

DIVINITY.

SERMON ON THE DESCENT OF THE HOLY GHOST.

They were all filled with the Holy Ghost.—Acts ii. 4.

(Continued from page 448.)

PART II. AS God is absolutely and sovereignly holy, because he is holy in himself, so the Spirit of God, by the same personal propriety, is called in the Scripture, not only the Holy Spirit, but the Sanctifier, that is to say, the source and principle of holiness in all the subjects to whom he communicates himself. It is not then without reason that the Saviour of the world, on the point of ascending to heaven, and speaking of the Holy Ghost, whom he was to send upon the earth, used an expression apparently mysterious, when he said to his disciples, that this

Divine Spirit would be to them as a second baptism; "John," said he, "baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," Acts i. For the proper effect of baptism is, to purify and sanctify; and the Holy Ghost having particularly descended to purify the hearts of men, however mysterious that expression might appear, it was nevertheless very natural in the intention of Jesus Christ. But the question now is, how to enter into the full meaning of it: and since this baptism of the Holy Ghost has been generally promised to all the faithful, it concerns you and me to recognize the excellency of it on the one hand, and the obligations it lays us under on the other. Two points of instruction, you are going to have unfolded, and which I entreat you never to forget.

It is true that the Holy Ghost, descending upon the apostles, was a solemn baptism, of which each of them felt the salutary impression; and it is that which made Tertullian say, that those blessed disciples were then, as it were, inundated with the Spirit of God; *Spiritu Dei inundatos.* An emphatical word, but which when all is said, is literally reduced to the promise of the Saviour, "ye shall be baptized with the Holy Ghost;" it being customary in the first ages of Christianity, to baptize by immersion, which was a species of inundation. Now what is this being baptized with the Holy Ghost, but receiving him, and with him a purity all celestial and divine? I know, Christians, that the apostles, from their calling to the apostleship, were several of them, if not all, baptized; and I know that by virtue thereof, they were already in a sense, pure in the sight of God, yet more so by the doctrine taught them by Jesus Christ, according to the testimony given by himself; "ye are clean" through the word, &c. John xiii. But you are not ignorant, that the first baptism conferred on the apostles, was the baptism of water; whereas the second baptism with which the Holy Ghost, by his ineffable mission and by his immediate presence, imprinted his character upon them, was, in a peculiar manner, the baptism of fire. This difference the holy precursor had announced, when speaking to the Jews of the Messiah, he said to them, "He shall baptize you with the Holy Ghost, and with fire," Matt. iii. And it was fully verified, when the Holy Ghost, in the form of tongues of fire, divided and rested on each of the disciples; "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them," Acts ii. Wherefore this symbol of fire? "To mark," said St. Chrysostom, "that as fire has a power infinitely more active, more penetrating, and more purifying than water; so by the coming of the Holy Ghost, the hearts of men were to be purified in a manner much more perfect than they had been by the first baptism of Jesus Christ." In fact, after the baptism of Jesus Christ, the spostles, though initiated

into the faith by that ordinance, still remained very imperfect. According to the report the gospel makes of them, they were still ambitious, interested, jealous; dissensions were still seen among them, and they fell into weaknesses, from which the elementary baptism of the Son of God, had not preserved them. But scarcely have they received the Holy Ghost, than they become men wholly spiritual, men detached from the world, men superior to every selfish interest; men not only holy, but of a consummate holiness; men empty of themselves, and full of God; in one word, men perfect and irreprehensible. They are no longer, said St. Chrysostom, that gross and shapeless substance, such as the earth produces, but that tried and purified gold, which has passed through the fire. Now the fire through which they passed, is, adds St. Paul, our God himself: no longer our incensed God, making the fire of his wrath, as aforetime, to burst forth upon sinners; but the Holy Ghost, shedding a profusion of his gifts and graces, and consuming by the fire of his love, all that is impure and earthly in his elect: "For our God is a consuming fire," Heb. xii.

Would you know, Christians, to what degree of purity and perfection that baptism of fire extended? Be not offended at what I am going to say, seeing it is an unshaken truth of religion. You think, perhaps, this baptism terminated in the apostles, and was bestowed on them to purge away certain attachments to the world, and to themselves: that is a false supposition; I have something yet more important to declare to you. What is it? That the perfection of this baptism of fire, went so far as to purify their hearts from a certain kind of attachment which they had for Jesus Christ; an attachment which savoured too much of human nature; and which was an obstacle to the descent of the Holy Ghost. In order to break that tie, it was needful that Jesus Christ should be separated from them; or the Holy Ghost had never been given to them: "If I go not away, the comforter will not come unto you," John xvi. What incompatibility was there between the one and the other, and why could not the apostles receive the Holy Ghost, while they were attached to their divine Master? Hear the answer of St. Augustin; and draw the consequences from it yourselves. Because the attachment the apostles felt for Jesus Christ, was not sufficiently pure: for in the love they bore to him, they considered him too much according to his humanity, and according to the flesh. It is true, that humanity was holy, and that flesh was consecrated by its intimate union with the Word. But such was the grossness of their minds, they could not form an adequate judgment of that mystery; because their attachment to Jesus Christ was not raised sufficiently above the man, though he was God-man; the Spirit of God, whose holiness infinitely surpasses

all the ideas we have of it, could not in that state of imperfection, honour them with his presence. It was necessary, therefore, continues St. Augustin, that the Apostles should lose sight of Jesus Christ, in order to their being filled with the Holy Ghost; and it was equally necessary, that the Holy Ghost, taking, if I may dare so to speak, the interests of Jesus Christ upon himself, shou d wrench from the hearts of the Apostles sentiments savouring too much of the natural man. Such, my dear auditors, was the excellency of this baptism of fire in the apostles; and hence we should conclude, what are our obligations in respect to it; I mean, to what degree the Holy Ghost should be to us a Spirit of purity and holiness.

After that, need we be astonished if God, from the beginning of the world, should protest in so solemn a manner, "My Spirit shall not always strive with man, for that he also is flesh," Gen. vi. Need we be astonished, if in the extreme horror he had of the corruption of man, he repented that he had created him, or that he should take away his Spirit from him, and let him feel the effects of justice, by an universal deluge? No, no, Christians; there is nothing in it which surprises me; and, admitting the principle which I have just asserted, God, according to the laws of his wisdom, could not do otherwise. What astonishes me, is, that we should flatter ourselves with the hope of keeping up certain attachments in the world, without causing the Lord to depart from us. Fatal attachments, inexhaustible sources of all our misfortunes, of all our deviations, of all our infatuations; of all our excesses, and of all our wild transports of passion. Attachments that men keep up, pretending they are innocent, because authorised by the custom of the world, although incompatible with the spirit of holiness. It is thus, worldlings, that you judge of them, and this is one of the most dangerous illusions you have to guard against. But it is in vain for you thus to deceive yourselves, and seek excuses: the Spirit of God, whose penetration unravels all your artifices, either will never dwell in you, or else will destroy all those damnable attachments which unite you to the creature, and which your self-love endeavours to justify. If you were honest, if there were such a heart in you, instead of believing the spirit of the world, that spirit of seduction and error; you would unite with the Spirit of holiness, of whom, you ought to be, as Christians, the living temples: and by the views that he would give you, by the remorse he would excite in your hearts, he would convince you of the absolute impossibility of ever reconciling to him who is purity and holiness itself, those above-mentioned attachments; especially those, which the diversity of sexes, joined to the vivacity of age and disposition, renders so pernicous and so dangerous.

As the Spirit of holiness, he would convince you that those attachments neither are nor can be innocent for you, since, in

spite of yourselves, they make you effeminate; since you cannot but acknowledge they divide and disorder your hearts; since you know they turn you aside from, and even give you a disgust to necessary duties. From the moment they become attachments of the heart, and are known as such even by the world, the world cannot forgive them; since they expose you to its censure, they give room for evil speaking, they serve for a subject of raillery; as a thing nearly allied to sin; I say more, it is commonly nothing else than a disguised refinement of sensuality. The Holy Spirit would discover this to you, he would enable you to understand it, if you would listen to him, if you were more docile in following his motions. But whether you will hear him or not, independently of you, the decree of Jehovah is gone forth, that he will withdraw his Spirit from the man who lives after the flesh. Now is it not the concupiscence of the flesh, which is the principle of those attachments, and which gives birth to them? In order to stifle all remorse, you give them fine names, without scruple, calling them civil friendships. But the Spirit of holiness remonstrates with your consciences against this pretended civility; tells you that these friendships, which are disallowed of God, by an insensible but infallible progress, conduct in the end from apparent virtue to what is impure and criminal. So then, Christians, the Apostles were not able to receive the Holy Ghost, while there remained the least human attachment to Jesus Christ; but you imagine yourselves disposed to receive him, even while you allow the most lively and ardent passions for mortal creatures to be formed in your hearts; the infallible consequence of which is an increase of barrenness towards God; by keeping up connections with them, intimacy with whom would pervert an angel, if he had senses; by engaging and connecting yourself with them in those affairs and intrigues, which to your shame occupy the greatest part of your life. Every truly Christian soul ought to conclude this day, O Divine Spirit, that nothing of such things can subsist with thee; it would even be a monstrous contradiction in the covenant that I have made with thee; a covenant consisting in purity of manners, and still more in purity of heart. Though it should not go so far as by a grievous offence to destroy thy dominion in me, and though one such attachment should not absolutely break the link of thy grace, which continually unites me to thy adorable person. O Spirit of my God; yet as it is faith alone that enables me to give that preference which is due to thee, and the undivided love which thou requirest as God; the sole fear of incensing and provoking thy jealousy, (for thou art a jealous God) should make me renounce every created object: were it my eye, it should be plucked out, if that caused me to offend, or were an obstacle to the participation of thy most exquisite and infinite favours.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

Review of Memoirs of the late Major General ANDREW BURN, *of the Royal Marines; collected from his Journals.*

(Concluded from page 456.)

" THE first things that made any evident impression upon me, were the pious letters of my Christian correspondents: though I could not then embrace what they advanced, yet I clearly saw its truth, and longed to be in their safe and happy state. I disputed with them, but it was with a kind of reluctance; and one thing has frequently struck me, that though I was well persuaded of my ability to stagger them by raising arguments which I had picked up in disputing with the Roman Catholics; yet I never was permitted to make use of them. When I attempted it, a secret impulse from within seemed to whisper thus:—' What! turn advocate for satan! Not content with being blinded by him yourself, must you endeavour to delude others? This, together with a secret kind of pride, lest my friends should think I was ten times worse than they at first imagined, prevented my throwing stubling-blocks in their way. Though I was unwilling to yield to the force of my correspondents' arguments, yet I could not help being convinced that they were agreeable to the word of God; and I found they gained more and more upon me every day, till by the grace of Jesus they had imperceptibly created a secret and growing desire to be reconciled to the infinitely gracious Being whom I was now made sensible I had most grievously offended. Blessed be the name of the Lord! he did not stop here; if he had, these slight impressions would soon have worn off, and I had now been either enduring torments, or, what is next to it, wallowing in sin. But his rich mercy followed me from one means to another, till my impenitent heart felt the power of his grace, was made willing to submit to his sovereign will, and to accept of free and full salvation by a crucified Redeemer." (p. 83—88.)

In December, 1770, the author was " unexpectedly ordered upon actual service, and obliged to repair to London with all speed." During his short stay in that city, he received an account of the death of his dearly beloved and only brother; and shortly after he was admonished by an extraordinary dream, which he ever after looked upon as the principal means which God was pleased to employ in order to his thorough conversion. That God can, at pleasure, instruct by dreams, will not be disputed by any who believe the Scriptures; and that he has some-

times done so, even in modern times, we have the fullest evidence. The dream in question, considered in its happy result, is of such importance as to justify our laying the author's account of it at large before our readers.

"About a fortnight or more after my brother's death, while I continued in a mournfully disconsolate state of mind, because I could not love Christ, I dreamed a very distinct and remarkable dream. I thought I was sitting a little before day-light in the morning, with my deceased brother, on the wall of the parish church-yard, where we had lived many years together. We remained silent some time, and then he asked me if I would not go with him into the church. I readily consented, and immediately rising up, walked with him towards the porch, or outer gate, which I thought was very large and spacious; but when we had passed through it, and came to the inner door that led directly into the body of the church, some way or other, but how I could not well conceive, my brother slipt in before me; and when I attempted to follow, (which I was all eagerness to do,) the door, which slid from the top to the bottom, like those in fortified towns on the continent, was instantly let down more than half way, so that I now found it requisite to bend myself almost double before I could possibly enter. But as I stooped to try, the door continued falling lower and lower, and consequently the passage became so narrow that I found it altogether impracticable in that posture. Grieved to be left behind, and determined to get in if possible, I fell down on my hands, and tried to squeeze my head and shoulders through; but finding myself still too high, I then kneeled down, crept, wrestled, and pushed more eagerly, but all to no purpose. Vexed to the last degree, yet unwilling to be left on the outside, I came to the resolution of throwing off all my clothes, and crawling like a worm; but being very desirous to preserve a fine silk embroidered waistcoat which I had brought from France, I kept that on in hopes of being able to carry it with me. Then laying myself flat on my face, I toiled, and pushed, and strove, soiled my embroidered waistcoat, but could not get in after all. At last, driven almost to despair, I stripped myself entirely, and forced my way between the door and the ground, till the rough stones and gravel tore all the skin and flesh upon my breast, and (as I thought) covered me with blood. Indifferent, however, about this, and perceiving I advanced a little, I continued to strive and squeeze with more violence than ever, till at last I got safely through. As soon as I stood upon my feet on the inside, an invisible hand clothed me in a long white robe; and as I turned round to view the place, I saw a goodly company of saints, (among whom was my brother,) all dressed in the same manner, partaking of the Lord's-supper. I sat down in the midst of them, and the bread and wine being administered to

me, I felt such seraphic joy, such celestial ecstacy, as no mortal can express. I heard a voice call me three times by name, saying, I was wanted at home. My joy was so great and overcoming, that it soon broke asunder the silken bands of sleep, and made me start up in my bed, singing the high praises of God." (p. 90—92.)

Readers of spiritual discernment, who alone have correct views of the humility, and total self-renunciation essential to a true conversion, will find no difficulty in interpreting the various parts of this dream. Its effect upon the author's mind, he expresses thus: "So much was I impressed with this remarkable dream, that from this day I was enabled to begin an entirely new life, which (as I advanced in the saving knowledge of divine things) proved as different from the life I had led for several years back, as it is possible any two opposites can be. Old things were now done away, and all things became new." (p. 92.)

At page 94, the author informs us that he was securely and speedily fixed among his former pious friends and acquaintance at Chatham a few weeks after his dream; and that to his great joy, he was at last happily united to the person he had loved for many years. "But here," saith he, "a vigilant enemy contrived his well-timed scheme, and brought it to a dreadful length ere I perceived the danger. Wrapping me round in the comfort of this world, he found an easy passage into my corrupt heart, and insensibly drew away my affections in an eager, restless desire for the enjoyment of those poor, perishing vanities. So deeply was my attention at last engaged in this pursuit, and so effectually had the god of this world blinded the eyes of my understanding, that I not only began to lose a relish for spiritual things, and the believing view of heavenly objects, but a thick veil was likewise drawing over all that the Lord had just been doing for me; and had not his grace speedily prevented, I had undoubtedly fallen a prey to the snare of the enemy, and like Demas should entirely have forsaken the cause of a crucified Saviour." From this spiritual lethargy, the author was awakened by means of a severe bodily affliction, which God blessed to his lasting advantage. The finger of the Lord, saith he, was so evidently manifest to me in this affliction, that I can truly say, if ever I was in any degree thankful for any of his mercies, it was for this. At first indeed it was very grievous, very grievous to bear, but as soon as I perceived its happy effects, and saw the absolute necessity there was for it, (I desire to speak to the glory of his grace,) I really in some measure delighted in my pain; seemed to enjoy it as a valuable thing, and blessed his holy name, for this soul-satisfying token of his fatherly love and care." "O what a treasure is sanctified affliction. No sooner did I feel the happy effects of it upon my soul at this

time, than I began with more earnestness than ever to seek after God. I longed for close communion with him; I delighted in his courts, and in the solemn assemblies of the more select company of his spiritual worshippers. In short, I could not rest till I had become, in a more intimate and public manner, one of those despised people, whom, a few months before, I had looked upon with pity and contempt as ignorant fanatics, deceiving themselves, and willing to deceive others. The people of God, of every denomination, poor or rich, now became to me 'the excellent of the earth,' in whom was all my delight," (p. 96, 97.)

The General's own highly interesting narrative brings down his history to the middle of his 30th year; after which period it is continued by a writer evidently well qualified to bring it to a proper conclusion. The forty following years of the General's life, in the course of which he travelled much by sea and land, were sincerely devoted to the service of God. The feelings of his heart, in various countries, situations, and circumstances, during so long a period, are well described in the extracts given from his journals.

The continuator of the narrative give his readers, in addition to the other excellent traits in the General's character, an account of his truly catholic spirit. "The maturity of divine grace," saith he, "in the General became daily more evident from his abounding in Christian love and charity: his heart was purged from every party feeling which could alienate his affections from Christians who differed from him in matters of lesser moment. The language of St. Paul was the constant breathing of his pious mind: 'Grace be with ALL them that love the Lord Jesus Christ in sincerity.' To a Christian in such a state of mind it was to be expected that the great increase of faithful ministers in the Established Church would be cause of unfeigned rejoicing; nor will it soon be forgotten how he received the officiating minister of a neighbouring church, who was faithfully and zealously labouring in the vineyard of his Lord.

"In the village of Gillingham, (that where the General died,) there was a little band of pious men, in connexion with the Methodists. Although General Burn differed from them in several points of doctrine and discipline, yet when he beheld much of the true spirit of Christianity amongst them, he cheerfully joined their social meetings, and sometimes attended to hear their preachers. In their more private meetings for prayer, he often led their devotions, to the great delight and profit of his Christian friends, who were comforted and edified with the heavenly-mindedness, the holy triumph over death and the grave, which often animated his prayers. The last sermon he heard was in their little chapel, from Rev. xxii. 17. General Burn listened to

the discourse with holy joy beaming in his countenance, and often spake of it afterwards with great satisfaction.—Indeed both the text and the sermon were peculiarly adapted to prepare his mind for approaching death." (p. 283, 284.)

The idea which the pious and discriminating General formed of the Methodists, will probably be better understood by the following extract from a letter which, on the 9th of August, 1814, he addressed to Mr. Percy, the pastor of the church to which he united himself at Woolwich. "After speaking of his inability to go from Gillingham to public worship at Chatham so frequently as he could wish, he adds,—'But there is a sprinkling of choice Christians at Gillingham, among the Methodists, lively, zealous men, ornaments to the gospel, and of real vital godliness. With these we frequently assemble in a small neat chapel, close to us, that will hold about two hundred persons. They have various preachers, some of them very acceptable, and as far as I have heard yet, very orthodox. Their weekly prayer-meeting is well conducted and well attended; and here I hope the Lord will bless us. We have taken a pew, but have not imbibed any of their sentiments contrary to what we have all along professed; though, as far as I can perceive, the difference between us *lies more in words than in any thing else.*'" (Preface, p. 16.)

Although we are far from thinking with this pious man, that the difference between those who hold the doctrine of unconditional election and reprobation, and those who believe that of general redemption and universal grace, "lies more in words than in any thing else;" or that the two systems are equally consistent with the general tenor of the Holy Scriptures, and the awful doctrine of a future judgment, and a state of eternal retribution; or are equally adapted to produce true holiness in the hearts and lives of mankind, with the use of such means as prayer, watchfulness, self-denial, and taking up the daily cross—yet we are always disposed to give the right hand of fellowship to all those *who love our Lord Jesus Christ in sincerity*, and who, like General Burn, manifest their love by their obedience.

We shall just observe, before we come to conclude this article with an extract from the preface descriptive of some traits of General Burn's character, that he died at the advanced age of 72, with all the composure, humility, and well-founded Christian confidence becoming a man who had so long, and in circumstances so unfavourable to piety, adorned his Christian profession. The gentlemen whose names are annexed to the preface, viz. Olinthus Gregory, J. Hanfield, and John Dyer, referring to the extract from the General's letter to Mr. Percy, proceed thus:

"A man who could thus express himself on the points at issue between the Arminians and the Calvinists, was not likely to in-

dulge in *disputation*. And here, we conceive, lay one of his peculiar excellencies. He loved the society of men of intellect, and still more that of men of piety. He loved to listen, and he loved to join, in free conversation: he would not shrink from animated discussion; but the moment there was evinced a desire to triumph, or an intemperate tenaciousness, about mere matters of opinion respecting which Christians are divided, he would usually sit back in his chair, and remain silent. He was far too wise to expect to make converts to his own opinions by cursory, still less by angry disputation; and far too humble to conclude that they who did not in all respects think as he did, were, therefore, wrong. He taught his sentiments, not by disputing about them, but by exhibiting their influence on his manners and conduct; and many were the proselytes who were thus won over to true religion.

"But as it would be endless to attempt the developement of his individual excellencies, we shall say a few words on that which lay the foundation of the whole—his devotional spirit. He cheerfully discharged his professional duties; he enjoyed free intercourse with his friends; he delighted to be surrounded by his family: but neither professional duties, friends, nor family, were permitted so to engross his attention, as to prevent his frequent communion with God. He suffered neither the ardent passions of the meridian of life, nor the allurements of a profession in which there were very few religious men when he commenced his pious course, to tempt him from that 'close walk with God' in which, for more than forty years, he was enabled to persevere. They who had the happiness of enjoying his acquaintance, in the evening of life especially, could not but see how, through the influences of the Spirit which he constantly sought, and the cleansing efficacy of the blood of Christ, on which he firmly relied, he was daily increasing in meetness for the celestial kingdom. They could not but notice the admirable and invariable consistency of his conduct with his principles, the uniform cheerfulness which he evinced, (except during his periodical attacks of nervous fever,) the constancy of his resignation to the Divine will in seasons of trials, the depth of his humility, and the tender susceptibility with which he made the concerns of others his own, '*rejoicing with them that rejoiced, and weeping with them that wept*;' nor could they avoid imputing these to their sole cause, the blessing of God upon that 'fervent prayer' which, emanating from true faith, through the intercession of Christ, 'availeth much.'

"Nothing could exceed the gravity, solemnity, and fervency, with which the General engaged in domestic and social worship. Every tone, and every look, indicated how deeply the heart was engaged in the exercise; and so often did spiritual mercies upon

his family and friends seem vouchsafed in answer to his petitions, that scarcely any but the most thoughtless, or the most obdurate, could join in the devotions of this excellent man without being impelled to exclaim, ' Surely 'tis good to be here ;' ' this is none other but the house of God, and the gate of heaven.' " (Preface, p. 17—20.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Sir,

CONCEIVING that the following short notes of a sermon delivered by Mr. T. Morgan, at Birmingham, contain many important observations, I trust you will deem them worthy of a place in your Miscellany.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. James iii. 17.

THE poverty of language renders it frequently necessary that the same word should be employed to convey different ideas. This inconvenience will always remain, since there are many modifications of thought for which we have no corresponding expression. It is, however, absolutely requisite, if we would understand the subjects of which an author treats, that we should be acquainted with the meaning he attaches to his expressions. When we look into the Bible, we find the word wisdom frequently employed, but were we to conclude that it always intends the same thing, we should make an unintelligible jumble of the records of heaven.

Wisdom, in its most proper sense, is expressive of a faculty peculiar to intelligent beings. " It is that which makes men judge what are the best ends, and the best means to obtain those ends." He whose plans are laid with consistency, is guided by wisdom; hence the Psalmist, when surveying the works of the great Crrator, exclaims, " In wisdom hast thou ordained them all." And so, as far as created intelligences act with order and propriety, they are said to act with wisdom. You will find the word Wisdom at other times to denote the Lord Jesus Christ. When we compare the 8th chapter of Proverbs, with the 1st of John, it seems highly probable, that Solomon used the term, Wisdom, to designate the Messiah. The same person whom John stiles the Word, who was in the beginning with God, and who

himself was God, but was afterwards made flesh and dwelt among men, is introduced by the royal prophet, as saying, "I was set up from everlasting, from the beginning, or ever the earth was; I was daily the delight of Jehovah, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delights were with the sons of men. All they that hate me love death." Surely this description is justly applied to the Redeemer, who is the wisdom of God, as well as the power of God, and who, even of old, looked with peculiar regard upon this earth, which was to be the theatre of his sufferings, his triumphs, and his praises. But at other times, the word wisdom, I apprehend, means true religion. Thus in Proverbs iii. 13, "Happy is the man that findeth wisdom;" so Moses prays, "Teach us to number our days, that we may apply our hearts unto wisdom." In this sense our Saviour uses the word in Luke vii. 35, "But wisdom is justified of her children." Those who are under the influence of the carnal mind will find some occasion to reject and oppose the religion of God, however it be presented to them; as in the case of John the Baptist, and of Christ; but they who enter into the spirit of it, will see its value and vindicate its honour. Thus "Wisdom is justified of her children."

There is a remarkable passage in the 28th of Job. The inquiry is instituted, "Where shall wisdom be found, and where is the place of understanding? The deep saith it is not in me, and the sea saith it is not in me; destruction and death say, we have heard the fame of it with our ears; the gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. And unto man he saith, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." This is the idea to be attached to the expression in our text. The professors to whom James wrote, had not learned to bridle their tongues, nor to place a guard over their tempers, for they had bitter envying and strife in their hearts; but this was not the wisdom that came from above; the religion of God and of Christ is quite the reverse of this, for it is first "pure, then peaceable," &c.

Considering our text as descriptive of true religion, we shall reflect upon its excellencies.

We are to notice first, the exalted claims of religion. "The wisdom which is from above." "I am from above, (saith Christ,) ye are from beneath." You may perceive the Apostle leads us to conclude that religion is from heaven. It is so in the following respects. 1. It is entirely founded upon a revelation derived from heaven. 2. The existence of religion in the human heart is of heavenly origin. 3. The life of religion is maintained by continual intercourse with heaven. That which is of the earth, is supported by things below; but that which is from heaven is supported by things from above.

Secondly, we are to notice the appellation which religion assumes. It may be called foolishness by the carnal world, but the word of God calls it wisdom. 1st. The wisdom of God has been employed in contriving the plan, and now it is revealed, shines in every part of it. 2d. That man is possessor of true wisdom who makes religion his choice. 1. Religion ensures you happiness in the present life. 2. Religion promotes you to endless happiness in the world to come. Do we blame the husbandman, the merchant, and thousands of others, for encountering the greatest difficulties, in hopes of securing the object they have in view? No; for the end obtained will make ample recompence, for all the ills they endured. If this be the case in secular affairs, how much more in heavenly. Here the end (a happy end I mean,) is more sure, and more glorious.

Thirdly, we are to notice the good fruits religion produces. If our religion be genuine, it will produce effects corresponding to the description of God's word: let us examine ourselves by it. 1st. This wisdom is first pure. The renewed soul has received a principle which the pure and holy God planted. 2d. This wisdom is then peaceable. "Follow peace with all men," is a Divine precept. In the more limited circles in which Providence calls us to move, peace should uniformly be our object. Whether in the family, or in the house of God, let us be willing to sacrifice little things for this great good; keeping the unity of the Spirit, in the bond of peace. 3d. This wisdom is gentle. It is very pleasing to observe the effects produced upon men's tempers by the grace of God. The wolf dwells with the lamb, the leopard lies down with the kid, &c. Observe the temper of St. Paul, "We were gentle among you, even as a nurse cherisheth her children." You will have much need of this temper, both in the world and in the church. In the world you will meet many provocations, but take care that you do not degrade the dignity of the Christian character; "The servant of God must be gentle." You will find many trials among the household of faith. The ignorance of some, and the perverseness of others, you may find hard to bear; but remember the meekness and gentleness of Christ. Learn of him who was meek and lowly in heart, and ye shall find rest for your souls. 4th. This wisdom is easy to be entreated. But there is a temper, which as it respects better things, is inflexible and inexorable. Such a temper the gospel totally disclaims. He who is not easily entreated to pass by the offences of a brother, is, by our Lord himself marked with infamy. Nor should this forgiveness be exercised for only a few transgressions. 5th. This wisdom is full of mercy and good fruits. Religion is to soften the feelings and humanize the human heart. This merciful disposition will regard the temporal miseries of men. If we are really possessed of this wisdom, we

shall not merely say, "Be thou warmed, and be thou clothed," but shall be glad to communicate to their relief, if Providence has placed it in our power. This temper will, in a more especial manner, regard the eternal interests of men. Do we believe that broad is the way that leads to death, and many walk therein? Then let our souls weep and pray, or let us never boast of mercy. Let us warn of sin; and point to the Lamb of God that taketh away the sin of the world; remembering that he who converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins. 6th. This wisdom is without partiality. Should the poor be treated with disrespect in the sanctuary of the Most High; this is not the wisdom that cometh from above. It is a great evil that the sins of the great have been connived at, and that with the most evident partiality. But not such the conduct of John the Baptist to Herod. 7th. This wisdom is without hypocrisy. The man of God is sincere in what he does. Nay he does not wish to deceive others; and his prayer is that he may not deceive himself. Three reflections shall conclude the subject. 1st. How small a portion of real religion we possess, when our temper and conduct are examined by the word of God, which proves that it is pure, peaceable, &c. Oh let us ask wisdom, nothing doubting, and God will give it. 2d. How unreasonable it is to neglect and oppose religion. Let me entreat you, before you either neglect or persecute, to consider, whether you will be able to give any reason for your conduct at the bar of God. Read the Scriptnres of truth, and pray to God to give you that faith which is the root on which these fruits grow. 3d. How commendable our solicitude for the universal prevalence of the religion of Christ! Let us pray, "Thy kingdom come." Oh let us be steadfast, immovable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord.

THE WORKS OF GOD DISPLAYED.

OF THE VEGETABLES OF CEYLON.

Extracted from Mr. Perceval's Account of Ceylon.

(Continued from page 408.)

THE *cocoa-tree* is of such singular utility, not only to the Ceylonese, but to all the natives of India, that I hope a full account of it and its uses, will not be thought superfluous by my readers,

even although it is not by any means peculiar to this island I am describing.

The cocoa-tree grows to a great height, is slender and straight, with the body completely bare, and only the top crowned with a bunch of long green leaves. These leaves may be compared in appearance to a goose-quill: a thick ligament passes through the middle, and long green slips grow out from its sides, in the manner of fern. Under the leaves the nuts appear growing in clusters: each tree bears from two to three dozen. The nut has a rind or outside coat of green colour, very thick, and composed of fibrous threads. These are so long as to be manufactured into ropes, called coya ropes, and cordage of various descriptions, even cables of the largest size are made of them; and are generally esteemed from being more buoyant in salt water than those made of hemp. These fibres, however, are of too harsh a nature to be manufactured without some previous preparation; and therefore on being taken off, the rind is put into water to swell, and is afterwards beaten, before it is capable of being wrought into cordage.

When this outward rind is removed, if the nut is recently plucked, the shell is found slightly covered with a white pulp which adheres to it. After being kept for some time, however, this pulp dries up and becomes of a brownish colour. On being stript of its external coating, the nut, which when plucked from the tree was as large as a middling sized bowl, is reduced to the size of a twelve or eighteen pound cannon ball. On the smaller end of the nut being opened, we find about a pint of a very cool, refreshing, milky liquor, which forms a delicious drink. To the inside of the shell adheres a coat of about half an inch thick, of a very white substance, in taste resembling a blanched almond. It is frequently eaten in its natural state, but more frequently in curries, mulcatauny, and peppermint water. It is first scraped off the inside of the shell with an instrument resembling the rowel of a spur; and then, being mixed with water, forms a substance like milk.

The oil extracted from the cocoa-nut is highly esteemed among the natives, and indeed is applicable to every useful purpose. It is prepared from the oldest of the nuts, which are first split and left in the sun to dry without any of their inside coating being removed: and when sufficiently dried, they are put into mills prepared for the purpose, and the oil is expressed from them.

It is not, however, the nut alone that affords food and luxuries to man. From the top of the tree where the leaves shoot up, a liquor called *toddy* is procured by incision. A slit is made in this part of the tree with a knife overnight, and a *chatty* or earthen-pot suspended from the branches so as to receive the

juice, which immediately begins to distil, and continues to do so till next morning, when the pot is removed. This liquor, when drunk before the heat of the rising sun has caused it to ferment, is very wholesome and cooling, and operates as a gentle purgative. But upon being fermented, it becomes intoxicating; and in this state is well known to the European soldiers, who use it in large quantities, when they cannot procure the arrack distilled from it. Arrack in Ceylon is solely made from *toddy*, and whole woods of the cocoa-tree are employed for the purpose of procuring it. A barm or yeast arises from this process, equal to that which is procured from our malt liquor employed in the preparation of whiskey. The toddy is likewise made into vinegar, and yields a species of coarse black sugar known by the name of *jaggery*.

Nature seems to delight in making the cocoa-tree serve as many useful purposes as possible. At the foot of the tree, and likewise among the branches at the top, grows a coat or web of a very light and porous substance, which is manufactured into a very coarse cloth called *grinjakken* or *gunny* cloth. It is used for bags to hold rice, and also for coverings to the cinnamon bales. The grinjakken is also made into a coarse species of paper.

The utility of the cocoa-tree does not end here. When cut down, the trunk furnishes posts to support, and the branches rafters to roof, the *bungaloes* or huts of the natives; while the leaves are employed to cover them, and repel the inclemencies of the sun and the storm. Various other purposes are served by the wood of this valuable tree. Besides many domestic uses, it is much employed also in the construction of canoes; and with it the Mosula boats of Madras are built. In some parts of India this wood is applied to the construction of larger vessels. I have been assured that the king of the Maldive islands sent his ambassadors to the Dutch governor at Columbo, in a small ship which was entirely built and rigged from the cocoa-tree, while those employed in fitting it out were fed upon the nuts.

When we consider the innumerable comforts which this tree affords to the natives of India, it is not to be wondered that they hold it in the highest esteem, and reckon it a most important part of their wealth. When a child is born, it is customary for them to plant a cocoa-tree in memorial of the happy event; and the rings which are left around the trunk by its annual vegetation, serve to mark the number of the recurring birth-days.

Another tree, bearing a fruit as generally used, though by no means equal in utility to that of the cocoa, is the *betel-tree*. I have already mentioned how universally the areka or betel nut is chewed by the natives of India. The leaf usually distin-

guished by the name of the *betel-leaf* does not, however, grow upon this tree, but from being constantly chewed along with the betel nut, has acquired this appellation. The tree, though remarkably tall and straight, is equally remarkable for its extreme slenderness, being no thicker than the calf of a man's leg. The nuts grow in bunches at the top like those of the cocoa, but are in size no bigger than a nutmeg, and with the same sort of shell. After they are pulled, the Cingalese expose them in the sun to dry, and then split the outside husk, in order to separate it from the nut. The leaves of the betel-tree are from four to six feet in length, and very much resemble those of the cocoa, although of a more delicate texture. From the tree, at the root of the leaves, a substance grows up, and over-spreads them like a thick coat. This extraordinary substance resembles a tough leaf, or rather a skin; it is used by the natives to hold their victuals, and is of so strong a texture that it retains water or arrack like a bladder; a purpose for which it is generally employed.

The nuts, from their general use, form a great article of trade among the natives. The timber of the tree is used for rafters to houses, and makes excellent lath. It is also employed in pales to fence their grounds.

The plant from which the betel-leaf is procured resembles a vine, and is supported by twining around other trees or poles placed for the purpose. The leaf in shape and colour is not unlike that of the ivy, but larger and rather thicker.

Ceylon, which has been so long renowned for its spices, produces several sorts of pepper. The *chilly*, or red pepper, is produced on a shrub. The fruit grows in small oblong pods, which are at first green, but upon being pulled and dried, become red; and from them the cayen-pepper is made. The troops on a march have found it of great benefit to cut up some of these chillies in their green state, and qualify the water with them before drinking it.

The *black pepper*, though not peculiar to Ceylon, nor found in so great plenty there as in the Molucca isles, still forms an useful part of its produce. The plat twines around supporters like the vine, and the pepper hangs from it in clusters like grapes. These clusters are at first green, but gradually change to a dark brown; and upon being pulled and dried become black. The husk is separated by a machine framed for the purpose, with a wire bottom twisted together. The *white pepper* is originally the same with the black, and is rendered of that colour by a preparation of chinam applied to it before it is dried, which takes off the black coat with which it is covered.

Cardamoms grow in the south-east part of the island, particularly in the neighbourhood of Matura. The seeds in taste resemble our carraways, and are used for seasoning various dishes.

The *coffee* produced in Ceylon is of a very good quality, and in flavour resembles the Moka coffee. The *coffee-tree* has been raised in the plantations with the greatest success, and presents a very beautiful appearance.

The *palm*, or *palmira* tree, resembles the cocoa, but is much inferior to it in utility. The leaves are thicker and shorter than those of the former, and fold up like a fan, in which form they are used by the natives to write on. A tough whitish skin, like that found on the betel, covers the body of the tree, and is also employed by the natives to hold their liquor. The nut contains a sort of milk; and by incision the body of the tree affords a very pleasant liquor, not so strong or intoxicating as toddy.

(To be concluded in the next.)

PROVIDENCE OF GOD ASSERTED.

The wisdom of the Divine Government displayed in Christ's Choice of his Apostles.

ST. PAUL says, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." No one imagines that there is either weakness or folly in God; though to worldly wisdom, the gospel-scheme, as well as the instruments which Christ, in the first instance, chose to propagate his religion throughout the world, must have appeared an effect of the most consummate folly; nor could any exertions, which those instruments were supposed capable of making against the formidable difficulties which they had to encounter, appear otherwise, till the event proved the contrary, than weak and contemptible. Had Christ chosen for his Apostles, rich, noble, and learned men; and had the Jews, as a nation, after the day of Pentecost, embraced Christianity; infidels would avail themselves of those circumstances, as affording no less in their views of the subject, than decisive proof against the truth of the Christian religion. But as no such circumstances can be urged, and as Christianity made an astonishing progress in the world, while its adherents were exposed to all sorts of sufferings, purely on the ground of their maintaining its *peculiar* doctrines, it is absurd to believe, as infidels do, that it has not the God of truth for its author. Upon the subject of God's wisdom and power displayed in the spread of the Christian religion, by instruments which human wisdom would have rejected, we avail ourselves of the following paragraph from a celebrated work, written by a late eminent divine:

"The foundations of the church were laid in twelve illiterate Galileans, who being at first utterly ignorant of the nature and end of their office, and destitute of the qualifications necessary to discharge the duties of it, integrity excepted, were the most unlikely persons in the world to confound the wisdom of the wise, to baffle the power of the mighty, to overturn the many false religions which then flourished every where under the protection of civil government, and in a word to reform the corrupt manners of mankind. Had human prudence been to make choice of instruments for so grand an undertaking, doubtless such as were remarkable for deep science, strong reasoning, and prevailing eloquence, would have been pitched upon; and these endowments would probably have been set off with the external advantages of wealth and power. But lo, the wisdom of God, infinitely superior to that of men, acted quite differently in this matter. For the treasure of the gospel was committed to earthen vessels, that the excellency of its power might in all countries be seen to be of God. Accordingly the religion which these Galileans taught through the world, without having at all applied themselves to letters, exhibited a far juster notion of the nature and perfections of God, and of the duty of man, than the Grecian and Roman philosophers were able to attain, though their lives were spent in contemplation and study. Hence, by its own intrinsic splendour, as well as by the external glory of the miracles which accompanied it, this religion shewed itself to be altogether of divine original. Besides, it was attended with a success answerable to its dignity and truth. It was received every where by the bulk of mankind with the highest applause, as something they had hitherto been seeking in vain: while the maxims and precepts of the philosophers, never spread themselves farther than their particular schools. It was therefore with the highest wisdom, that the foundations of the church were thus laid in the labours of a few weak, illiterate fishermen. For, with irresistible evidence, it demonstrated that the immense fabric was at first raised, and is still sustained, not by the arm of flesh, but purely by the hand of Almighty God."

INSTANCE OF DIVINE INTERPOSITION.

FROM IVIMEY'S LIFE OF BUNYAN.

IT appears that during Mr. Bunyan's confinement in Bedford gaol, he had, by the propriety and rectitude of his conduct gained the interest and affection of the gaoler; who exhibited great marks of kindness, in permitting him to go out occasionally, and see his friends, and even, in one instance, allowed him to take a journey as far as London.

"It being known to some of the persecuting prelates in London that he was often out of prison, they sent out an officer

to talk with the gaoler on the subject; and in order to find him out, he was to get there in the middle of the night. Mr. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that though the gaoler had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the gaoler blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the gaoler, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the gaoler, addressing Mr. B. said, "Well, you may go in and out again, just when you think proper, for you know when to return better than I can tell you."

EXTRAORDINARY PRESERVATION.

THE following singular deliverance from a Bear, which was related by a gentleman from America, lately in London, has already appeared in a religious contemporary publication; but as it may serve to check the natural temerity of youth, as well as to lead the reader to admire the providence of God, who in circumstances of imminent danger, can point a way to escape, I imagine, Sir, you will see no objection to its appearing in the Methodist Magazine also.

"A young man, with his father, while travelling in the woods (in America) came to a very large old tree, on which there appeared a kind of path-way to the top, but observed nothing particular, except that the tree was hollow in the heart. He sat down on the edge of its mouth, but had not sat long when part of the edge gave way, and he fell to the bottom of the excavation. What must have been his horror when he found himself in the midst of a bear's nest, consisting of two young bears, and knew not how soon he might be visited by the old ones!

"His father could lend him no effectual assistance, for he had no ropes to let down, nor any instrument by which he might cut through the tree; and they were in the middle of an extensive wild. The father left him in this distressing situation in search of help. While he was gone, the old bear entered this cell at the top, and let herself cautiously down, with her hinder parts toward the bottom. When she came within the young man's reach, he had presence of mind to take hold of her tail; she was so alarmed by this unexpected reception, that, under the greatest perturbation, she scrambled hastily to the top with the trembling youth suspended by her tail. On arriving at top, by a strong push he caused the bear to tumble headlong to the ground, which,

from her fear, was not difficult to effect. The fall completely disabled her; but the young man took refuge in one of the boughs, till relieved from his disagreeable situation by the arrival of his father and some countrymen."

MISCELLANEOUS.

The following most excellent Letter was written, in the Reign of Queen Elizabeth, by the gallant and renowned EARL *of* ESSEX, *to his bosom friend, the* EARL *of* SOUTHAMPTON.

" My Lord,

" AS neither nature nor custom ever made me a man of compliment, so now I shall have less will than ever for to use such ceremonies, when I have left with Martha to be *solicitus circa multa*, and believe with Mary *unum sufficit.* But it is no compliment, or ceremony, but a real and necessary duty, that one friend oweth to another in absence, and especially at their leave taking, when in man's reason many incidents may keep them long divided; or perhaps bar them ever meeting till they meet in another world; for then shall I think that my friend, whose fortune is dear unto me, shall prosper and be happy, wheresoever he lives and whatever he takes in hand, when he is in favour of that God, under whose protection there is *(only)* safety, and in whose service there is *(only) true* happiness to be found. What I think of your natural gifts or ability in this age, or in this state, to give glory to *God*, and to win honour to yourself, if you employ the talents you have received to their best use, I will not now tell you; it sufficeth, that when I was farthest of all times dissembling, I spake truly and have witness enough; but these only I will put your Lordship in mind of,

" 1st. That you have *nothing*, that you have not received.

" 2d. That you possess them not as *Lord* over them, but as *an accomptant* for them.

3d. If you employ them to serve this world, or your own worldly delights, (which the prince of this world will seek to entertain you with,) it is ingratitude, it is injustice, yea, it is perfidious treachery; for what would you think of such a servant of yours, that should convert your goods, committed to his charge, to the advantage, or service of your greatest enemy; and what do you less than this with *God*, since you have all from him, and know that the world, and princes thereof, are at a continual enmity with him? And, therefore, if ever the

admonition of your truest friend shall be heard by you, or if your country which you may serve in so great and many things, be dear unto you; if your *God*, whom you must (if you deal *truly* with yourself,) acknowledge to be powerful over all, and just in all, be feared by you; yea, if you be dear unto yourself, and prefer an everlasting happiness before a pleasant dream, which you must *shortly* awae out of, and then repent in the bitterness of your soul; if any of these things be regarded by you, then, I say, call yourselsf to account for what is past, cancel all the leagues you have made without the warrant of a religious conscience, and make a resolute covenant with your *God*, to serve him with all your natural and spiritual, inward and outward gifts and abilities, and then, he that is faithful, (and cannot lie,) hath promised to honour them that honour him; he will give you that inward peace of soul, and true joy of heart which till you have, you shall never rest, and which when you have, you shall never be shaken, and which you can never attain in *any other* way than this that I have shewed you.

"I know your Lordship may say to yourself, and object to me, this is but a vapour of melancholy, and the style of a prisoner, and that I was far enough from it, when I lived in the world, as you do now, and may be so again, when my fetters be taken from me. I answer, though your Lordship should think so, yet cannot I distrust the goodness of my *God*, that his mercy will fail me, or his grace forsake me; I have so deeply engaged myself, that I should be one of the most miserable apostates that ever was. I have so avowed my profession, and called so many from time to time, to witness it, and to be watchmen over me, that I should be the hollowest hypocrite that ever was born; but though I should perish in my own sin, and draw upon myself my own damnation, should not you take hold of the grace and mercy of *God*, which is offered unto you, and make your profit of my fearful and wretched example? I was longer a slave and servant of it than you have been, and therefore could hardly be drawn from it. I had many calls, and answered some of them slowly, thinking a soft pace fast enough to come to Christ, and myself forward enough, when I saw the end of my journey, though I arrived not at it; and therefore I have been, by *God's* providence, violently pulled, hauled, and dragged to the marriage-feast, as the world hath seen. It was just with *God* to afflict me in this world, that he might give me joy in another. I had too much knowledge, when I performed too little obedience, and was therefore to be beaten with double stripes. *God* grant your Lordship may feel the comfort I now enjoy in my unfeigned conversion; but that you may never feel the torments I have suffered for my too long delaying it. I had none but Divines to call upon me, to whom I said, If my ambi-

tion could have entered into their narrow hearts, they would not have been so humble; or if my delights had been tasted by them, they could not have been so precise: but your Lordship hath one to call upon you, that knows what it is you now enjoy, and what the greatest fruit and end is of *all* the contentments that this world can afford. Think, therefore, dear Earl, that I have staked, and buoyed all the ways of pleasure to you, and left them as sea-marks for you to keep the channel of religious virtue; for shut your eyes never so long, they must be open at last; and then you must say with me, *there is no peace to the wicked.* I will make a covenant with my soul, not to suffer my eyes to sleep in the night, nor my thoughts to attend the first business of the day, till I have prayed to my *God*, that your Lordship may believe and make profit of this plain but faithful admonition; and then I know your country and friends shall be happy in *you*, and yourself successful in all you take in hand; which shall be an unspeakable comfort to

Your Lordship's cousin, and true friend,
Whom no worldly cause can divide from you,
(From the Annual Register for 1758.*)* ESSEX."

The preceding letter exhibits a striking example of genuine friendship. An illustrious nobleman, sinking under the displeasure of his sovereign, whose general and favourite he had been, finds *that* consolation in religion, which he had in vain sought for in the pleasures of the court: and endeavours, by the most rational arguments, to persuade his friend to come and share in the same divine consolations.

It is devoutly to be desired, that those sons of pleasure and of ambition, who will not hearken to the humble ministers of the gospel, would listen to this noble Earl, and learn wisdom from such a preacher.

To Mr. B.

Rev. and dear Sir,

The following Particulars concerning Bethlehem, the place of our Saviour's commencement "on this world's theatre," are extracted from the celebrated M. de Chateaubriand's Travels in Greece, &c. during the years 1806—7*; a work of high respectibility, and fertile with genuine and elegant information.*

PARTICULARS CONCERNING BETHLEHEM.

THE convent of Bethlehem is connected with the church by a court, enclosed with lofty walls. We crossed this court, and were admitted by a small side-door into the church. The

edifice is certainly of high antiquity, and, though often destroyed, and as often repaired, it still retains marks of its Grecian origin. It is built in the form of a cross. The long nave, or, if you please, the foot of the cross, is adorned with forty-eight columns of the Corinthian order, in four rows. These columns are two feet six inches in diameter, at the base, and eighteen feet high, including the base and capital. As the roof of this nave is wanting, the columns support nothing but a frieze of wood, which occupies the place of the architrave, and of the whole entablature. Open timber-work rests upon the walls, and rises into the form of a dome, to support a roof that no longer exists, or that, perhaps, was never finished. The wood-work is said to be of cedar, but this is a mistake. The windows are large, and were formerly adorned with Mosaic paintings, and passages from the Bible, in Greek and Latin characters, the traces of which are yet visible. Most of these inscriptions are given by Queresmius. The Abbe Mariti notices, with some acrimony, a mistake of that learned friar in one of the dates: a person of the greatest abilities is liable to error; but he who blazons it without delicacy or politeness, affords a much stronger proof of his vanity than of his knowledge.

The remains of the Mosaics to be seen here and there, and some paintings on wood, are interesting to the history of the arts; they in general exhibit figures in full face, upright, stiff, without motion, and without shadows; but their effect is majestic, and their character dignified and austere.

The Christian sect of the Armenians is in possession of the nave, which I have just described. This nave is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. When you have passed this wall, you find yourself opposite to the sanctuary, or the choir, which occupies the top of the cross. This cross is raised two steps above the nave. Here is seen an altar dedicated to the *Wise-men* of the East. On the pavement, at the foot of this altar, you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star that conducted the three kings, became stationary. So much is certain, that the spot where the Saviour of the world was born, is exactly underneath this marble star in the subterraneous church of the manger, of which I shall presently have occasion to speak The Greeks occupy the choir of the magi, as well as the two other naves, formed by the transom of the cross. These last are empty, and without altars.

Two spiral stair-cases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterra-

neous church, situated beneath this choir. This is the ever-to-be revered place of the nativity of our Saviour. Before I entered it, the superior put a taper into my hand, and repeated a brief exhortation. This sacred crypt is irregular, because it occupies the irregular site of the stable and the manger. It is thirty-seven feet, six inches long; eleven feet, three inches broad; and nine feet in height. It is hewn out of the rock; the sides of the rock are faced with beautiful marble, and the floor is of the same material. These embellishments are ascribed to St. Helena. The church receives no light from without, and is illumined by thirty-two lamps, sent by different princes of Christendom. At the farther extremity of this crypt, on the east side, is the spot where the virgin brought forth the Redeemer of mankind. This spot is marked by a white marble, encrusted with jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented. Around it are inscribed these words:

Hic De Virgine Maria
Jesus Christus Natus est.

A marble table, which serves for an altar, rests against the side of the rock, and stands over the place where the Messiah came into the world. This altar is lighted by three lamps, the handsomest of which was given by Louis XIII.

At the distance of seven paces towards the south, after you have passed the foot of one of the stair-cases leading to the upper church, you find the manger. You go down to it by two steps, for it is not upon a level with the rest of the crypt. It is a low recess, hewn out of the rock. A block of white marble, raised about a foot above the floor, and hollowed in the form of a manger, indicates the very spot where the Sovereign of heaven was laid upon the straw.

Two paces farther, opposite to the manger, stands an altar, which occupies the place where Mary sat when she presented the child of sorrows to the adoration of the Magi.

Nothing can be more pleasing, or better calculated to excite sentiments of devotion, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools. These pictures represent the mysteries of the place, the Virgin and Child, after Raphael; the Annunciation, the Adoration of the Wise Men, the Coming of the Shepherds, and all those miracles of mingled grandeur and innocence. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually smoking before the cradle of the Saviour. I have heard an organ, touched by no ordinary hand, play, during mass, the sweetest and most tender tunes of the

best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs like the shepherds of old to Bethlehem, to adore the King of kings in his manger. I have seen this inhabitant of the desert communicate at the alar of the Magi, with a fervour, a piety, a devotion unknown among the Christians of the west. "No place in the world," says Father Neret, "excites more profound devotion. The continual arrival of caravans from all the nations of Christendom, the public prayers, the prostrations, nay, even the richness of the presents sent hither by the Christian princes, altogether produce feelings in the soul which it is much much easier to conceive than to describe."

It may be added, that the effect of all this is heightened by an extraordinary contrast; for on quitting the crypt, where you have met with the riches, the arts, the religion, of civilized nations, you find yourself in a profound solitude, amidst wretched Arab huts, among half-naked savages, and faithless Mussulmans. This place is, nevertheless, the place where so many miracles were displayed; * but this sacred land dares no longer express its joy, and locks within its bosom the recollections of its glory.

From the grotto of the nativity we went to the subterraneous chapel, where tradition places the sepulchre of the innocents: "Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard," &c.

The chapel of the innocents conducted us to the grotto of St. Jerome. Here you find the sepulchre of this father of the church, that of Eusebius, and the tombs of St. Paula and St. Eustochium.

In this grotto St. Jerome spent the greater part of his life. From this retirement he beheld the fall of the Roman empire, and here he received those fugitive Patricians, who, after they had possessed the palaces of the earth, deemed themselves happy to share the cell of a Cœnobite. The peace of the saint, and the troubles of the world, produce a wonderful effect in the letters of the learned commentator on the Scriptures.

We returned to our convent, and I surveyed the country from the top of a terrace. Bethlehem is built on a hill which overlooks a long valley, running from east to west. The southern hill is covered with olive-trees, thinly scattered over a reddish soil, bestrewed with stones; that on the north side has fig-trees on the same kind of soil. Here and there you perceive

* This to Protestant readers will at best be considered as no more than problematical.

some ruins; among others, the remains of a tower called the tower of St. Paula. I went back into the monastery, which owes part of its wealth to Baldwin, king of Jerusalem, and successor to Godfrey of Bouillon: it is an absolute fortress, and its walls are so thick that it would be capable of sustaining a seige against the Turks.

The escort of Arabs having arrived, I prepared for my expedition to the Red sea. Whilst breakfasting with the religious, who formed a circle round me, they informed me that there was in the convent a father who was a native of France. He was sent for: he came with downcast looks, both his hands in his sleeves, and walking with a solemn pace; he saluted me coldly, and in a few words. Never did I hear in a foreign country the sound of a French voice without emotion. I asked him some questions, and he informed me that his name was Father Clement; that he was a native of the vicinity of Mayenne; that being in a monastery in Bretagne, he had been transported, with about a hundred other priests like himself, to Spain, where he had been hospitably received in a convent of his order, and afterwards sent by his superiors as a missionary to the Holy Land. I asked him if he should not like to revisit his country, and if he had any letters to send to his family. His answer was, word for word, as follows: "Who is there that still remembers me in France? How should I know whether any of my brothers or sisters be yet living? I hope to obtain, through the merits of my Saviour, the strength to die here without troubling any body, and without thinking of a country which I have forgotten."

Father Clement was obliged to retire; my presence had revived in his heart sentiments which he was striving to extinguish. Such is the destiny of man. A Frenchman is at this day mourning the loss of his country on the same shores, the remembrance of which formerly inspired the most sublime of songs on the love of country. But those sons of Aaron, who hung their harps on the willows of Babylon, did not all return to the city of David; those daughters of Judea who on the banks of the Euphrates exclaimed:

"O shores of Jordan! plains beloved of Heaven! those companions of Esther, were not all destined to revisit Emmaus and Bethel: the remains of many of them were left behind in the land of their captivity."

At ten in the morning, we mounted our horses and set out from Bethlehem. Six Bethlemite Arabs on foot, armed with daggers and long matchlocks, formed our escort; three of them marched before and three behind. We had added to our cavalry an ass, which carried water and provisions. We pursued the way that leads to the monastery of St. Saba, whence we were afterwards to descend to the Dead Sea, and return by the Jordan.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. JOHN BROWN *to* Mr. JAMES WOOD, *dated*

Port au Prince, March 31, 1817.

OUR prospects of usefulness, though far from flattering, are improving; and, through the mercy of God, we hope to succeed in establishing a church here. From secular power, or the influence of wealth, we have little to expect to give weight to our Mission. It appears, we must stand alone, and work our way, if ever we make it. It will be pleasing to you to hear that our congregation has more than doubled this last fortnight. We have distributed a great number of tracts; and last night we preached to two different congregations. I took the congregation at home, and Mr. Catts that in another part of the city. We purpose very soon, God willing, to take the field, and publish in the open air the riches of salvation. Mr. Catts has twice visited a village about eight miles distant, Croix de Bouquets, where he has met with the most flattering reception. From a pulpit or stone under the tree of liberty, with the Commandant of the place by his side, and a file of soldiers ranged round the congregation, to the deeply attentive inhabitants, he proclaimed *the faithful saying that Jesus Christ came into the world to save sinners.* We had an invitation from the Commandant of another village, who was one of Mr. Catts's auditors.

In the prosecution of our work we have to combat, not only with ignorance and wickedness, common to mankind in an unconverted state, (both of which are in the extreme) but that which forms the most formidable barrier in our way, is the people's superstition. Many of them are so ignorant that they know not what a New Testament is; others, more sensible, have no idea of its being a divine book, and containing the words of eternal life. Sabbath-breaking, fornication, and adultery, are common sins, and the place is notorious for thieving; yet, in the midst of all, you cannot persuade them but that they are, *bons Chretiens, bien bons Chretiens! good Christians, very good Christians.* We are visited by several every day, who either come for tracts, or to have some conversation with us; but I do not think we found one who was not resting perfectly secure under an idea of their safety. Going to confession, making the sign of the cross, repeating prayers, doing acts of penance;—these heal up every spiritual malady. Great numbers

carry about them a little book (one of which I have obtained,) containing prayers to Jesus Christ, the virgin Mary, &c. all which prayers are said to have had some miraculous origin. On taking this book they go to confession, fast ten Fridays, abstain from flesh all other Fridays, carry this book for one year, repeat five Paternosters, and five Ave Marias every Friday. The doing this secures them the pardon of all their sins, protection from evil, every blessing on earth, and heaven hereafter! At the end of La Rue de la Croix a crucifix is placed; hither numbers repair morning and evening to count their beads, and babble over their devotions. This is Passion-week, and there is much show; persons in sackcloth, walking barefoot, &c. Last Saturday was a solemn procession to the above-mentioned crucifix; all were covered in black. How our hearts are grieved at these things, not merely to reflect that human intellect should be so degraded as to substitute these things for the worship of the great God, but to find that they are put in the place of our Redeemer, and that by them the conscience is deadened, and every avenue to the heart locked up.

Port au Prince can never be a favourable situation for health. The regular trade winds from N. E. which refresh the other islands, are interrupted by a long range of land and high mountains, and when the wind is from the east it sweeps the plain, and is considered very unhealthy. All the sea breeze we have is a kind of re-action against the trade wind. The situation of the town, also, being near mountains, causes the rays of the sun to beat fiercely upon it, and much of the ground on which it stands is swampy.

Though our congregation fills the house in an evening, on Sunday morning and afternoon we have not been able to raise a congregation. The three last Sundays I have preached at one o'clock in English. There are very few whites in this place.

In a joint Letter from Messrs. BROWN *and* CATTS *to* Mr. MARSDEN, *dated Port au Prince, April* 21, 1817, *they say,*

OUR congregation is now too large for our house. We cannot yet praise God for conversions, but a more reverent and deeply attentive congregation I never saw. Several of them last night at prayer, not only kneeled, but actually bent forward, and put their mouths in the dust. Mr. Catts's affliction has prevented us from executing our design of preaching in the open air. Persons call upon us every day for tracts and conversation; but it grieves us that we cannot get more Bibles into circulation. I waited on the President of the Bible Society here; and afterwards on the Treasurer. They promised

to come and visit us. At length the Treasurer came, and engaged to get a man of colour to go with me from house to house. But we depend on God alone for success. Let us entreat your prayers, and interest as many congregations as you can on our behalf. Our increasing congregations, and their deep attention, shed on us a ray of hope amidst our afflictions, the dangerous climate, and the horrid shades of ignorance, wretchedness and superstition around us.

NOVA SCOTIA AND CANADAS.

Letter from Mr. KNOWLAN *to* Mr. BENSON.

Liverpool, Nova Scotia, Jan. 6, 1817.

Dear and respected Sir,

BY the gracious providence of God I am spared to see a new year! Through the past one, I have received unnumbered benefits, both spiritual and temporal, from the author and giver of every good and perfect gift. My health indeed has not been quite so good as it was for seven years before; and a short time since, when on a visit to Petit Revere, I was taken with a spitting of blood, but I am free from it, thank God, at present. I have been employed in the gospel field, labouring with all my might, and I trust some good has been done: to God be all the glory! We have had a few happy deaths. One, a most amiable young woman, wife to Mr. Simeon Leo Perkins, son of our late valued friend Colonel Perkins. She died in the full triumph of faith, after a long and painful illness. Another was a Mr. Gardiner, a man universally esteemed, being for 50 years a pattern of genuine christian simplicity and godly sincerity, of uniform piety and heavenly mindedness. I was with him a little before he died, and can truly say, that I never witnessed a more unshaken confidence in the Redeemer than he manifested. He said he felt he was going fast, but believed the Lord would give him an easy passage through the valley of the shadow of death; which was the case. His pulse beat slower and slower; he felt no pain; and at last "the weary springs of life stood still." His corpse was brought to the bedside of his aged partner, who was unable to rise; she stroked with her hand his clay cold forehead, and bid him farewel, until they should meet in a better world! His remains were conveyed to the chapel, and I preached from Numbers xxiii. 10, "Let me die the death of the righteous; let my last end be like his." The application was easy; and many from their hearts united in the wish.

I think we shall want a second preacher on this mission next year. A short time since I opened a new chapel in Port Mutton; we have raised another in Mills Village, upon a handsome piece of ground given us by our good friends Mr. and Mrs. Crain, and which we hope to have finished the coming summer: and the proprietors of a chapel and preachers' house, in Petit Revere, have offered to settle them upon the Conference plan. I am to have the writings drawn up immediately, and have promised that a preacher shall be sent them as soon as possible. These places, with two or three more to the westward, will afford abundance of labour for two preachers; for one cannot supply them and Liverpool to advantage, especially in the winter season, which always continues at least five months in the year.

I feel determined, by Divine grace, to persevere in the good cause. I rejoice in the prosperity of Zion, and long to see a universal out-pouring of the Spirit of God. I know that a missionary does not fill a post of worldly profit, ease or honour, but his reward is with the Most High, who shall confer upon him, if faithful unto death, durable riches and honour.

Remember me in your prayers, salute all my fathers and brethren for me. I remain, your's, with respect,

JAMES KNOWLAN.

Letter from Mr MANN *to the* SECRETARY.

Shelbourne, Nova Scotia, Jan. 30, 1817.

My dear brother,

I ACKNOWLEDGE the receipt of your favour of August 19, together with the Stations of the preachers; for which I request you to accept my thanks. Agreeably to your request, I hasten to give you some account of this circuit. It would be a singular pleasure to me, could I present you with a statement of the work more adapted to administer comfort to you and every lover of the Lord Jesus. But I am sorry to say, that religion has not been so prosperous in this circuit latterly as in former years. The people in general seem to wish us well, and treat us with respect, and the generality of those among whom we labour are prejudiced in favour of our doctrines; but the word too frequently falls by the way side. We, however, entertain a hope that the Lord will revive his *work in the midst of the years.*

One great cause of the diminution, under which we at present labour, is in my opinion, the removal of some of the best and most useful active members to distant parts, and the death of a few others, so that we were obliged to meet the classes ourselves,

scarcely finding a single person throughout the circuit capable of filling the office of a leader. The Shelbourne circuit lies along the sea coast; hence we are obliged to pass from harbour to harbour, generaly in boats, or on foot, which makes travelling difficult in the winter season, which is sometimes very severe. Sometimes, indeed, we are favoured with a horse, but that is seldom the case.

Here began my gospel labours, and in the first year of my itinerancy not less than fifty members were added to the society; and what has afforded me peculiar pleasure is, that most of those persons who professed to experience a happy change at that time, have continued ornaments to their profession to this day.

The population of this town has exceedingly decreased, so that it does not contain one-tenth of the inhabitants who settled here in 1783. Some years ago we were favoured with a revival in this town, when about twenty members were added to the society, most of whom were, in the judgment of charity, converted to God. At that time we had about sixty communicants, but latterly we have not more than half the number, owing to the diminished population of the place. There are here a handsome episcopal church, a Scotch Presbyterian Meeting, and a neat Methodist Chapel, capable of holding 400 people. Last autumn we completed a chapel in Barrington, at the extremity of the circuit, which will hold, even in its unfurnished state, 300 people; which makes the fourth chapel in this circuit; and blessed be God, there is not a shilling of debt on any of them. I have travelled in most of the two provinces, and been honoured with a station in every circuit which they contain; and I trust I have not run in vain, nor laboured in vain. I have, however, great cause to lament my want of more success in preaching the everlasting Gospel to perishing sinners; but I know my work is with the Lord, and my judgment with my God. It is now thirty years since I became an itinerant preacher, but the last six years I have been upon the supernumerary list. But though I have been obliged to retire from more active labours, yet I am endeavouring, in my small way, and as my strength permits, to help forward the best of all causes in which a man was ever engaged. I have never repented that I gave up my parents, relatives, friends, and all prospects from the world, to become an itinerant preacher; but I have often been led to mourn over my defects, and the little I have done to promote the eternal interests of my fellow-creatures; yet I bless God, that my views and desires are the same which they were thirty years ago. When I first heard Messrs. Boardman and Pilmore preach in New York, I was, though young, charmed with the simplicity of the worship, and with the purity

of the doctrines which they inculcated. I then formed a resolution, that, should I ever become pious, I would join myself to the Methodist Society, which I did, not long after; and as far as my recollection serves me, I never had a single doubt, from that day to this, of the purity of the Methodist doctrines. I bless the Lord for his goodness to me both in temporal and spiritual things. Though I have been afflicted latterly, my life is crowned with mercies. My heavenly Father sees that I need correction, and to him I am led for ease to my burthened heart, and from him, in Christ my Redeemer, I derive all my comfort and strength. I have turned my sixty-sixth year; and were it not for my advanced age, I should be glad to visit England.

I remain, your affectionate brother,

JAMES MANN.

Extract of a Letter from Mr. JOHN HICK *to the* COMMITTEE.

Montreal, Jan. 31, 1817.

SINCE our last we have been endeavouring to form a circuit, which would give sufficient labour for two preachers stationed in Montreal. And we are happy to say our labours have been crowned with success above our most sanguine expectations. The plan we pursue is this; one of us preaches in Montreal and the adjacent villages one fortnight, and the other takes the more distant parts of the circuit, and this we do alternately.

But in order to give you a more correct idea of the extent of our circuit, we will give you an account of the places which we visit. Chamblay, a large village, 18 miles from Montreal, is the first place at which we preach. From thence we proceed 12 miles to St. John's, one of the most wicked places in Canadas; next to Roche Mountain, 25 miles from St. John's; then to Yamasca Mountain, 24 miles from Roche Mountain; the next place, called Shefford, is 24 miles from Yamasca Mountain. We then proceed to Yamasca Village, 38 miles from Shefford. The next day we ride to Sorrell, 36 miles from Yamasca Village; while at Sorrell we visit Point de Bure, a ride of 10 miles, and from Sorrell to Montreal is 45 miles; so that you will see that the whole of our journey, while in the circuit, is 232 miles. There is, however, another place we propose visiting, which will make our journey 318 miles.

Having thus given you a statement of the extent of our circuit, we would next give you an account of the prospects we have in those places. Chamblay, although so large, has had no minister, or means of grace whatever. Here we have a prospect of good; the people receive us kindly, and are attentive to the word preached. At St. John's, our prospects are not so bright, yet several come to hear, and when we consider that the gospel is "the power of God unto salvation," we are not

without hope that it may prove so to some of the inhabitants of St. John's. Roche Mountain is a new settlement, deep buried in the woods, and destitute of any means of grace, and far distant from any minister. The people receive us with the most lively sentiments of gratitude, and we are kindly entertained, at the house of a respectable gentleman, a Canadian, who though brought up a Roman Catholic, has opened his house for preaching, and he himself hears the word of life with the utmost attention. Yamasca Mountain presents a still brighter prospect, and we trust, ere long, to send you the glorious news of very many souls being brought to God in that settlement. Yamasca Village is a place where satan has long held his empire unassailed, unmolested, and now apprehending the demolition of his power and authority, he is stirring up his emissaries to oppose the preaching of the word of life. But notwithstanding this appearance of persecution, we are not discouraged, knowing that He who is for us is more than all that are against us.

The few of our own country people, however, who reside here, receive us gladly, and hear us attentively, having been destitute of any means of grace whatsoever, previous to our coming among them. The opposition we meet with here arises from the Roman Catholics.

Sorrell, or William Henry, is a large village, containing many Protestant inhabitants; here we have large and attentive congregations, and our prospects are great. We have formed a class containing nine members, some of whom enjoy religion, and the rest assurances of that invaluable blessing. In Montreal there is a prospect of the work going on. We have had some drops already, we hope it is the prelude to a shower, a mighty shower of Divine grace. We have within these last three weeks added 14 or 15 members to the society, we trust they will not rest until they find Jesus as their Saviour. We hear from our brethren that the work is spreading. JOHN HICK.

BAHAMAS.

Letter from Mr. RUTLEDGE, *to* Mr. BENSON.

Bahamas, New Providence, March 19, 1817.

Rev. and Dear Sir,

OUR cause in New Providence flourishes in spite of opposition: since the coming of our worthy chairman, there has been a great quickening among the members of society, and the hearers. Our District Meeting was a memorable time; a blessed time throughout; it was begun in the fear of God, who favoured us with much of his presence and power. The chairman first spoke his experience, then each brother, according to his

seniority in the work, spoke in like manner; God was with us of a truth: this was a beginning that promised much, nor were we at all disappointed. Every subject was introduced with a loving mildness, and it was discussed with candour and freedom: and never ended in any thing but love and harmony, such as proved all to be truly of one heart and one mind. Indeed every thing introduced tended to unite us more closely to each other.

Let me here give our worthy chairman, William Wilson, a little of the praise which I conceive to be due to him. His loving, and yet firm manner of introducing the various subjects which came before him, moulded every mind into a like frame of speaking to it: well would it be, for every man, who sits in the chair to keep this in view.

After the business of the meeting was finished, much to the satisfaction of all who composed it, and we hope much to the profit of all concerned, our chairman again spoke the state of his mind, and was followed by every preacher of the district; God was now present indeed: we all felt on that occasion what will not be soon forgotten. Thus our district was brought to a happy and amicable conclusion.

The day was appointed, and given out for our missionary meeting; the hour of the day, though very unfavourable, (half past three o'clock in the afternoon,) did not prevent the people from assembling: a large and respectable congregation attended, and were entertained with profitable matter; pleasure and satisfaction appeared in every countenance, while a general account of the state of Methodism was given, and the various missions just hinted at. One thing we had to lament on the occasion, was the absence of many of the poor slaves, who could not attend at such an unfavourable hour of the day; however, we were much gratified to see so many of them as did obtain leave to come. The owners of plantations in the Bahamas are remarkable for their moderation and indulgence to their slaves. A good collection was made at our missionary meeting, and a plan proposed for establishing a Methodist Missionary Society on the Bahamas, which we hope will meet with success. At the meeting God was graciously present, truth was felt, tears flowed, and I believe several hearts were touched, that before were strangers to such feelings.

Brother Moore has laboured under affliction the greater part of the year, yet the Harbour Island circuit has been raised by him to a degree of eminence hardly to be expected; he is a very steady labourer, whom God deigns to bless with great success. Brother Head has had a year of much toil and great trial: we hope his time spent at Long Island will not be in vain; we believe he has sown seed that will yet grow and bear fruit to the glory of God. Many on this island wish a preacher to visit them, others strongly oppose it.

My worthy brother and fellow labourer, Mr. Dowson, is going home; he has been a useful labourer in this place, and many will have to bless God for his mission to the West Indies, and also to the Bahamas. I hope the Lord will bless his labours among his friends and country-men. I part with this worthy brother, hoping that we shall meet in our Father's kingdom, to praise God together through eternity.

I am, dear Sir, your's, &c.

JOHN RUTLEDGE.

WEST INDIES.

Extract of a Letter from Mr. J. COLMER, *to* Mr. J. BURGESS.

St. John's, Antigua, Jan. 11, 1817.

Dear Sir,

IN compliance with your kind request, I now take up my pen to inform you of my safe arrival at this place, and of the state of religion in this part of this world.

I have been in almost every part of this circuit, and have had an opportunity of witnessing the genuine piety and artless simplicity of the poor negroes; they have but little of this world's good; yet, having God for their portion, their souls are unspeakably happy. The first time I preached among them, I was deeply affected at the appearance of the congregation, which consisted of about 600 persons; among whom, I believe, there were not 80 Whites. They all listened with great attention, while I endeavoured to proclaim the love of Christ to poor sinners. The work of God is in a prosperous state throughout the whole of this circuit; many persons of good sense and great respectability, constantly attend the preaching, and treat the preachers with every mark of respect. There are five chapels, and three estates, which have preaching in this circuit; in all these places the people receive the word of life with gladness; and evince, by their conduct, that the word is not preached to them in vain. I was surprised when I attended the band-meeting in St. John's, to hear with what propriety our black and coloured friends spoke their experience. They praised God for his goodness, in sending his ministering servants to visit their benighted land, and they prayed that the Divine blessing might rest on those who had lately arrived, and that they might be made instrumental in the conversion of many souls. Many who belong to our society in this place are free people; they have long sat under the ministry of the word, and have had many opportunities of acquiring knowledge. When my brethren and I arrived we found that the yellow fever had made dreadful ravages in this place. At first I was rather discouraged at hearing this; but when I considered the

nature of that Being in whose cause I was engaged, the many promises he had given me for my support, and the many fervent prayers which were addressed to his throne on my behalf, all my fears vanished. I was enabled to put my trust in him, knowing that he would do all things well.

I have lately been very unwell with a disorder to which Europeans are very liable on their coming to this country; but through Divine mercy, I am now perfectly recovered. The doctor who attended me gave it as his decided opinion, that my sickness would prove to my advantage. Every thing is delightfully pleasant in this country. I feel sincerely thankful to my heavenly Father, that he has been pleased to call me to preach the everlasting gospel to the poor heathen. Of all the blessings God has bestowed upon mankind, the gospel is certainly the greatest; it is a sovereign antidote against all the evils of life, and a source of the most substantial pleasures which men can possibly enjoy, and such pleasures as are suited to the nature of an immortal soul. Under its benign influences the most happy effects are produced; the mind is enlightened, sin is destroyed in the soul, peace reigns in the heart, and the most glorious prospects are enjoyed of endless glory. O that this gospel, which is so replete with blessings to mankind, may be enjoyed by every soul of man! Glory be to God his kingdom is enlarging, his word is extending, and his work shall continue to prosper till all shall bow to the sceptre of our Redeemer, and acknowledge him Lord, to the glory of God the Father. I feel determined, by the grace of God, to employ all my time and talents in the glorious work to which he has called me. My sincere desire is to promote the Divine glory and the good of precious souls, and I feel my duty to be my delight. The happiness I frequently enjoy in the service of my adorable Saviour, is more than I can express. May he keep me very humble; and if he will bless my feeble labours in this part of his vineyard, to his great name all the praise shall be ascribed. I endeavour, in all my addresses to the people, especially to the poor negroes, to preach Christ, to declare the fulness of his love, and the extent of his salvation, and to assure them, though their condition be ever so low and degrading in this world, yet by believing in Christ, they may become the children of God, and enjoy those comforts which will never fade away; that God is no respecter of persons, and that the blessings of the gospel are offered to them without money and without price. Thousands of the poor slaves know the truth of this by happy experience. A few days ago, an aged negro woman, who has been a member of our society for many years, said to me, "Massa, me know God is love. My Jesus has pardoned my sins; O massa, me no afraid to die; me go to heaven, and be with my heavenly Massa for ever." Then she kissed my hand, and in her simple

way, prayed that God would keep and protect me, and make me a blessing to the souls of those who were still unacquainted with the things which make for their everlasting welfare.

Your's, very affectionately, and respectfully,

JOHN COLMER.

AFRICA.

Extract of a Letter from Mr. S. BROWN *to the* COMMITTEE, *dated Free Town, Sierra Leone, March* 31, 1817.

I AM happy to inform you, that after passing through the seasoning sickness, as it is generally called, we are fully recovered, and enjoy good health. We have in our society here 115 members, and 24 on trial, 18 of whom form a class, which Mrs. Brown has taken in charge. The experience of the members is in general scriptural and rational. Some of them are very confident, and I could wish that their confidence were united with a more humble temper; but every reasonable allowance may be made for a people who have not had equal privileges with Europeans.

I have made some exertions to extend our sphere of labour. We have a small wattled meeting house in Portuguese Town, nearly finished, and two persons are admitted upon trial, who are the seeds of the first country society belonging to us in the colony. The population of the above place is near 200, and is upon the increase. Also in Soldiers' Town, where all the black soldiers live, I have begun to preach every Thursday evening. I stand in the middle of the town in the open air: my congregation is from fifty to a hundred, who are very attentive. This is a place noted for the worst of sins. I have proposed for them to build a wattled meeting-house, and they have given their names to subscribe to the amount of 2*l.* 15*s.* 3*d.* and the building will cost about 5*l.* These two meeting-houses will answer a double purpose; that of a meeting-house and school also.

I have visited most of the towns, or more properly they may be called villages. In Regent's Town the population is about 1200. Mr. Johnson, formerly a member of Dr. Steinkopff's church, is a zealous and active Christian, and there are some who are under a true concern for their soul's salvation.

POETRY.

A HYMN.

ETERNAL Spirit, thee we sing,
And high thy glories raise;
Thee all thy works unite to bless
In songs of endless praise.

Thy praise angelic voices try,
And we attempt with our's;
But it transcends a mortal's tongue,
Or angel's nobler pow'rs.

Thy glory through all nature shines,
It fills unbounded space;
Thy wonders endless are,—thy deeds
Ten thousand worlds embrace.

With thy great name, the universe
Through its vast empire rings;
Thy wisdom, majesty, and power,
The whole creation sings.

Our voices louder than the rest,
Are heard amidst the choir;
The angels sound thy praises high,
But mortals sound them higher.

While their loud strings, aspiring, fail,
To us new strength is given;
Our tongues vibrate, of higher note
Than all the harps of heaven.

We celebrate redeeming love;
We sing Almighty grace;
The love which mov'd the Deity
To save our fallen race.

When we the rapt'rous theme begin,
Dumb are the heav'nly plains;
Immortals, wondering, lend their ears
To our diviner strains.

The first-born seraph tunes his lyre;
Urg'd by th' angelic throng;
In vain he leads the ardent choir,
Their harps refuse the song.

Immortal song! mysterious love!
The Godhead one with man;
O wond'rous theme! which mortals sing,
No other creature can.

Jehovah-Jesus, him we praise,
His name attunes our pow'rs,
His love is our peculiar song,
And shall be ever our's.

Thy name, O Jesus, we exalt,
Thy love we shall extol
Through life, and, after death, with thee,
While endless ages roll.

Edmund Hepple.

Chester-House, 1st March, 1817.

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1817.

BIOGRAPHY.

AN ACCOUNT OF MR. WILLIAM GREENWOOD.

To Mr. B.

My dear Sir,

YOUR inserting the following brief account of the experience and death of Mr. William Greenwood, communicated by one of his most intimate acquaintances, will, doubtless, be profitable to many of your readers, on this side the country; gratify the friends of the deceased, and oblige Your's, most sincerely,

Oldham, June 15, 1816. W. HILL.

FROM different conversations with our deceased and greatly respected brother, it appears, that when very young he was powerfully wrought upon by the Holy Spirit.—When a mere school-boy, he was deeply convinced of the evil of sin, and of its awful consequences. He even then *felt* his danger, and like Felix, trembled at the thought of future judgment.

As he grew up towards manhood he lost a degree of his religious seriousness; but soon after entering into the married state, he became more regular in his attendance on public worship than before, and his convictions were more deep and powerful.—He could not think on death without indescribable sensations, nor on eternity without most awful apprehensions. His views of the Divine purity—his own inherent depravity—and the brevity of human life, filled him with alarming fears—extorted from him the deepest sighs, and caused him to mourn bitterly.

His anxious desire for salvation, led him to hear the gospel of God's dear Son, as explained by the Methodist preachers. And

on his first hearing the "joyful sound," it is remarked, he was not like to multitudes at his age—careless, thoughtless, and full of infidelity; but, on the contrary, was earnest, serious, attentive, and believing.

It has been observed respecting our departed friend, that his concern for salvation was so great, and his expectation so much alive, that "he never took his eyes from the preacher till he had entirely finished his discourse."

In the use of the means of grace, and the exercise of his soul in prayer, it pleased Almighty God to deepen his own work in the mind of our brother, and give him such a sight of sin as led him to detest it, and made him anxious to flee its very appearance. He knew well, that if he would walk in the narrow way to God and glory, he must enter in at the strait gate; and in order to prove Christ an able Saviour, must feel and acknowledge his utter unworthiness, as well as his ignorance and complete inability. Often did he pray the God of mercy, that he would

> "Trouble, and wash the troubled heart
> In the atoning blood;"—

that he would be pleased to

> "Wound by Gideon's two-edg'd sword,
> And then by Gilead's balm make whole."

In this state of mind, he was determined to seek, in order to find; to ask, that he might receive; and to knock, that the door of mercy might be opened. He gave full proof that he was sincere and in earnest, by constantly avoiding sin and sinners, and by diligently attending on every gospel ordinance. He was wont to pray, fervently, regularly, and *often in a day*, privately, for the knowledge of forgiveness, before he joined the Methodist Society.

This seriousness and propriety of conduct remained not long unnoticed.—A pious class leader, now in glory, observing his upright walk, gave him a friendly invitation to visit his class. He readily accepted this, and soon after joined the society, and, from that time till his death, (a period of twenty years,) he never was separated from it. In the quarterly visitation of the classes, the absence of any member has a tendency to grieve the faithful minister; but our worthy brother took no part in thus increasing the sorrow of the Christian pastor: he never had his ticket sent, but received it conscientiously from the hands of the preacher.

It is not recollected, nor can it be exactly ascertained at what particular time the blessed God spoke peace to his troubled conscience, and changed his grief to gladness, otherwise than as it is known that on a certain market-day morning, about three miles

on the road towards Manchester, the Lord powerfully shed abroad his love in his heart; filled him with a sense of pardoning mercy, and justified him freely by his grace. In reality, he then went on his way rejoicing, praising the Lord for the powerful and gracious efficacy of the atoning blood.

Being now brought into the liberty of God's dear people, and having received the Spirit of love, he loved the Saviour with extreme delight, and was perfectly assured of his interest in the Beloved. With rapture did his happy soul contemplate the Divine love, in raising him from a death in sin, to a life in righteousness. And as he was now united to Christ by faith, and had received the Spirit of God, he was determined to live *to him* and *for him*.

At this time he was in extensive business, about which he never went, and in which he never engaged, without first soliciting the Divine blessing. How becoming was this conduct! and how deserving the attention and imitation of every person employed in the trading world!

As he constantly attended his class, he set apart half an hour every week, a little before the time of meeting, to pray for God's blessing and presence upon himself, and those with whom he met. He greatly prized this means of grace, and manifestly derived abundant advantage from it. He heartily believed the doctrine of the Methodists, and highly approved their discipline; believing the former to be purely scriptural, and the latter simple and primitive.

The deceased was a man of good natural parts, and possessed considerable property. He employed these to promote the glory of God, and further the interests of lost mankind. His strong and comprehensive mind enabled him to understand difficult subjects with clearness and facility, and to reason concerning them with force and propriety. The world he valued no further than as it led him to God, and furnished him with the means of being serviceable to his fellow creatures.

The ministers whose preaching he attended, possessed his particular regard; and he besought God to succeed their labours by the Spirit of his grace, to the conviction and conversion of sinners, and the comfort and establishment of true believers.

Our departed friend and brother was not without his trials, temptations, and difficulties, in the way of righteousness. But (as he often said, "there is no standing still,") he continued to look to God by faith and prayer; and the Lord so strengthened and supported him, that by relying on the promises, he uniformly triumphed, through Christ the Lord who loved him.

A few weeks before the deceased left this vale of tears, he was heard to say, "I have never doubted of my acceptance with God, from the beginning to this time." In heaviness, indeed,

he appears to have been; but not in darkness.—His christian graces, as is the case with all God's people, were repeatedly called into exercise; but none ever shone in him with so much lustre, as that of "humble love." This Christian excellence discovered itself in almost the whole of his conduct towards the meanest of Christ's followers, and even towards them that are without.

When the Sunday-school was about to be established in Delph, he became a member of the committee; and here his talents and graces appeared in a conspicuous light. He had two objects in view relative to the Sunday-school—laying out the public money to the best advantage, and promoting the interests and happiness of the rising generation. He attended, with others, to regulate the school: he examined the different classes; appointed teachers; obtained their esteem; taught the alphabet to children himself; gave suitable exhortations in the morning and afternoon; sung hymns, and went to prayer with them twice a day. In this blessed work of charity he was rendered extremely useful. He used to enforce on the children, their duty to God, and obedience to their parents; pointing out to them the evil of sin—the atonement made for it—and the way to obtain the knowledge of salvation. This mode of instruction had a powerful effect on the minds of many; particularly on three of the children. One of these, on his death-bed, piously acknowledged that his teacher (our departed friend) was the blessed means of his conversion to God. A girl also, in her last sickness, declared she had derived great advantage from his pious advice, and affectionate exhortations. She particularized the following impropriety:—She had taken a trifling matter from one of the neighbour's houses; but on hearing the deceased make some appropriate remarks on honesty, she became extremely uneasy, and never rested till she had restored it.

Another excellent trait in the character of this good man, was his regularly visiting the neighbouring sick. In this labour of love he was singularly useful. He not only essayed by his liberality to mitigate their bodily affliction, but by his spiritual advices and fervent prayers, endeavoured to be serviceable in promoting their everlasting advantage. In various instances he was eminently successful. And on two particular occasions, the Lord so blessed his zealous attempts to explain and enlarge on the "Rest that remaineth for the people of God," that two individuals received a sense of forgiveness, and at death witnessed a good confession.

In the course of the last year it was judged expedient to appoint brother Greenwood to lead a class.—It was composed of such as were in a languid and backsliding state. He now gave himself more fully to prayer, and reading God's blessed word.

The Lord was graciously and powerfully present with him, and those committed to his care. His little charge soon increased to eleven or twelve.—Most of these were thinking men, and had given themselves to reading. Clad, however, with the armour of righteousness, having *clear views* and *scriptural experience*, he laboured to make himself useful to them, and it is acknowledged he faithfully discharged his office. He mightily enforced both family and private prayer, and strengthened his advice by his own good example.—He prayed with his family twice a day; and several times daily in private. He never met his class but, before the hour of meeting, he spent some time in secret with his God! To the members he strongly recommended a practice which clearly evinced the lively interest he took in their spiritual welfare.—The practice referred to, was that of praying for each other when absent, according to the different religious experience of the whole. In speaking to his class, he was pointed, powerful, and affectionate; and in prayer his soul was sometimes led out in a manner quite extraordinary.

Towards the close of his life it manifestly appeared that he ripened fast for glory; that this world could not long retain him; and that Jesus, his Saviour and his God, would shortly remove and transplant him to the Eden above.

About Christmas last, brother Greenwood appeared to be extremely unwell; and from that time his health gradually decayed.—On Saturday, the 3d of February, he became much worse than usual. His disconsolate, and almost too feeling partner, fearing the worst, and anxious to have his religious friends around him, despatched a messenger to brother Hill, at Oldham. On his arrival, it was very perceptible the deceased was struggling with the last enemy; but on the preacher's praying with him, and asking some suitable questions, he immediately replied, "All is well." After this, his life ebbed out apace: he seemed to feel increasing pain; but he was piously resigned, and through the whole of his affliction he continued to manifest the most becoming and lamb-like patience.

A little before his death, he wished the family to be summoned around his bed, to kneel before the Lord, and pour out their souls in prayer. His desire having been fulfilled, and the devotional exercise ended, he said, with a considerable degree of heavenly composure and religious confidence, "If I die, I shall go to heaven."—This spoke volumes, and to those present was truly affecting and satisfactory.

On a friend asking him how he felt, he answered, "I am very happy." And to another, who inquired of him if all was well, he instantly replied, "All is well—very well."

The grim monarch now appeared about to triumph: but he had lost his sting!—He wounded only to invigorate. He at-

tacked only to be subdued.—He inflicted a blow which recoiled on himself. He paralyzed the animal functions, only that the spirit might be borne away to heaven! And the dying believer, our highly valued friend and brother, departed this life, February, 3, 1816, without a struggle or a groan. Then his happy soul gloriously winged its flight to the mansions of felicity, lamented, it is true, by his earthly friends, but welcomed and congratulated by all the blood-bought throng!

Our deceased friend had, doubtless, his defects; but as to the writer of this article they were unknown, he must be pardoned in omitting them. However, in summing up the excellent character of brother Greenwood, he may be allowed to say, that

"Take him for all in all,
"We shall not soon behold his like again."

DIVINITY.

SERMON ON THE DESCENT OF THE HOLY GHOST.

They were all filled with the Holy Ghost.—Acts ii. 4.

(Continued from page 448.)

THESE, my dear auditors, are what I have called the obligations of the interior baptism of the Holy Ghost, in relation to us. What ought we to do then, to fulfil the important obligations of this mysterious baptism? To answer the design of God, our continual care should be to correct and retrench all that is earthly in our thoughts, in our desires, in our words, and in our actions: for, as said St. Paul, after having received the Spirit of God, our actions, our words, our desires, and our thoughts ought to have for their object and rule, that which is good, that which is commendable, that which is exemplary and edifying; "Finally, brethren, whatsoever things are honest, whatsoever things are pure, whatsoever things are of good report,—think on these things," Phil. iv. Our continual care ought to be through the Spirit to mortify the works of the flesh; "If through the Spirit, ye do mortify the deeds of the body, ye shall live," Rom. viii. Now by the works of the flesh the apostle did not mean those gross vices, those monstrous sins, which he forbad us even to name; but he meant a hundred other things which lead thereto, and which through the frailty of our hearts contribute to it; licentious discourse, imprudent liberties, immodest looks, curiosity, improper books and conversations, trifling diversions,

intemperance, effeminacy, and supineness. In addressing females, let me remind you of those affected airs, so contrary to the modesty and reservedness of your sex; that artful exposure of your persons, sometimes so shameful and scandalous that heaven blushes to behold it; that luxury, which begets pride, that parade of vanity, that idolatry of your persons, that unrestrained desire to please, that corrupt spirit of the world, of which, without doubt, the Holy Spirit, if you have received him in this feast, discovers to you the sinfulness and the danger. Without speaking of immodesty, St. Paul intended by the works of the flesh, all that which in general is incompatible with the love of holiness and of the Spirit of God. "Adultery, fornication, uncleanness, lasciviousness. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Envyings, murders, revellings, and such like," Gal. v. For if you have not, my brethren, renounced all those disorders; if you still retain bitter grudging against your neighbour, if you are not truly reconciled with your enemy, if you have not extinguished in your hearts all sentiments of revenge, if you are not wholly re-united to him by a sincere and cordial love, whatever opinion you may have of yourselves, *you are* yet *carnal*, 1 Cor. iii. Now while you are carnal, do not pretend to have the Holy Spirit.

I mistake, Christians; you may hope to receive him, and you ought. For, sinners as you are, God has promised him to you; and though he has sworn that his Spirit shall never dwell with man, while man is a slave to the flesh, it does not contradict the truth of that promise, "I will pour out my Spirit upon all flesh," Acts ii. This ought to console weak and imperfect souls. The Spirit of God will not dwell in us, while we are carnal; but he will shed him upon us, in order that we may cease to be carnal; this is the miracle which we ought to ask of him. A greater miracle than the creation of the world; or rather, a species of creation in the order of grace, which is more miraculous than the first creation. But to accomplish this, O Lord, thy almighty grace is requisite. When thou createdst the world, thou hadst nothing to work upon, and therefore nothing resisted thee; here is the nothingness of sin, which, all nothing as it is, opposes thee, and rises up against thee. Send us then thy Spirit in all his plenitude; and thereby, O Lord, create in us pure hearts, hearts obedient to thy law: "Create in me a clean heart, O God," Psalm li. Send us that Spirit the Sanctifier; and thereby renewing our hearts, thou wilt renew the face of the whole earth: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth," Psalm civ. What power, O my God, and what zeal for thy glory will it not inspire us with? this is what we proceed to shew in the last part.

PART III. Power to create and renew belongs to the Spirit of God alone, who possesses in himself the plenitude of all perfection, being the source of every grace, and the Author of all holiness. The sacred Scripture informs us that he is the immediate and substantial principle of all the operations of grace within us. It is by the Holy Spirit we are brought to repentance. It is by the Holy Spirit we pray, or rather, it is he who prays in us; "The Spirit itself maketh intercession with groanings which cannot be uttered," Rom. viii. It is by thy Holy Spirit our hearts are filled with love; and from him all holy desires proceed. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," Rom. v. Now if this property of the Holy Spirit has ever been sensibly revealed to us, it is in the glorious mystery of this day, in which we see the apostles, who before were weak, unstable and timid, by virtue of this divine Spirit suddenly inflamed with a fervent zeal; a zeal which made them speak and avow themselves his disciples; a zeal which determined them to undertake every thing; a zeal which rendered them capable of suffering every thing for the sake of Jesus Christ. Three dispositions which the Holy Spirit operates in them by his presence, which fully shew that he is sovereignly, and by excellence, the Spirit of power.

The Apostles had scarcely received the Holy Spirit, but they begin openly to avow themselves; "They were all filled with the Holy Ghost, and began to speak," Acts ii. that is the first effect of their zeal. But for whom do they declare themselves, and for whom do they speak? For Jesus Christ, whose ambassadors, heralds, and faithful witnesses, they thenceforth consider themselves. Ashamed at not having dared to bear testimony to him as they ought, confounded at not having had the courage to take his cause in hand, and maintain his interests; indignant against themselves for having dishonoured him by desertion, they resolve to repair the scandal by the fervour of their confession, and at the expense of their life; what is it they do? Animated with the Holy Ghost which had just descended upon them, they are fortified with new courage, they leave the room where the Saviour had celebrated his last supper, they appear in the public places, they enter into the synagogues, they present themselves before the tribunals; where, superior to all human respects, they protest that he who was crucified, and by the injustice of Pilate placed among criminals, is the Messiah; Jesus of Nazareth, the anointed of the Lord, whom God has glorified by prodigies which surpass all the power of man; that the Just One delivered to death, is the sovereign Author of life, which he has fully shewn by raising himself; that they are the ocular and unexceptionable witnesses thereof, that they can no longer resist the Holy Spirit, who has taken possession of their

heart, and who speaks by their mouth. In vain is the attempt to impose silence on them: God commands us, they reply, to publish what we have seen and heard; declaring it is better to obey God, than man. In vain are they represented as foolish, and as men full of wine: St Peter rejoined, "We are not drunken as ye suppose," this is that which was spoken by Joel, that God in the last days would pour out his Spirit upon all flesh. This is what we actually verify by confessing Jesus Christ. Who are they that speak in this manner, Christians? are they men full of zeal? No, said St. Chrysostom, it is zeal itself: it is the Holy Spirit, who makes use of these men to declare Jesus Christ, to justify the holiness of Jesus Christ, to establish the faith of the divinity of Jesus Christ, to confirm his miracles, to authorise his doctrine, to found his church and the religion which he has introduced into the world. For it is that Spirit, said the Saviour, who by his coming *shall glorify me*, John xvi. It is not you, added he to his disciples, it is not your testimony, though that is true; it is the Spirit of your Father, which shall speak in you and by you, Matt. x. 20.

The Holy Spirit does not only make the apostles speak like apostles, but by the greatest miracle that ever was, he makes them undertake and execute things so much above human strength, that one is obliged to exclaim, *This is the finger of God*, Exod. viii. It is the finger of God which acts here. Those poor fishermen, without talent, without credit, without a name; men who were regarded as the filth of the world, and *the off-scouring of all things*, 1 Cor. iv. but who were possessed of that Spirit, propose to change and reform the world. What means have they to accomplish such a design? what treasures do they possess? by what counsel do they act? what arms do they employ? no other arms but the power of thy Spirit, O my God, by which they triumph over all. No, Christians, it is neither by the evidence of the mysteries which they announce, seeing they are incomprehensible mysteries; neither by the mildness of the morality that they preach, since that morality combats all the senses; nor by the artifices or the charms of a studied eloquence. Notwithstanding, all submit to them, or rather to the law which they publish; the wise and the ignorant, people the most polite, and nations the most barbarous, princes and subjects, great and small. That new law, by their ministry, is conveyed beyond the seas, it penetrates even into places the most inaccessible, it is established in provinces, kingdoms, empires: And those famous conquerors, of whom profane history has so much boasted, whose heroic deeds it has so much extolled, whose names it would eternize by eulogies so magnificent, with all their preparations and with all their might, with the most potent armies,

have not been able to carry their conquests, I do not say farther, but even so far. Not but that the apostles had many persecutions, many contradictions to encounter: but by the last single effort of the Holy Spirit, they were proof against all. They despise sufferings and death, they glory in chains, they embrace crosses; to suffer and die for Jesus Christ, are their dearest delights. Here then let us rest, and not enter into a detail which would have no bounds. Behold, my dear auditors, the excellent and divine operations of the Spirit of God, not only in the first disciples of the Saviour, but in every righteous soul: Hereby we learn whether it is this Spirit which animates us, and whether he has communicated to us that power with which the apostles were suddenly invested.

But in order to reduce all this to something practical; if we have received the Spirit of God, do we dare to acknowledge God? do we keep silence when we ought to speak? do we remain idle when we ought to act? do we fear exposing ourselves, when we ought to sacrifice ourselves for God, or in his service? To believe that we have received the Spirit of God, and to do nothing for God; to be languishing in the service of God, and to have no zeal for the interests of God, and undertake nothing for the glory of God;—To believe we have received the Spirit of God, and never to resolve to endure any thing for God, to find every thing difficult and impossible which God enjoins, and not to be willing either to mortify, to conquer, or restrain ourselves for God, would be the grossest error. No, Christians, we are not so blind. The Holy Spirit is essential love. Now love, said St. Gregory, operates great things wherever it is; and if it operates nothing, it is no longer love: therefore let us practise all that which the apostles practised. If, like them, we have received the gift of the Holy Spirit, like them let us begin to speak, like them to act; and when the providence of God shall ordain it, like them let us be ready to suffer. Like true disciples of the Saviour, full of his Spirit, let us boldly confess his name; let us not be ashamed of his Gospel; in the world let us render to him testimonies worthy of our faith; let us occasionally explain them; let us not slacken in our duty out of complaisance to men, when it concerns the cause of God; let us not give that advantage to impiety, which makes us timid and mute; but let us confound it by a bold, though modest freedom. It will be said that we are imprudent: we have heard more injurious language used to the apostles, without their zeal having been cooled thereby. Let us not be content with speaking. Let us labour for God with courage; let us interest ourselves in all that which regards his sacrifice, his religion, his law, his church. Let us form designs and enterprises for him, to the utmost of our power, and in proportion to our talents. Let us not be discouraged by the obstacles

we shall have to surmount. The Spirit of God will give us strength, and he will make us overcome the world. We shall have to endure contradictions; he will deliver from conflicts; perhaps persecutions will cut us off; Be it so; we, like the apostles, shall have consolation and glory. How shall we know that we have received the Holy Spirit, if it be not by our constancy in sustaining such kind of trials?

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, Acts x. As Peter yet spake, St. Luke reports, the Holy Ghost descended upon all them who heard his word. Grant, Lord, the same precious gift to my dear auditors. Give thy benediction to my word, or rather, to thy word. Pour out upon all this assembly the plenitude of thy Spirit. And thou, O Spirit of my God, principle of every grace, author of all holiness, come and enlighten and fortify us, and seal thy believing family unto the day of eternal redemption. —Now to God the Father, God the Son, and God the Holy Ghost, co-equal, co-eternal, be ascribed might, majesty, dominion, and adoration for ever and ever. AMEN!

THE TRUTH OF GOD DEFENDED.

Review of a Tract (No. I.) *of "The Society for the Promotion of Permanent and Universal Peace, &c." Price 2d.*

THE phamphlet, of which this tract is the substance, was published in America, some time before the termination of the late war in which that country was engaged; and was as entitled, "A Solemn Review of the Customs of War; shewing, that war is the effect of popular delusion, and proposing a remedy." In this little work, which is both argumentative and well written, the writer, in language the most explicit, points out the principal causes, and the horrid consequences of war. In doing this, he necessarily treads a ground which has been often trod by writers of the first respectability. For instance: Prior, in his excellent Poem, entitled, SOLOMON, after representing a General honoured with a triumph, adds:—

"Does he not mourn the valiant thousands slain;
The heroes, once the glory of the plain,
Left in the conflict of the fatal day,
Or the wolve's portion, or the vulture's prey?
Does he not weep the laurel, which he wears,
Wet with the soldier's blood, and widow's tears."

Young, in his Night Thoughts, a work which has aptly enough been termed "A Wilderness Thought," represents himself after having taken a fanciful excursion to a part of the universe, as far distant from earth as swiftest sun-beams can fly in an age, as thus interrogating the supposed inhabitants of that region:—

> ——— "Know you disease? ·
> Or horrid war?—With war, this fatal hour,
> EUROPA groans, (so call we a small field
> Where kings run mad.) In *our* world death deputes
> *Intemperance* to do the work of *age*;
> And, hanging up the quiver nature gave him,
> As slow of execution, for dispatch
> Sends forth *Imperial* butchers; bids them slay
> Their sheep, (the silly sheep they fleeced before,)
> And toss him twice ten thousand at a meal."

The same sententious writer, after reprobating in the most severe, but just manner, the triumphs of *Alexander* over various kingdoms, adds the following lines:

> "*One* to destroy is murder by the law,
> And gibbets keep the lifted hand in awe;
> To murder *thousands* takes a specious name,
> *War's glorious art*, and gives immortal fame."

Never perhaps in as few words, has any author more fully proved the absurdity, as well as cruelty of war, than Mr. Wesley has done in the following paragraph, which we copy from his work on Original Sin, published in 1757.

"But whatever be the cause (of war) let us calmly and impartially consider the thing itself. Here are forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand men at a little distance, and these are going to shoot them through the head or body, to stab them, or split their sculls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done them? O none at all. They do not so much as know them. But a man, who is king of *France*, has a quarrel with another man, who is king of *England*. So these *Frenchmen* are to kill as many of those *Englishmen* as they can, to prove the king of *France* is in the right. Now what an argument is this? What a method of proof? What an amazing way of deciding controversies? What must mankind be, before such a thing as war could ever be known or thought of upon earth? How shocking, how inconceivable a want must there have been of common understanding, as well as of common humanity, before any two governors, or any two nations in the universe, could once think of such a method of decision?"

To all this we subscribe without hesitation; and joining ourselves in spirit to all who desire to promote that blessed religion, which is *peaceful* as well as *pure*, we beseech its divine author to "scatter the people that delight in war." But while we flatter ourselves that we yield to none, in a desire to inculcate peace and good-will among the family of mankind, we must still maintain that a military life is compatible with eminent piety. It does not appear that the primitive Christians ever objected to serving in the Roman army; which they unquestionably would have done, had they conceived the life of a soldier to be inconsistent with that of a real Christian. And that *devout* soldiers were not confined to the first ages of Christianity, all unprejudiced readers of the history of modern warfare will readily allow. Indeed, the author of the tract before us admits as much, when at page 9, he says, "It is not denied that some men sustain virtuous characters amidst the contaminating vapours of a camp; and some may be reformed by a sense of the dangers to which they are exposed; but these are uncommon instances." That they are uncommon instances, is a lamentable truth; but still to admit their existence, however uncommon they may be, is to concede all, on this subject, for which we contend; viz. that a man may be, at the same time, both a genuine Christian, and a soldier. But this, a writer, who signs himself Erasmus, and whose sentiments the author quotes with approbation, in his last page, seems not to admit. For instance: he says, "Let us imagine we hear a soldier among these *fighting* Christians, saying the Lord's prayer. 'OUR FATHER,' says he: O hardened wretch! can you call HIM *Father*, when you are just going to cut your *brother's* throat. '*Hallowed be thy name.*' How can the name of God be more impiously *unhallowed*, than by mutual bloody murder among you his sons? '*Thy kingdom come.*' Do you pray for the coming of his *kingdom*, while you are endeavouring to establish an *earthly despotism*, by the spilling of the blood of God's sons and subjects? '*Thy will be done on earth, as it is in heaven.*' His *will* in heaven is for PEACE, but you are now meditating WAR," &c.

These sentiments seem, at least, to make it understood that their author considers every soldier as a "hardened wretch," and a wilful murderer, and that, consequently, it is impossible for even "some men to sustain virtuous characters amidst the contaminating vapours of a camp." The ground taken by Erasmus is untenable; and, hence, as we sincerely and heartily wish success to the truly Christian and benevolent efforts of "the Society for the promotion of permanent and universal PEACE," we would humbly hint, that the sooner they relinquish that ground, the more likely will they be to accomplish their grand object. So good a cause as that in which the Society is embarked, would be

injured, instead of promoted, by its members maintaining, what is not true in fact, namely, that every soldier is a hardened wretch, and a murderer. It is a *trite*, but, at the same time, a *true* saying, *Overdoing is undoing.*

The following extract from this tract, is calculated to make a deep and lasting impression upon discerning and benevolent minds.

"That we may obtain a still clearer view of the delusions of war, let us look back to the origin of society. Suppose a family, like that of Noah, to commence the settlement of a country. They multiply into a number of distinct families. Then in the course of years, they become so numerous as to form distinct governments. In any stage of their progress, unfortunate disputes might arise by the imprudence, the avarice, or the ambition of individuals.

"Now at what period would it be proper to introduce the custom of deciding controversies by the edge of the sword, or an appeal to arms? Might this be done when the families had increased to ten? who would not be shocked at the madness of introducing such a custom under such circumstances. Might it then with more propriety be done when the families had multiplied to fifty, or to a hundred, or a thousand, or ten thousand? The greater the number, the greater the danger, the greater the carnage and calamity. Besides, what reason can be given, why this mode of deciding controversies would not be as proper when there were but ten families, as when there were ten thousand. And why might not two individuals thus decide disputes, as well as two nations?

"Perhaps all will admit that the custom could not be honourably introduced, until they separated, and formed two or more distinct governments. But would this change of circumstances dissolve their ties as brethren, and their obligations as accountable beings? Would the organization of distinct governments confer a right on rulers to appeal to arms for the settlement of controversies? Is it not manifest, that no period can be assigned, at which the introduction of such a custom would not be absolute murder? And shall a custom which must have been murderous at its commencement, be now upheld as necessary and honourable?

"But, says the objector, in determining the question, whether war is now the effect of delusion, we must consider what mankind *are*, and not what they would have been, had wars never been introduced.

"To this we reply: We should consider both; and by what *ought* to have been the state of society, we may discover the present delusion, and the need of light and reformation. If it would have been to the honour of the human race, had the custom of

war never commenced, it must be desirable to dispel the present darkness, and exterminate the desolating scourge. The same objection might have been made to the proposition in the British Parliament for the abolition of the slave trade: the same may now be made against any attempt to abolish the custom of human sacrifices among the Hindoos: yea, the same may be urged against every attempt to root out pernicious and immoral customs of long standing.

"Let it then be seriously considered, how absolutely murderous the custom must have been in its origin; how precarious the mode of obtaining redress; how often the aggressor is successful; how small a part even of the successful nation is ever benefited by the war; how a nation is almost uniformly impoverished by the contest; how many individuals are absolutely ruined as to property, or morals, or both; and what a multitude of fellow-creatures are hurled into eternity in an untimely manner, and an unprepared state. And who can hesitate a moment, to denounce war as the effect of popular delusion?

"Let every Christian seriously consider the malignant nature of that spirit, which war-makers evidently wish to excite, and compare it with the temper of Jesus: and where is the Christian who would not shudder at the thought of dying in the exercise of the common war-spirit, and also at the thought of being the instrument of exciting such a spirit in his fellow-men? Any custom which cannot be supported but by exciting in men the very temper of the devil, ought surely to be banished from the Christian world.

"The impression that aggressive war is murderous, is general among Christians, if not universal. The justness of the impression seems to be admitted by almost every government in going to war. For this reason each of two governments endeavours to fix on the other the charge of aggression, and to assume to itself the ground of defending some right, or avenging some wrong. Thus each excuses itself, and charges the other with all the blood and misery, which result from the contest.

"These facts, however, are so far from affording a plea in favour of the custom of war, that they afford a weighty reason for its abolition. If in the view of conscience, the aggressor is a murderer, and answerable for the blood shed in war; if one or the other must be viewed by God as the aggressor; and if such is the delusion attending war, that each party is liable to consider the other as the aggressor: surely there must be serious danger of a nation's being involved in the guilt of murder, while they imagine they have a cause which may be justified.

"So prone are men to be blinded by their passions, their prejudices and their interests, that in most private quarrels, each of two individuals persuades himself that he is in the right, and

his neighbour in the wrong. Hence the propriety of arbitrations, references, and appeals to courts of justice, that persons more disinterested may judge and prevent that injustice and desolation, which would result from deciding private disputes by single combats, or acts of violence.

"But rulers of nations are as liable to be misled by their passions and interests as other men; and when misled, they are very sure to mislead those of their subjects, who have confidence in their wisdom and integrity. Hence it is highly important that the custom of war should be abolished, and some other mode adopted, to settle disputes between nations. In private disputes there may be cause of complaint on each side, while neither has reason to shed the blood of the other; much less to shed the blood of innocent family connexions, neighbours, and friends. So, of two nations, each may have cause of complaint, while neither can be justified in making war; and much less in shedding the blood of innocent people, who have had no hand in giving the offence.

"It is an awful feature in the character of war, and a strong reason why it should not be countenanced, that it involves the innocent with the guilty in calamities it inflicts; and often falls with the greatest vengeance on those who have had no concern in the management of national affairs. It surely is not a crime to be born in a country, which is afterwards invaded; yet in how many instances do war-makers punish, or destroy, for no other crime, than being a native or resident of an invaded territory! A mode of revenge or redress, which makes no distinction between the innocent and the guilty, ought to be discountenanced by every friend to justice and humanity.

"Besides, as the rulers of a nation are as liable as other people, to be governed by passion and prejudice, there is as little prospect of justice in permitting war for the decision of national disputes, as there would be in permitting an incensed individual to be, in his own cause, complainant, witness, judge, jury, and executioner. In what point of view, then, is war not to be regarded with horror?

"That wars have been so over-ruled by God, as to be the occasion of some benefits to mankind, will not be denied; for the same may be said of every fashion or custom that ever was popular among men. War may have been the occasion of advancing useful arts and sciences, and even of the spread of the gospel. But we are not to do evil that good may come, nor to countenance evil because God may over-rule it for good."

THE WORD OF GOD ILLUSTRATED.

ON MATTHEW xxiv. 17.

THE Rev. Cooper Willyams, in his "Voyage up the Mediterranean," supplies us with the following illustration of Mat. xxiv. 17. Probably few of your readers have access to that expensive work; I have therefore copied it for your disposal.

Mr. Wylliams, in describing his visit to Mount Carmel, from the top of which he had a delightful view of the town of Caiffe, &c. says, "It was not possible to view this country without calling to mind the wonderful events that have occurred in it at various periods from the earliest times; more particularly, the sacred life and history of our Redeemer, pressed foremost on our minds. One thing struck me, in the form of the houses in the town now under our view, which served to corroborate the account of former travellers in this country, explaining several passages of Scripture, particularly the following:—In Mat. xxiv. 17, our blessed Saviour in describing the distresses which shortly would overwhelm the land of Judea, tells his disciples, that "When the abomination of desolation is seen standing in the holy place, let him (says he) which is on the house top not come down to take any thing out of his house, but flee," &c. The houses, in this country, are all flat roofed, and communicate with each other; a person there might proceed to the city walls, and escape into the country without coming down into the street. Though I am aware that it may be objected, that this and most of the places now existing are of a much later date than the times when this prophecy was pronounced; yet as the dress and appearance of these people have suffered little change, so, in all probability, the general form of the buildings has been transmitted, and, though meanly, copied."

The ingenious Mr. Harmer, in his observations on Scripture, endeavours to illustrate this text by referring to the Eastern custom of the stair-case being on the outside of the house; but, Sir, I think you will admit, Mr. Wylliams's representation appears to afford a more complete elucidation of the passage.

HENRY BASDEN.

THE WORKS OF GOD DISPLAYED.

OF THE VEGETABLES OF CEYLON.

Extracted from Capt. Perceval's Account of Ceylon.

(Concluded from page 507.)

THE *sugar-tree* is a species of the palm found in several parts of the island. It is a very tall tree, and has around its trunk a number of rings, which increase with its growth. It bears a flower distinguished by the variety of its colours. On cutting off the flower, and making an incision in the place from which it sprung, a juice distils, which by a slight process of boiling and straining, yield as good a sugar as that extracted from the cane, and far superior to the jaggery. The commercial advantages to be derived from the proper cultivation of this plant need not to be insisted upon; and experiments will no doubt speedily be made to ascertain whether this tree might not be made a substitute to the cane.

But it is not sugar alone that Ceylon seems destined to afford to the general use of the western world; the *tea-plant* has also been discovered a native in the forests of this island. It grows spontaneously in the neighbourhood of Trincomalee and other northern parts of Ceylon. General Champagne informed me that the soldiers of the garrison frequently use it. The cut the branches and twigs, and hang them in the sun to dry; they then take off the leaves and put them into a vessel or kettle to boil, to extract the juice, which has all the properties of that of the China tea leaf. Several of my friends have assured me that the tea was looked upon as far from being bad, considering the little prepration it underwent. The soldiers of the 80th made use of it in this manner, on being informed of its virtues and quality, by the 72d regiment, whom they relieved. Many preferred this tea to coffee. I have in my possession a letter from an officer in the 80th regiment, in which he states that he had found the real tea-plant, in the woods of Ceylon, of a quality equal to any that ever grew in China; and that it was in his power to point out to government the means of cultivating it in a proper manner. The vast advantages to be derived from the cultivation of the tea-plant in our own dominions, ought at least to prompt a speedy and vigorous experiment on the subject.

The most beautiful species of the palm kind which Ceylon produces is the *talipot-tree*. This tree is very rare in other parts of India, and seems a peculiar blessing bestowed by providence on this island. It grows very tall and straight: the wood is hard

and veined with yellow, and is employed in carpenters' work. The talipot bears a large yellow flower, which when ripe, bursts with a loud noise, and diffuses a disagreeable and unwholesome smell. It is on this account that the natives will not place their huts near it. The fruit is of a round form, and about the size of a cannon-ball: it contains two nuts of the same shape. But it is from its leaves that the talipot derives its high estimation. These hang downwards from the top, and present a most elegant and grand appearance. The leaf is completely circular, terminating in the most beautiful rays; it folds up into plaits like a fan, which in figure it nearly resembles. In size and thickness it completely surpasses all other leaves. The breadth of the diameter is from three to four feet, and the length and thickness is in proportion: it is large enough to cover ten men from the inclemency of the weather. It is made into umbrellas of all sizes, and serves equally to protect the natives against the intolerable rays of the sun, and the rains which, at particular seasons, deluge their country. As it is of such an impenetrable texture as to defy either the sun or the monsoon, it affords a shelter even more secure than their huts. During the violent rains, it is not unusual to see the natives prop up one end of a talipot leaf with a stick two or three feet long, and then creep under it for protection.

The *banyan* tree, or, as it is frequently called, the *Indian fig-tree*, is a native of Ceylon. It bears no fruit nor blossom, but grows to an immense size, and has some striking peculiarities in its appearance. It first rises to a great height in the air, and then drops its branches downwards. A vast number of roots are then observed to shoot forth from the lower extremities of the branches, where they continue suspended like icicles, till they at last fasten themselves in the earth. From these roots new shoots spring up, which in their turn become trees, and strike their branches into the ground. A whole grove is thus formed from one original stock; and the arches formed by the branches and the numerous interwoven shoots, come in time to have actually the appearance of grottos and excavations. The circumference of the grove arising from one stock has frequently been known to extend to several hundred feet.

It is no wonder that the admirable shelter afforded by this noble tree should have pointed it out to the particular veneration of the inhabitants of the torrid zone. Indeed without the assistance of its impenetrable shade, it is almost impossible that the numerous ceremonies enjoined by their superstition could have been at all performed. It is here therefore that we find the Brahmins and the devotees of their religion continually celebrating their rites. The Pagodas are usually erected in the neighbourhood of this friendly shade, as well as the choultries prepared for the accommodation of the weary traveller. It is common for the Indian

to take up his abode under this tree, and to remain stretched at his ease in the shade, while every thing exposed to the rays of the sun is scorched with the intolerable heat.

The *cotton-tree* of Ceylon grows to a middling height. It is slender and straight, with the branches shooting out near the top. The cotton grows in pods, of an oblong shape, about the size of a small pear. When ripe they burst, and the cotton is then seen projecting out of them. In this state they are gathered. Within the pod a number of seeds like black pepper are mixed with the cotton, from which they are separated by little sticks in the form of a cross, which the women turn round very quick with their hands, and during this operation the seeds fall out. The cotton procured from this tree is contaminated with an oily substance, and is not by any means equal in goodness to that which grows on the shrub in other parts of India. It is, however, much used for mattrasses and pillows; and coarse cloth, fit for common purposes, is made of it. The wood is much employed in making fences.

The *tick-wood tree*, which may be called the oak of Ceylon, is found to be of great value, and is applied to the most useful purposes. Owing to the firm texture of this wood, which is uncommonly hard, it is able both to endure the intense heat of the sun without splitting, and also to resist the attacks of ants and other vermin with which warm climates abound. On these accounts tick-wood is much used for tables, chairs, and other pieces of household furniture, as well as for building vessels, &c. which are much exposed to the rays of the sun. At Bombay it is frequently employed in the construction of ships; and these are found quite as durable, and adapted for every service, as those made of oak.

The most beautiful wood which the island affords is the *calamander*. The colour is nearly black, with white and brownish streaks, which, when it is highly polished, appear with uncommon beauty. The natives employ it much in household furniture and writing desks; but although a considerable quantity of these articles are manufactured, the beauty and elegance of their appearance render the demand still greater, and they are consequently very high priced.

The *manjapumeram* is remarkable for having a fresh and flourishing appearance during the night, while its boughs begin to droop as soon as the sun appears above the horizon, and do not again raise their heads till he has set. In appearance it resembles the olive.

The *morinda* grows in all the watry parts of India. The wood is useless, but the root is employed to die red.

The *sindric-mal* is a plant employed by the natives to supply the want of clocks; as it has the quality of continuing open from four in the evening till four in the morning, and remaining shut

during the other twelve hours. It is said to be customary for the Candians to plant it in their gardens, and in cloudy weather when the height of the sun cannot be seen, as well as when the approach of morn cannot otherwise be discovered, it in some degree supplies the want of a better time-piece.

The *limes* bear a small fruit resembling lemons.

The *manghas-tree* produces a fruit considerably smaller than the mango, and remarkable for a hollow on one side, which has given rise to the tradition that this was the fatal apple tasted by Eve, and that the mark of the bite has continued on it as a testimony to all future ages. The odium thrown upon it by this tradition has occasioned a general belief that it is of a poisonous quality; but it is so no more than any other fruit, and is only fatal when eaten to excess.

The true *ebony*, so remarkable for its weight, and the polish which it takes, is found in great abundance in this island.

Gamboge, well known to painters as affording a rich yellow, is here procured from a large tree, which bears a roundish ribbed fruit, of a yellow colour. The gamboge is extracted from the wood of the tree, in the form of a juice which soon becomes solid. It is used in medicine as well as in painting, and acts very powerfully on the intestines both upwards and downwards.

Ambergris and coral are found here, the latter in abundance.

PROVIDENCE OF GOD ASSERTED.

Remarkable Instance of the Triumph of Mercy over Judgment.

To Mr. B.

I THOUGHT the following remarkable account, given by George Culyer, of Wramplingham, in Norfolk, ought to be recorded, and transmitted to posterity, as a wonderful instance of the triumph of mercy over judgment. If you deem it worthy of a place in your valuable publication, the insertion of it will greatly oblige,

Your's, affectionately,

Norwich, March 28, 1817. JOHN REYNOLDS.

"HAVING business to transact at Whymondham, I went thither on the 31st of January, 1814; when going to the Griffin Inn, I continued there drinking, in company, upwards of three hours. Being in a state of intoxication, I stopped at the door of the Cock Inn a short time; when I lost all recollection of every thing that took place. A man who was with me, conducted me towards home: but finding it very difficult to get me along, when

we had walked about three furlongs, he put me into a stable by the road side, and fastened the door. In a short time, by some means, I got out of the stable, and went into a brick-kiln-yard, which was full of pits. Into one of these pits I tumbled; the depth of which was about 12 feet from the surface of the ground: the bottom was quite hard, and strewed with pieces of broken bricks. In the fall I bruised my head, and otherwise greatly hurt myself; but had no recollection of what took place. In this condition I lay 60 hours, during which time the frost was intense, and there was a considerable quantity of snow upon the ground. No sooner did my friends miss me, than they began to seek me; and continued the search for two days, till they had lost all hopes of finding me. At length a person suggested to them, that I might have fallen into one of the pits in the brick-kiln-yard; and advised them to go thither and look for me: when, to their great astonishment, they found me, deprived of all sensation, and frozen almost to death. They procured assistance, and drew me out of the pit with ropes, and conveyed me to my sister's, in the neighbourhood; where I continued till it was deemed proper to remove me to my own house, which was about five weeks after the accident happened. All this time I remained quite insensible, not knowing or recollecting any single circumstance; nor did my recollection return till I had been at home a fortnight, so that I remained seven weeks in a state of perfect insensibility. But when I came to myself, in what an emaciated state did I find my body! My right eye was turned out of its socket; my face on that side frozen quite hard; many of my teeth loose; my feet and legs most dreadfully bruised; all my toes on the left foot, and the great toe on the right, broken, and the splinters of the bones were sticking in the flesh! In addition to this, my feet and legs were frozen in a most dreadful manner. Most people who saw me, thought it impossible that I should ever recover. And even the surgeon, when he first saw me, went so far as to exclaim, "If he does not die *this night*, I will die for him;" or words to that import. However, it pleased "God, who quickeneth the dead," to raise me up again. In the beginning of March following, I began to recover; and my recovery being looked upon as no less than a miracle, people flocked to see me from all quarters; and continued so to do for about five months. Sometimes thirty have visited me in the course of a day. As I continued to recover, I felt a great desire to read the newspaper, that I might know what was going forwards in the world. But my sight continued so very imperfect, that I was not able to discern the letters distinctly. I then began to pray to God to enable me to read the Bible. This earnest request the Lord very soon granted; for when I began to make the trial, I was enabled

to see quite clearly, and in a few weeks read it quite through. Meantime, I was visited by some religious people, who talked to me about the things which belong to my peace, and prayed with me; in consequence of which, a work of conviction took place in my soul, and I began to inquire what I must do to be saved.

In the month of September, a young man, who was a member of the Methodist Society, came to cut some beans for me. When he had done his day's work and got his supper, he continued in conversation with me till near midnight, and prayed with me before he went away. After he was gone, I began to wonder how it was that he could pray in such a manner without a book. I then went to bed; and, as I lay reflecting on what had passed, God filled me with peace and joy in believing, so that I was in an extacy, and imagined that even my body was fully restored. However, being but imperfectly acquainted with the plan of salvation, when I found in the morning that my body was not perfectly healed, I began to question the reality of the whole work, and was again brought into a state of doubt relative to my acceptance with God. This, however, continued but a short time; for about a fortnight after, when I had been reading the Scriptures, God again revealed himself to me, and made me happy in his love. I knew that all my sins were blotted out, and that "I was accepted in the Beloved." Some time before this, I had attended the prayer-meetings of the Methodists at a neighbour's house; and, as soon as I was able to walk so far, I attended the public worship at the chapel. At that time a class being formed which was appointed to meet in the above mentioned house, I joined the Society, and have continued to meet ever since. My determination, through grace, is to persevere in the good ways of the Lord; and to devote the life which hath been so miraculously preserved, to the service of him who hath done such great things for me.

The following words are truly applicable to my case:

"My soul, thro' my Redeemer's care,
Sav'd from the second death I feel,
My eyes from tears of dark despair,
My feet from falling into hell.

Wherefore to him my feet shall run,
My eyes on his perfections gaze;
My soul shall live to God alone,
And all within me shout his praise."

MISCELLANEOUS.

ORIGIN OF SUNDAY SCHOOLS.

The following Letter, explanatory of the origin of Sunday Schools, perhaps may not be unacceptable to our readers, to many of whom, it is hoped, the information it contains will be as interesting, as it will be new. It was written to a Gentleman of Bradford, in Yorkshire, by the philantropic Author of these excellent institutions, the late Mr. RAIKES, *of Gloucester.*

Dear Sir, *Gloucester, June 5, 1784.*

I HAVE not had leisure to give you an earlier account of my little plan for attempting a reform of the rising generation of the lower class of people, by establishing schools, where poor children may be received upon the Sunday, and there engaged in learning to read, and to repeat their catechism, or any thing else that may be deemed proper to open their minds to a knowledge of their duty to God, their neighbour, and themselves. The utility of an establishment of this sort was first suggested to my mind by a group of little miserable wretches, whom I observed one day at play in the street, where many people, employed in the pin manufactory, reside. I was expressing my concern to an inhabitant at their forlorn, neglected state, and was told, that if I were to pass through that street on Sundays, it would shock me indeed, to see crowds of children, who were spending that sacred day in noise and riot, and in cursing and swearing, to the extreme annoyance of all sober decent people, who reside there, or had occasion to pass that way. I immediately determined to make some little effort, by way of trial, to prove whether it were possible to remedy the evil. Having found four persons of respectable character, who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home to dinner, and return at one; and after reading a lesson, they were to be employed in repeating the catechism till half after five, and then to be dismissed, with an injunction to retire home without making a noise, and by no means to play in the street. This was the general outline of the regulation. With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged that their poverty rendered them incapable of

cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected: all that I required were clean faces, clean hands, and their hair combed. In other respects, they were to come as their circumstances would admit. In a little time the people perceived the advantage that was likely to arise. Many children began to shew talents for learning, and a desire to be taught. Little rewards were distributed amongst the most diligent: this excited an emulation. One or two worthy clergymen kindly lent their countenance and assistance, by going round to the schools on Sunday afternoon, to hear the children say their catechism. This was of great consequence. Another clergyman hears them their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity. They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys, in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good-natured behaviour, is often inculcated. This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed, since they had been restrained from their former prostitution of the Lord's-day; and, instead of spending it in idleness and mischief, had been taught to devote it to the improvement of their minds, and the learning that which hereafter might assist in opening their understandings to a sense of their duty. "Sir," says he, "the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday schools, they have seemed desirous to shew that they are not the ignorant, illiterate creatures they were before. When they see a person whom they have looked up to as their superior, come and kindly instruct and admonish them, and sometimes admonish them for their good behaviour, it has inspired with emulation to amend many who were deemed incapable of any such

sensation. They are anxious to obtain his friendship and good opinion. They have now one whom they wish to please; and as they know this is to be effected only by decent and orderly conduct, they are striving to excel. In short, I never conceived that a reformation so singular could have been effected among the set of untutored beings I employed. They are also become more tractable and obedient, and less quarrelsome and revengeful."

From this little sketch of the reformation that has taken place among the poor children of this city, there is great reason to hope that a general establishment of Sunday schools, supported by the attention of a few active individuals, would in time make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent. I fear I have trespassed too far upon your patience in this recital, but I could not well comprise in narrower limits the information you required.

I am, dear Sir, your obedient humble servant,

R. Raikes.

ON CHRISTIAN COMMUNION.

THE Methodists, as a body of Christians, are eminently favoured with a rich variety of means, admirably calculated to promote their piety, usefulness, and happiness. Among these, class-meetings occupy a station of primary importance, and have been blessed of God to the edification of thousands and tens of thousands. That ignorant and wicked men should ridicule and deride those persons who love Christian communion, is not at all surprising, when we recollect the declaration of the Apostle, that "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; and we know that "all who will live godly in Christ Jesus shall suffer persecution." Pitiable indeed are those persons, who are unable to endure "the world's dread laugh," and who desert the standard of the cross, dismayed with "a fool born jest!" To candid, reasonable men, it may be sufficient to say, that meetings for the relation of Christian experience are recommended and approved in the sacred Scriptures: see Ps. lxvi. 16, Mal. iii. 16, Col. iii. 16, Heb. iii. 12, 13, x. 24, 25. These passages sufficiently prove the propriety and importance of the practice; and good men, in every age, have delighted to "take sweet counsel together" in the things of God. In these means, *simplicity*, *honesty*, and *propriety* should be *sacredly* observed. The plain unvarnished tale of a man of God is always interesting; he disdains equivocation, and speaks to the point, to the heart! Every thing fine and laboured in the relation of our experience should be *stu-*

diously avoided: and the *diffident*, *fearful*, *humble* follower of Jesus, should be informed, that a flowery, far-fetched statement is altogether unnecessary. God loves the sighs of a broken and contrite heart better than all the vain professions of proud formalists: and a sensible, pious leader will not only carefully feed the lambs of his flock, but will carry them in his bosom. Behold yonder company of Christians waiting upon God! It is one of the most lovely sights upon earth! "*Theirs* is *converse* such as heaven approves;" yea, "the Lord himself is among them." The ignorant are instructed, the weak strengthened, the distressed comforted, the doubting encouraged, the tried supported; and they all rejoice together in the God of their salvation! Peace, unity, and brotherly love are promoted, and Christ glorified in his living members. Is it not lamentable, that meetings so profitable should ever be neglected? Yet, alas! this is too frequently the case. It is grievous to a pious heart to hear some professors attempt to justify themselves, by saying, "The means are not salvation; we can go to heaven without them!" What is this, but saying, in effect, "We are wiser than God!" He has commanded us to seek, to strive, to read, to hear, to pray, to communicate: but we have found out an easier way, one more suitable to our carnal, indolent disposition! But remember, "There is a way which seemeth right unto man, but the end thereof are the ways of death:" and God will say, with an awful frown, to such childish reasoners, "Ye have gone away from mine ordinances, and have not kept them." Others are kept from attending the means by a little bodily indisposition, a shower of rain, a dark or cold night, a worthless friend, a needless visit, and a long list of insignificant, &c. &c. With such pretexts, they may endeavour to pacify a guilty conscience, but the attempt is vain! Are not the following among the *real* causes of their absence? They have departed, at least in *heart*, from God—their love is grown cold—the closet has been neglected—sinful tempers have been indulged—guilt is contracted—and therefore they are embarrassed and distressed when questioned relative to the work of grace in their souls. Influenced by a desire to arrest the progress of so great an evil, I would endeavour to notice a few of the awful consequences which must ever attend the neglect of these invaluable means.

1. What must be the feelings of a pious leader, when his members refuse to meet him? He sees them, perhaps, attend the public means with tolerable regularity; but their shy and cold looks tell him, all is not well with them. He watches for their souls; but, week after week, they give him no opportunity of inquiring, "Are the consolations of God small with thee? Is there not a cause? Is there no secret thing with thee?" Can

he suppose they either love or respect him? Can he believe they are alive to God? Ah, no! evil reasonings vex and distress his soul—his hands hang down—he mourns and weeps in secret over them—and concludes, either they are dissatisfied with him, or, what is worse, are sitting down at ease in Zion.

2. It is injurious to the cause of God. They must be considered at best as doubtful characters: "Tossed about with every wind; and unstable as water, they cannot excel." Are not those persons generally most pious, and truly devoted to God, who are most regular and conscientious in their attendance on these means? If all the leaders in the great Methodist body were asked this question, would they not reply in the affirmative? While, we fear, those who habitually neglect them, are often a disgrace to the cause they ought to honour.

3. It is fatal to themselves. Deprived of the advice and society of the brethren, they fall an easy prey to temptation; evil tempers gain the ascendancy over them; they sink under their trials and difficulties; lose their peace of mind: neither heaven nor earth, God nor man, can make them happy: yea, they anticipate the horrors of hell.

Lastly: It must be offensive to God, ungratefully to slight the means he has so greatly blessed, to be trifling, lukewarm, and careless; to give occasion to his enemies to rejoice; to grieve the hearts of the pious; and endanger the salvation of their souls.

My dear reader, art thou the man, the woman? The writer is not your enemy, he wishes to be your friend. Arise! shake thyself from the dust! "Remember Lot's wife!" Trifler, halt! give way to the devil no more! Fly instantly to the Lord Jesus Christ! Bow down before him with holy shame! Low as thou art fallen, guilty and miserable as thou art, there yet is hope. O do not obstinately perish! Sin no more, lest a worse thing come unto thee: lest a Supreme Judge should at last say, "Depart from me, I know ye not."

ON HUMILITY.

WE are very ready to admire Christian graces and virtues in others; and yet, by our conduct, shew that they are not worth our own cultivation and practice. Respecting *humility*, the principal trait in our Lord's character, we find it is not so much possessed and practised as it should be, though there is nothing about the possessor of it which renders him either disagreeable or ungraceful. It appears to me singular that that grace is not more prevalent, especially among professors of religion, than we find it to be; considering that they who cul-

tivate it have a promise of being exalted. And, indeed, in the eyes of the world, the man who professes *humility* (with the exception of the ignorant,) is beloved and admired. No matter what may be the dress of humility, whether in the fashion, or not, it still preserves its name and dignity. Is a favour wanted by an humble man? obstacles are no impediments to him. While *pride* is too high to stoop, *humility* bows and succeeds. Simplicity is not the cause of humility, for that is in general united with greatness of mind. The humble man has acquired too much good sense to be puffed up with his qualifications, or to degrade himself by making too free with his inferiors abroad, or choosing them for his companions at home; aware, if that step be taken, it will be difficult to recover it; and conscious that inferiors may be spoken to, but not made free with; advised, but not consulted. For by them respect is shewn, and obedience given, so long and no longer, than while a proper distance is kept; keeping clear of an air of conceit, on the one hand, and familiarity on the other. As men of the world, we have to do with the things of the world, with men of rank as well as degradation. The beggar himself will be shewn respect to by the man possessing humility; he will not take upon him to insult him, nor hurt his feelings with disdain. How is it that we see a man raised from a low condition of life to independence? It is by honest industry, unwearied application, and a steady perseverance. Pride by him has not been indulged, nor given place to. This, even the very dregs of society (who will pass by ingratitude itself,) cannot behold with an eye of indifference, but abhor the disgusting deformity. Why should we, who have nothing to boast of, yield to it for a moment? Were we monarchs, that swayed a sceptre, there might indeed be some excuse made, and reasons assigned for our giving place to it. But to see a man, almost destitute of common necessaries, without humility and self diffidence, in love with, and subject to, pride, is a sight truly lamentable: it shuts the hand of pity and benevolence, otherwise open to his relief. If we consider of what materials we are made, this alone should be sufficient to keep us humble, to think that we must one day sink into the grave, and return to the dust from whence we were taken; where distinction has no place of abode; and there is no repentance in the grave, where we are hourly approaching. The great uncertainty of life cannot be too deeply impressed upon our minds; for we are too much in the habit of thinking, as Dr. Young says, all men mortal but ourselves. Though we may escape accident and disease, yet will death lie in wait for us in old age; for the stroke of death no vigilance can shun, nor means evade. Surely then *humility* becomes us as mortals, and as men that must give an account.

"The humble man (Bishop Hall observes) is full of his own wants, and others perfections. He thinks both every man more wise, and none more faulty than himself. There is no better object of beneficence; for what he receives he ascribes merely to the bounty of the giver; none to merit. He emulates no man in any thing but goodness, and that with more desire than hope to overtake. He knows the greatest evils are below his sins, and the least favours above his deservings. He is a lowly valley, sweetly planted and well watered."

A CONSTANT READER.

PUNCTUALITY IN ATTENDING ORDINANCES.

BE sure to be in the house of God by the time service begins. If ministers were to be as irregular as some hearers are, they would soon be considered as deficient in character. If they were to serve the people as the people every Lord's day serve them, they would be deemed unfit for their office. But why is it a crime in the one, and not in the other? Why is the leader of the worship to begin almost by himself, and for half an hour afterwards to be disturbed in his devotion by the noise occasioned by late hearers? Let it always be said of you, that you are in your place at the commencement of Divine worship. Beware of every impediment that lies in the way; people talk of difficulties in this respect; but such difficulties may be easily removed.

[*From Buck's Young Christian's Guide.*]

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CEYLON.

Opening of the Methodist Chapel in Columbo.

(From the Asiatic Journal.)

"WE have the satisfaction to announce the opening of the new Wesleyan Mission House in the Petta, on Sunday, December 22d. His Excellency the Governor, who, with his accustomed benevolence and zeal to promote Christianity, sanctioned, and generously assisted the Missionaries at the commencement of their undertaking, attended their place of worship on this interesting occasion, and was accompanied by Lady

Brownrigg; the principal gentlemen of the civil and military establishment, many of the respectable Dutch and native inhabitants, attended with others of every gradation in society."

Of the opening of this Place of Worship, Mr. HARVARD *gives a larger Account in a Letter to his Parents, dated Columbo, December* 27, 1816; *from which we present our Readers with the following Extract.*

We have had a very pleasing and happy Christmas: our new *Mission House,* (for so we call our chapel) was opened on Sunday last, the 22d instant; which was quite a high day with us. We have chosen the name *Mission House,* as being more allied to the old Methodist term of *Preaching-House,* than either *church* or *chapel* is, and because we hope the *Mission business,* of preaching the everlasting gospel, will be ever carried on in it, as long as the sun shall shine upon it.

At seven o'clock in the morning, I commenced the service by reading the excellent prayers of our Established Church, which we intend to read every Sunday morning; after which brother CLOUGH preached us a very good and suitable sermon, from Psal. cxxii. 6, 7, *Pray for the peace of Jerusalem, &c.* Our Sunday School boys sang charmingly, and the organ produced a pleasing effect; you may perhaps enter into our feelings, our hearts said, *Here we raise our Ebenezer,—Hitherto the Lord hath helped us.* There were present, the Hon. and Rev. T. J. TWISLETON, Colonel YOUNG, of the Royal Artillery, CHARLES LAYARD, Esq. the Provincial Judge of Columbo, and several other respectable gentlemen, both European and native. Nearly 100 soldiers were, at their earnest request, and by permission of their commanding officer, Colonel O'CONNELL, and the commandant Colonel KERR, marched out of the Garrison to attend the morning service. It was a remarkable circumstance that these men were marched out under a Corporal FRAZIER, one of our own members, who was savingly converted to God, by the instrumentality of the first sermon I preached in Ceylon; it was in Galle church. At that time, he was a private, and a great sinner, but the Lord touched and changed his heart, and his subsequent conduct has been so regular and consistent, as to procure him universal respect, and promotion in his profession.

Every one, who had not seen the place before, was surprised at its appearance, and a general satisfaction seemed to pervade the whole congregation. It was impossible not to be affected, and several, especially of the soldiers, wept a good deal. Indeed, I trust a divine influence was not wanting, and that the good effects will appear after many days.

The evening service was to begin at seven o'clock, but by six the place was nearly filled, and it was impossible for us to procure seats for all our European subscribers; many of whom, I am sorry to say, were obliged to stand the whole time. About five minutes before seven o'clock, the noise of the Governor's palanquin coolies, and the prancing of the guards announced to me in my room his Excellency's arrival; and brother CLOUGH went down the steps to pay his respects to him. The Governor appeared extremely affable and kind. The carriage then came up with Lady BROWNRIGG, and the rest of the party. The Governor rode in a palanquin, on account of a painful lameness, under which he was labouring, but which he would not allow to be a cause of his absence. Immediately on his entering the chapel, the organ played a short tune, which was the signal for my leaving my study; and the whole congregation, as if with one impulse, rose to testify their respect and esteem, and continued standing till his Excellency had taken his seat. I am told the effect was like that of electricity, and many could scarcely refrain from tears. The rising seats all around the place shewed it to advantage; and his Excellency must have felt much satisfaction at such a prompt and voluntary testimony of veneration from the people over whom Providence has placed him, and whose moral and religious condition he certainly has assiduously and liberally endeavoured to promote. May the Lord reward him in that day!

On entering the chapel, my feelings were such as cannot be expressed. The place was thronged from end to end, and round about the pulpit the crowd of English gentlemen and officers was so great, that it was with difficulty I gained my station. As may be expected by those who knew me, not a little tremor and agitation pervaded my frame on this occasion; but I was blessedly raised above the fear of man, and my heart said, while surveying the congregation with a hasty glance, "Lord take me into thy hands, and make me the messenger of salvation to some in this *unusual* audience."

The view from the pulpit was very gratifying, and filled my soul with ardent gratitude to God, who had so signally favoured us from the beginning until now. The most striking feature in the congregation, was the great number of respectable country people, sitting round in the side and front seats, rising in rows one above another, whose countenances displayed great interest and attention. The next thing which struck my attention, was the aisles completely thronged with many of our respectable countrymen, the leading characters of the settlement, some sitting on chairs, benches, &c.; and others patiently and respectfully standing during the whole service. I was grieved that they were not better accommodated; but it

was impossible to restrain the eagerness of the country people to get seats at an early hour; especially, as many of them were subscribers, and therefore they concluded they had a kind of right to them.

We had made three pews before the pulpit, one running across the body of the chapel, and the other two one on each side. The centre one we had raised a few inches, and prepared it, as suitably as we could, for our exalted auditors; and in it sat his Excellency and Lady Brownrigg, the Honourable Lady Johnstone, (Sir Alexander Johnstone was absent on a journey to Madras) Colonel O'Connell, of his H. M. 73d. Reg. and the Lady of another of our kind military subscribers. In the pew to the right of the Governor sat the Hon. John Rodney and family, and in the one to the left, the Hon. and Rev. T. J. Twisleton and family, Col. Young, and Col. Moffatt and Lady. In the aisle and round the pulpit sat the Provincial Judge of Columbo, Col. Kerr, the Commandant, Colonel Hardy, Deputy Commissary General, the Rev. George Bisset, Chaplain, and a number of other gentlemen, both civil and military, whose names I cannot enumerate. I should not, however, omit the mention of our very kind and respected friends Alexander Cadell, Esq. Paymaster General, and J. H. Kerr, and James Badger, Esqrs., Collectors of Columbo and Calcutta, by whom we have been greatly favoured on many occasions. The illness of our valuable friend, Mr. W. Tolfrey, the translator of the Cingalese New Testament, occasioned several of the principal characters to be absent. The Hon. Sir Wm. Coke, Puisne Justice, obligingly wrote us a note in the afternoon, regretting his inability to attend on that account; and several other gentlemen coming rather late, were, I understand, under the necessity of returning, not being able to gain admittance.

We began the service by singing, "Lo, God is here," &c. and indeed many felt Him verily present in his gracious influences. After prayer, "Come ye that love the Lord," &c. and after sermon, "Love divine, all loves excelling," &c. His Excellency stood at the singing, which, from his ill state of health, I was grieved to observe; and, for that reason, I shortened the two last hymns. The text was, *Glory to God in the highest, and on earth peace, good will towards men;* and the whole service was concluded by about half past eight o'clock. As the Governor went out, the organ played, "God save the king." I trust some lasting impressions were made. The service was the subject of conversation for several days, and some said they would gladly go 50 miles to be present on a similar occasion. May the Lord of the harvest graciously give the increase!

On the day after, Mr. ARMOUR paid us a visit, and congratulated us on our commencement. We had a pleasing time together; and, in the interim, a most encouraging and flattering letter was brought in from a respectable military gentleman who had been present, and who, not having before subscribed, begged our acceptance of a donation of 30 rix dollars; expressing his great satisfaction with our proceedings, and the pleasure he felt in the preceding day's service. To this was added on the following Wednesday, (Christmas day) a very kind note from his Excellency the GOVERNOR, communicating to us his approbation of our measures and endeavours, and informing us how much he was pleased with the appearance of our Missionary chapel, and enclosing a second subscription of 300 rix-dollars! making in all 800 rix-dollars, which the Governor has generously given us towards our expenses. Fresh kindness and mercies call for new thankfulness and praises!

The friends of our Mission at home, will rejoice to find their unworthy agents in this place so much favoured, and so well seconded; and will pray, that in the dispensations of providence, grace, and glory, the Lord may abundantly remember the benevolent Governor for *good!* Amen.

AFRICA.

Extract of a Letter from Mr. B. SHAW, *to the* Rev. JABEZ BUNTING, *dated Leelie Fontiene op de Khamies Berg, January* 19, 1817.

Rev. and dear Sir,

HAVING an opportunity of sending you a few lines, I gladly embrace it, and write once more from the land afar off. We have now got into our new house, though one end remains unfinished; this I have been constrained to build with my own hands. I have still much work before me in taking in land for the Mission-house, for the purpose of a garden, &c. I have, therefore, but very little time for writing, reading, or any thing of the kind. A few extracts from my journal will not, perhaps, be altogether unacceptable to you; therefore it is, that I lay aside my other work-tools, and begin to handle my pen; not in the most elegant manner, but so well as I can at present.

November 17, 1816. Having proved one of the men as an interpreter in private, I, to day, began with him in public. After service I asked the Captain of the Kraal, who knows nothing of the Dutch language, if he understood, and he answered in the affirmative. I then inquired how he liked the word of God; if it were good for his soul, and he said, "*al he*

laquor," i. e. exceedingly good. In the evening, after we had laid down to rest, we heard the people singing and praying in their huts, which I believe continued till midnight.

18. This evening, while speaking from the narrative of the woman of Canaan, Matt. xv. the Lord was assuredly with us, and one woman in particular was using her language, "Lord, help me." The poor creature lay upon the floor, and wept, where she continued long after the people had gone: she afterwards said she was "*al he veel Jondiy*" (very sinful) which was the cause of her distress.

24. This evening some of the people were talking together respecting their ability to understand me when holding service. They said when I spoke to them respecting the things of the world they were often at a loss to understand me; but when I was in the *Kerk* (so called by the people here) they *understood all*. They said the reason was the words entered their heart, and assured them thereby, that they were the truth.

December 1, 1816. Having desired two of the men to inform all the people that they knew, who were desirous of fleeing from the wrath to come, to meet me in the afternoon; about 20 came together, when the following were some of the expressions which fell from their lips: on asking the old Captain how he felt now that he had heard the gospel of Jesus Christ, he said, "All the sins which I have committed from my childhood to this day, are placed before my eyes." This I readily believed, as he generally weeps under the word of God, and I have often seen him wandering up and down as one refusing to be comforted, till the Lord shall speak peace to his heart. My interpreter said, before he believed in Jesus, he could not understand the Scriptures; but so soon as he had faith in his heart, he then understood through the Spirit's teaching. He also said, "After I had one day heard the word, I was going on the road with some other persons, when I found myself constrained to leave them and go behind a bush to pray to the Lord: there, through distress of mind, I fell to the ground, and found my sins as a spiker (or large nail) fasten me to the earth." The same man, I trust, has now found peace with God, through Jesus Christ, A woman said, she felt something like *een slange*, (or serpent) in her heart, which so tormented her, that she had the greatest hatred thereto; but knew not how to get rid of it: I told her, of course, that "the seed of the woman," was manifested that he should bruise the serpent's head, and destroy the works of the devil. Another said, "Before I heard the gospel, it seemed to me as if some one were saying to me you are a sinner; you have committed such and such sins; but now I am more fully assured of it, and I hope to find redemption through the blood of Jesus." I assure you I am often as-

tonished, considering the little they have heard, when I hear them talking with each other respecting their sinfulness, and their *Saiig Maker* (Saviour.) While met together in our public means, I often thought of Old England when I saw the tears gushing from the eyes of the people, and when they sighed so loud that I could scarcely hear myself speak, I thought then, now are the people in England praying for us.

15. A youth, whose mother is of the Bushman tribe, came to me this afternoon, and said, he had been constrained while in the field with the cattle, to wrestle with the Lord in prayer, and that he had been so sorrowful on account of his sins, that he knew not how to exist, but that at other times he is comfortable and exceeding happy.

22. Mr. Bartlett, who is stationed at Pella, about a week's journey from this place, has sent me one of his interpreters to assist us. I feel myself much obliged to Mr. B. for his kindness, though I know him not. After our forenoon service I met the men in class, and on asking the Captain the state of his mind, he said, "Some time ago I was very sorrowful, and had something upon me like a great burden; but the Lord has taken that away, and in the place thereof he has given me joy and peace." If expressions of this sort were used in your love-feasts in England, would they not be thought proper? And it humbles me in the dust when I see the poor Namacquas after service, retiring for private devotion among the rocks, of which we have abundance on every side. I, one night, about nine o'clock, took my gun and walked to the garden by the light of the moon to see if there were any hares, as they come and destroy our plants, I was struck on hearing a human voice from a distant rock; and as I drew nearer, I was convince of its being a poor Hottentot, who had retired to that place to beseech the Lord that he would, for the sake of Jesus, forgive his sins. I thought of him of whom it was said, "Behold he prayeth." I felt considerable consolation since I came to this place, from the consideration that I am now among heathens, properly so called, and that the Lord is pleased to own the little I can say to them, by his grace and Spirit.

The station where I now am bids fair to be a very important one, as there is no church, I suppose, within 150 or 200 miles of the place, nor is there any missionary-settlement near. The old house in which I speak is far too small on the Sabbath-day, as many people come from the different places around us. Some boors have also been here, and I have heard that they are coming again. With the articles we purchased in the Cape we have procured some sheep, goats, and corn, for our own consumption, so that here there will be no weekly board to pay—no coals—no candles—no house-rent. We make our own can-

dies, and we have plenty of wood (bushes) for the fire. Another year, if all be well, we shall grow our own corn, and we have already peas, beans, carrots, onions, lettuce, turnips, radishes, and celery, growing; and some of which are fit for use, in the garden. God willing, our own house and chapel will be completed without any expense, save the tools, which I purchased, and our own labour. Thank God we are all well. My wife joins me in love to yourself and all. Your's,

B. Shaw.

Extract of a Letter from Mr. Rayner *to the* Committee.

St. Vincent, Jan. 6, 1817.

Rev. Fathers,

ABOUT the middle of November last, while in Bermuda, I received a copy of the preachers' stations, from which I learned my appointment for the present year was at Antigua. On a survey of matters I felt my mind disposed for, and my state of body such as required, a change of situation; and, all things weighed, I could not but consider my being appointed to Antigua as a favourable Providence. But, notwithstanding the many disappointments, severe temptations, and bodily indisposition, by which it pleased God to try me in Bermuda, I found it a hard matter to leave the friends there, who had always treated me with that kindness and attention for which they are so remarkable; insomuch that I became as a natural branch of some families, and to others as if an intimacy subsisted between us from our infancy.

I am sorry to say, that during my residence there, the expectations by which my sanguine mind had been raised, on leaving home, were not altogether realized; which has been the cause of much trouble of mind, and has often driven me to weep before the Lord. But blessed be God, the united efforts of brother Wilson and myself were not altogether in vain; for when we consider the great change that took place in political affairs, with respect to peace with America; which tended very much to depopulate that island, and prevent a concourse of strangers; and compare the former with the present congregations, we must conclude they have been on the increase. The chapel windows, in St. George's, have a long time ceased to be stoned; and the behaviour of the unthinking part of the congregations there has much improved: and I am persuaded that in many instances, deep-rooted prejudice has given way. The society, though few in number at present, consisting of only about ninety members, (most of whom are whites, and free people of colour,) has increased in number about thirty, through the Divine blessing, to the re-establishing of a Society in the country. Thus have our people increased in number, though

some have grown weary in well doing, and several have been taken to the church triumphant.

For the support of the missionaries, the society, in their weekly and quarterly contributions, do all in their power; and at Hamilton a collection is made for that purpose every Sunday forenoon.

Provisions for my passage to this place were sent me in such abundance, by the Bermuda friends, as forced me to request that some might be returned. My passage was procured, free of expense, through the commercial interference of Mr. Masters, one of our most active and zealous friends, whom I cannot forbear to mention, as I deem it a tribute of praise to which he has a high claim. Thus provided for, my removal to the West Indies was not any expense to the society collectively. These things are pleasing tokens of good, and calculated to excite your attention, and the continued patronage of the numerous subscribers to a cause so glorious as that of the Methodist Missions abroad. They also afford reasonable ground to expect fruit to spring from the seed of the word sown in that place, thirty, or sixty, if not an hundred fold.

I bless the Lord, my voyage to St. Vincent proved a means of improving my health very much. I had a moderately pleasant passage of twelve days. I now enjoy good health; my soul is happy in God, and I become more reconciled to the toils and dangers of a missionary life; and, I trust, through grace, that I am determined to devote my little all of strength, time and talent, to the service of Christ and his church. But oh! how very deficient I am! yet I am encouraged from a consideration that one talent, faithfully used, will not lose its reward any more than five.

The reason of my staying here, since my arrival, which was on the 14th of December, is, that the appointments of Conference are not attended to in the West Indies, until after the district meeting, and the new Missionaries have arrived at Antigua; and that there is plenty of work in St. Vincent, where the society could very well support four preachers.

Mr. Morgan and his colleagues are aiming at the great object of missionary labours; and their labour is not in vain in the Lord. I must now conclude, entreating an interest in your prayers, and any information you may think proper to afford me.

I am, your's, &c. MOSES RAYNER.

Letter from Mr. M. RAYNER *to the* COMMITTEE.

Antigua, St. John's, March 12, 1817.

Rev. Fathers,

As a plant deeply rooted is not easily moved by the stormy wind, so a true believer, who is firmly and deeply rooted in

grace, is not soon shaken in the midst of the calamitous events which sometimes befal the church of God. The truth of this observation is in some measure confirmed by the stable and persevering conduct of some of those whom God raised up as seals to the ministry of the first Methodist preachers in the island of Dominica. It seems the society there have been frequently deprived of their ministers through sickness and death, and of their places of worship through hurricanes; and they have been left not only as sheep without a shepherd, but also without a shelter. Under these disadvantages, they did not forsake the assembling of themselves together; and though some grew weary, yet there were others who stood fast in the Lord, staying themselves upon him in the midst of providential darkness. During the principal part of the time that elapsed (which was considerable) betwixt the period when Mr. Willis left them, and when Mr. Boothby came to labour among them, they seemed to have possessed a cheering hope of having another preacher sent them; but as no one was sent for so long a time, they were about to give up all expectation of the sort, and were, consequently, upon the point of dividing among the poor the money they had collected in the classes. At this crisis, God, who is rich in mercy, by the powerful workings of his Spirit, brought Mr. Dakin to repentance, and disposed him to cast in his lot among this people. Mr. D. who had, for years, been in a backsliding state, was now in the decline of life restored to a sense of the divine favour, and made the honoured instrument of reviving the drooping spirits of an afflicted people.

After my arrival at St. Vincent's, I received a letter from the Chairman, requesting me to supply Dominica until the District Meeting. I sailed for that purpose immediately, and found, on my arrival, a people much alive to God; the means of grace had been continued among them; and many had joined the society since the death of Mr. Boothby. But their situation, with respect to the premises which they had purchased for a place of worship, was truly deplorable; as, from the time they had been deprived of a preacher, they had been unable to take any steps toward making their payments according to agreement. My time being so much employed in preaching, and bringing to a close the accounts of the preceding year, &c. I did not at first think that any thing could be done in this matter, before the coming of another preacher. But upon mature deliberation, it was deemed absolutely necessary that some steps should be taken immediately. We therefore drew up an address to the public, giving them a particular detail, and humbly requesting their aid. A copy of this address was put into the hands of each of the leaders, that they might obtain from their respective classes as large subscriptions as pos-

sible. And several people of respectability, who were friendly to the cause, were employed in obtaining subscriptions from their acquaintance. By these means publicity was given to the business, nor were we without hope that we should meet with the support which such a cause demanded.

Soon after my arrival, I waited upon His Excellency the Governor, Charles W. Maxwell, &c. and stated to him my coming, design, &c. I then requested a licence for the chapel: this His Excellency had recommended, on account of the disturbances, which served as one cause of Mr. Boothby's removal into eternity. His Excellency promised to do all in his power, and requested that a written account of what was desired should be laid before him, that he might consult the Attorney General, &c. This was done, and a licence was granted free of expense. Having received the licence, I waited upon His excellency a second time, to return him thanks, in the name of our people, for the kindness he had manifested; and in return he expressed himself happy to have it in his power to confer the favour. I then gave him, verbally, a brief statement of the affairs of our chapel, and informed him, that we had drawn up an address to the public, which I begged leave to present to his Excellency for his perusal, approbation, and aid. After having read the address, His Excellency made some inquiry respecting the support of the Mission. To this inquiry I replied, that a Missionary had a claim upon the funds at home for subsistence, but that when good was done by his ministry, it was expected that the characters benefited would provide their own chapels, and that the doing of this was left to them, except in very extraordinary cases, such as the present; and that it was considered the *duty* of the circuits. After some other matters had been touched upon, His Excellency signed his name for a handsome sum. I returned him my sincere thanks, and asked him if he had any objection to my mentioning his name to our friends at home, to which he replied, "Not the least." My next step was to lay the address before the Honourable Chief Judge, who expressed the esteem in which he held toleration, and became a subscriber. I am fully persuaded, that from the Governor and the Judge of the island, the Methodists will have all the protection and encouragement which the Constitution affords.

The time of my departure from Dominica being at hand, after preaching in the evening, I read the address to the congregation, and gave notice that they would be called upon privately to aid the cause; and on the next day, Mr. Dakin, though lame, went with me to many of the society and congregation. The success we met with was so great, as to leave little doubt that the first instalment (320*l.*) would be raised by

the stated time, viz. in less than a month. In this situation I left the friends in Dominica, who are affectionate and kind, whose number is almost weekly increasing, and whose conduct adorns their Christian profession.

I am, through mercy, in good health; and the island of Antigua is free from every pestilential disease. I endeavour to labour in the best manner I can, to spread the knowledge of the Redeemer; and I trust I shall be enabled to be a faithful servant of Christ and of his church. I am, your's, &c.

MOSES RAYNER.

Extract of a Letter from Mr. THOMAS MORGAN, *to* Mr. THOMAS SLUGG.

Kingston, St. Vincent's, March 1, 1817.

My Dear Brother,

YOUR kind letter of the first of November, I received last month. Since then I have been absent from the island near three weeks, attending the District Meeting. All the Missionaries in this District (except one) were present. We greatly rejoiced at seeing each other after 12 months' separation; transacted the business of our meeting, and parted; but not without an impresssion, that before our next annual meeting, some of our number would probably be called to join the once beloved companions of their missionary toil in glory everlasting, with whom they parted, at the preceding meeting, in the regions of time. Our good Lord has thought proper to exercise his servants in the West Indies during the past year, but his promise has not failed. We have proved his grace sufficient to enable us to rejoice in tribulations also. Persecution raised her standard, and threatened great things, even the overturning of what lies so near our hearts, the religious improvement of the negroes and others who value our ministry in these colonies. Many of her votaries became prophets, and foretold awful things respecting us and our Mission; and yet they ranked themselves among the lovers of good order, and the well-wishers of the best interest of man; consequently, agreeable to their claim founded upon such premises, *persecution* and *good-will to man*, are terms of like import! Does not our Lord allude to such characters, and has he not fully disclosed their sentiments when, addressing his disciples a little before his passion, he said, "Yea the time cometh, that whosoever killeth you, will *think* that he doeth God service. And these things will they do unto you, *because* they have not known the Father nor me." Hence, according to the word of infinite wisdom, persecution is the offspring of ignorance and impiety; and on this unquestionable

authority we conclude, that persecution is not only opposed to reason, but is the avowed enemy both of God and man.

Affliction of no ordinary kind has also been permitted to overtake us, several of our fellow-labourers having been removed from the missionary field, to share the glories of the inheritance amongst the saints in light. They are dead; but they still live in the affections of those who knew them, and who rejoice in the prospect of being ere long partakers of their joy. While thus called to pass through the fire, we hope, that, as a body of men, we have behaved ourselves worthy of the sacred cause; when defamed, we blessed; when threatened, we waited patiently on the Lord; when called to mourn the loss of the Mission, in the death of so many valuable men, we have been enabled to say, "It is the Lord, let him do what seemeth him good." I believe the present Missionaries can all say, We also count not our lives dear unto us, so that the best interest of the Mission may be promoted. I trust that the *real* character of this Mission will be better known, both in England and in these colonies, than it ever has been, and that public confidence will be placed in the Missionaries, as the true friends of order and peace, both civil and religious. On this island we have reason to conclude that good has been done during the last year, although our numbers are less by 164 than the year before. We have entered upon this year, fully determined to *live* and *preach* the Gospel, looking to our divine Master for all the wisdom and support we shall need, being assured that he will not with-hold his promised blessing. I intend, God willing, to visit my native land next year; and to see you and your's once more in the flesh, will afford me much pleasure. If ordered otherwise, may we meet before the throne of our God above. The yellow fever has raged in several of the neighbouring islands, and swept by scores the inhabitants to an unexpected grave. Mr. Lewis, of Antigua, and Mr. Lill, in Grenada, are among the number; two worthy men, whose names will be long dear to the pious in this country. Myself and colleagues, brothers Jackson and Smedly, are well, as is also my dear wife. Mr. Coultas and family, with whom I have laboured the last three years, are to leave this place for England the latter end of this month. My dear wife joins me in love to you and your's. I am, &c. in endless affection.

THOMAS MORGAN.

Letter from Mr. RABY, *to* Mr. BENSON.

Tortola, March 24, 1817.

Dear Sir,

OUR District Meeting was held in St. Christopher's, in the month of February last, and was, I think, one of the best

seasons I have experienced since I came into the torrid zone. Twenty-one preachers were present on the occasion: the greatest unanimity prevailed among us. And I believe we all repaired to our different appointments fully determined to devote ourselves more than ever to God, and to the service of his church. It was owing to the severe indisposition of my worthy friend Mr. Whitworth, with whom I laboured the two last years in St. Kitt's, and with whom I was appointed for this island by the last Conference, that I was constrained to take his place; and I never before saw so fully into the nature of that work to which God has, in his providence called me, or the necessity of being wholly devoted to him, as since I came hither. I have been led to inquire, with the apostle, "Who is sufficient for these things?" and with him I know that our sufficiency is of God.

My colleagues at present are Messrs. Shrewsbury and Hillier, men actuated by the purest motives, and who are promoting with zeal and diligence the spiritual welfare of all to whom they have access. The reception we met with on our arrival was truly pleasing; the members of the society appeared to vie with each other who could most interest themselves in our welfare; our prospects are of such a nature as to infuse a general joy into our hearts; and we have reason to believe that considerable good has been done in the course of the year.

You will learn from the Minutes of our last District Meeting, that owing to the ravages death had made among us in the course of the last year, two islands, viz. Barbadoes and Grenada, were under the necessity of being without preachers altogether, and Nevis, which ought to have had two, has only one. Surely you have young men of piety and talents in England, who will not disregard the cry of the perishing heathen. Shall these in vain solicit instruction at their hands? Can they behold, with indifference, their deplorable state? Ah, no! rather let it be said in future, that more young men offer themselves for a foreign mission than the Committee are able to dispose of.

My dear Sir, at the next Conference my time of probation expires in the West Indies, and I wish to signify to the Committee, that it is my desire to return home to England. But I would not have any to conclude that I am weary of a missionary life; to be a missionary is the summit of my ambition: but I have reason to think that my constitution requires, for a short time, a colder climate, and that a short time spent in England would be advantageous to me, and enable me, at a future period, to prosecute my important work with much greater pleasure to myself, and profit to the church. Hoping to hear from you on this subject as soon as convenient,

I am, dear Sir, your's, &c. JOHN RABY.

POETRY.

ON CHRISTMAS DAY.

LOST and bewilder'd lay the sons of men,
Lost to all hopes of happiness and heav'n,
Their ev'ry thought but aggravated guilt,
And all their ways perpetually ill;
Fatal effect of the first Adam's fall!
When, in due time, the second Adam came,
Array'd in mercy, graciously benign,
To re-instate them in their former bliss,
And reconcile th' offended God to man:
Eternal purpose of th' Eternal Sire!
Bless'd condescension of th' Eternal Son!
Hail him, thou earth! receive with joy this Sun
Of Righteousness, with healing wings aris'n,
To cheer the drooping souls of sinners lost,
And wipe out every sin with all its guilt.
No more has death a sting: no more the grave
Has terror: by this better man secur'd
Of everlasting bliss and endless joy.
For ever chaunt his praise; till his own realms
Receive the welcome sound, and angels join
The hallow'd song of *glory, peace, good-will!*

T. LAKE.

JOHN i. 14.

WHAT angel can the grace explain?
The very God is very man,
By love paternal given!
Begins the uncreated word,
Born is the everlasting Lord,
Who made both earth and heaven!

Behold him high above all height,
Him God of God, and Light of Light,
In a mean earthly shrine;
Jehovah's glory dwelt with men,
The Person in our flesh is seen,
The character divine!

Not with these eyes of flesh and blood;
Yet, lo, we still behold the God
Replete with truth and grace:
The truth of holiness we see,
The truth of full felicity
In our Redeemer's face.

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